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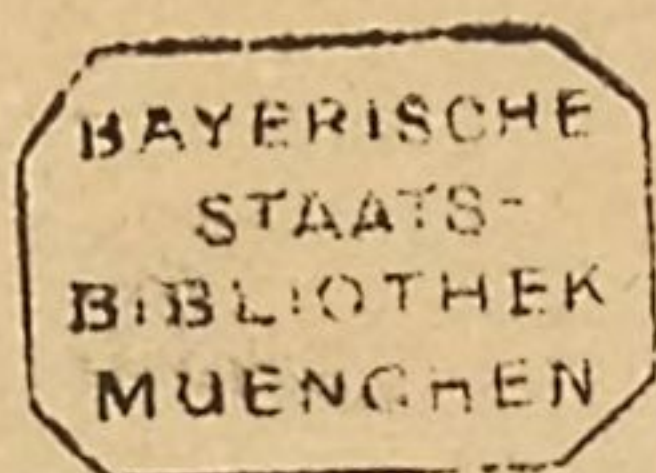
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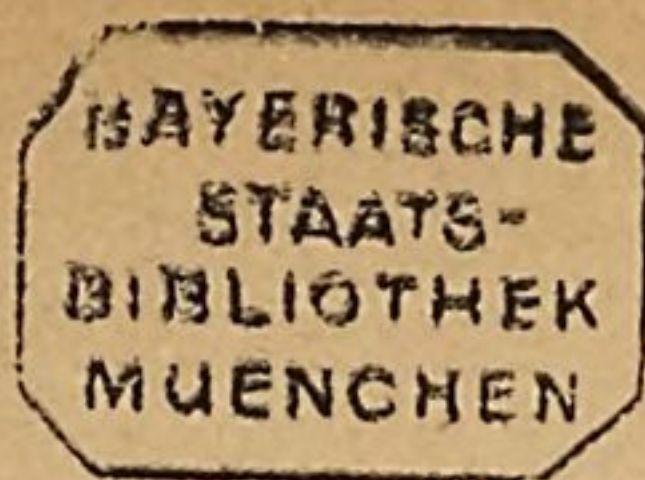
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CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.





THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER
THE DIRECTION OF THE MASTER OF THE ROLLS.

ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

THÓMAS SAGA ERKIBYSKUPS.

A LIFE

OF

ARCHBISHOP THOMAS BECKET,

IN ICELANDIC,

WITH

ENGLISH TRANSLATION, NOTES AND GLOSSARY,

EDITED

BY

EIRÍKR MAGNÚSSON, M.A., K^T. D^BRG.

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VOL. II.

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P R E F A C E.

P R E F A C E.

AT different times various narratives of the life of Archbishop Thomas Becket have been current in Iceland, indiscriminately designated by the comprehensive name of THOMAS SAGA. This term being misleading, we deal with it in this introduction in the following manner. When we have in view the whole group of Icelandic writings relating to Thomas of Canterbury, or an undefined portion of it, we refer to either as "Thomas saga" or "a saga of Thomas." But the narrative which, under the title of "Thomas Saga Erkibyskups," now issues completed from the press, as well as the codex containing it, called Thomasskinna, we designate as T., when occasion demands that either should be distinguished from other writings of a similar character.

All histories of Becket called Thomas saga.

Distinction between other Thomas sagas and the present one.

The Icelandic Thomas saga stands in a relation of unique interest to English history and literature. It was in existence at a remarkably short period after the Archbishop's death. It soon exercised an influence nothing short of momentous on the relations between Church and State in Iceland. It secured for the name of St. Thomas a popularity which eclipsed that of every other saint, save the Virgin Mary. As we know it now, it is largely due to the pen of an Englishman who, in the literature of his own country, is unknown as a biographer of Becket ; and thus it occupies a position of especial interest in relation to the existing lives of the Archbishop.

General relation of Thomas saga to English literature.

It is our duty in this preface to deal with Thomas saga under these different aspects as briefly as is con-

Scope of the preface.

sistent with completeness. For the sake of clearness and convenience we propose to treat the subject under the following heads :—

- I. The history of Thomas saga.
- II. The history of Thomasskinna.
- III. Various recensions of Thomas sagas.
- IV. Authors of Thomas sagas.
- V. Thomas saga and the sagas of Gudmund Arason
- VI. Collation of T. with extant lives of Becket.
- VII. Various notices.

I. THE HISTORY OF THOMAS SAGA.

News of the murder sooner known in Iceland than might be supposed.

Communication frequent

from the first settlement onward.

Trade intercourse.

1. GENERAL OBSERVATIONS.—The news of the murder of Archbishop Thomas of Canterbury, one of the most heart-stirring occurrences of the eventful 12th century, seems to have reached Iceland sooner than would be generally supposed from the long distance it had to travel across that gulf of isolation which is commonly believed to have been at all times fixed between the island and the outer world. But communication with England, during this and the four succeeding centuries, was by no means uncommon; on the contrary, it was one of constantly increasing frequency until the prohibitive trade policy of the 16th and 17th centuries succeeded in excluding all foreign commerce from the country. The beginning of this intercourse was coeval with the history of the country. In the days of its settlement Iceland was colonized, to a large extent, by immigrants from Great Britain. That period was by no means such an exclusive period of sword and slaughter as is commonly supposed. It was, what all war periods are, a time of commercial intercourse as well, and when the viking ceased, in the 11th century, to be the scourge of the British coast, there followed, in the wake of his dragons, the northern ships of burthen with

peaceful traders on board, and laden with furs from Norway and fish from Iceland to be exchanged for England's fine textile fabrics, wine, honey, malt, and wheat. As to Iceland, this trade, it would seem, rather flourished than flagged as time wore on. Indeed, towards the end of the 12th century English trade had, apparently, asserted a paramount influence in Iceland. About A.D. 1200 it is truthfully related, that the national standard measure of length was changed, so as to correspond exactly with the English yard.¹ That this violent innovation was the result of a most pressing necessity may be inferred from the words of the record. It was carried at the instance of a most influential bishop backed by the mightiest men of the country, chiefly his own kinsmen.² Paul Jonsson, bishop of Skalholt (1195-1211), to whom the measure was chiefly due, had himself studied in England³ and, having thus become acquainted with English institutions, was, no doubt, better able than most of his countrymen to realize the importance for his native land of facilitating commercial intercourse with England. We shall see, further on, when we come to discuss the "*Littera fraternitatis*" of Vigfus Ivarsson (vii) that, in the 15th century, the English trade was flourishing more than ever. Under circumstances of commercial intercourse the news would naturally reach the country very rapidly of an event which sent a thrill of horror through every heart of the Christian world. But, besides commerce, other interests had for a long time formed bonds of intercommunion between the two countries.

From the very dawn of Christianity in Iceland we find that, among the missionaries who busied themselves with the fortification of the new faith in the semi-pagan community, Englishmen took a prominent and, as it

English
yard mea-
sure intro-
duced.

Early mis-
sionaries
from Eng-
land.

¹ Páls saga. Biskupa sögur, I., 135; Diplomatar. Island., I., 306-310.

² Páls saga. Bisk. sög., *ib.*

³ Páls saga. Bisk. sög., I., 127.

Bernard the
"book-
wise."

Rudolph,
afterwards
abbot of
Abingdon,

founded the
first monas-
tery in
Iceland.

Gudlaug
Snorrason
goes to
England to
take the
vow.

Anglo-
Saxon books
brought to
Iceland.

A.-S. looked
upon by
Icelanders
as identical
with their
own tongue.

would seem, the most civilized and humane, and therefore the most popular, part. Among these a Bernard Wilfried's? or Willard's? son (Bjarnvarðr Vilráðsson) won for himself the surname of "Bookwise,"¹ no doubt because he brought a library with him to the country and startled the unlettered islanders with his literary proficiency. Another, Rudolph² by name, is stated to have spent nineteen years in the country as a missionary bishop, sent there by St. Olaf of Norway; and that he really was sent by St. Olaf we may infer from the notice on him in the Hist. Coenob. Abendonensis, where it says, on his death as abbot of Abingdon, that he had been a Norwegian bishop.³ He was the first man that ever founded a conventual establishment in Iceland⁴; and although his small monastery of Bær in Borgarfjörð soon collapsed after his departure, he had none the less been the means of making the rough and ready islanders acquainted with catholic humility and self-abnegation in their most ideal aspect. No doubt it was connected with the missionary efforts of these Englishmen that Gudlaug, the oldest son of Snorri Goði, in his day the most influential chief in the country, took the vow, and left the country to spend the life of a recluse in England (cca. A.D. 1016).⁵

2. LITERARY CONNECTIONS.—The early missionaries, out of whose number we content ourselves with mentioning these two only, brought with them English, that is, Anglo-Saxon, books, and thus made the people, at a very early period, acquainted with a language which bore a strong similarity to the native idiom. Indeed, the early Icelanders looked upon the Anglo-Saxon language as one and the same with the Icelandic,⁶ a view wherein we at

¹ Hungrvaka, Bisk. sög., I., 65.

² Ib.

³ Wharton Angl. Sacra, I., 167.

⁴ Hungrvaka, Bisk. sög., l. c.

⁵ Islendinga sögur, II., 307.

⁶ See treatise "Um stafrofit," Snorra Edda, II., 12. That the author of this treatise, which is written before 1160, is more familiar with English than with any other language, except Latin, is clear

least discern as strong a proof of familiarity of intercourse between the two people, as of accuracy of scholarship in comparative philology. And so much is certain that, when the Icelanders were framing and adjusting their alphabet, during the 12th century, they adopted Anglo-Saxon letters, where the runic or the Latin alphabets did not express the sound with sufficient distinctness.¹ The earliest writer in the language, Ari the Learned, betrays familiarity with Beda as an authority whom he had studied.² The not inconsiderable number of sagas extant, derived from English sources, show that English literature was a subject that interested the Icelandic clerks of old. Sagas, such as that of Edward the Confessor,³ of St. Oswald,⁴ the *Bretasögur*⁵ and monk Gunnlaug Leifsson's paraphrase of the prophecies of Merlin,⁶ &c., evince, how eagerly the early Icelandic clerks availed themselves of opportunities for studying English history, opportunities which only could be the result of frequent intercommunion. Even to this day these sagas have an interest of their own, as being not unfrequently based on records now lost or unknown. Moreover, registers of Icelandic churches show that books of English penmanship continued for a long time to be in request in the country.⁷

The Icelandic alphabet framed, partly, on the pattern of the Anglo-Saxon.

Sagas relating to England.

from the manner in which he sets forth the principle of his orthography: "this is how Englishmen have framed their alphabet, let their example be our guide." His language impresses us as that of one who had studied in England.

¹ See the treatise already referred to, *Sn. Edda*, II., 32, 36, 38, and the succeeding treatise, *ib.*, 52-56.

² *Landnámabók*, *Isl. sög.*, I., 23.

³ *Flateyjarbók*, III., 463-472; ed. also by Jón Sigurðsson, *An-*

naler for nordisk Oldkyndighed, 1852, pp. 1-43.

⁴ Ed. by Jón Sigurðsson, *Ann. for nord. Oldk.*, 1854, pp. 3-91.

⁵ Ed. by Jón Sigurðsson, *Ann. for nord. Oldk.*, 1848, pp. 102-215.

⁶ Ed. by Jón Sigurðsson, *ib.*, 1849, pp. 14-75.

⁷ Thus we may mention, *e.g.*, that at the church of Håls in *Enjóskadal*, "tvær aspiciens bækr" "enskar" are mentioned in 1394, and at the same time "tvær messu-bækr enskar" at the church of *Skinnaðir*.

Bishop
Thorlak
visits Eng-
land and
studies at
Lincoln.

3. ICELANDIC VISITORS TO ENGLAND.—About the lifetime of the Archbishop, and in the course of the next twenty years after his death, we find that England was visited by men of great note in Iceland. Thorlak the son of Thorhall, afterwards bishop of Skalholt (1178–1193), and his country's patron-saint after death,¹ went abroad and studied theology at Paris and Lincoln, returning to Iceland about 1161. His sojourn in England fell thus within the palmiest days of the great chancellor. Thorlak could not have failed hearing much rumour about Thomas's unexampled lordliness, or about his wise and considerate Church policy—"Thomæ præsidio tutus et quietus manebat ecclesiæ status."² On returning to Iceland we may be certain that Thorlak continued to correspond with friends in England, in the ecclesiastical life of which country he must have found much to delight his pious mind, and where his own life had taken that saintly mould which characterised it throughout. Such correspondence could not have passed in silence over the one great event of the time. The records of Thorlak's own life point in this direction. The younger saga of this bishop bears a clear testimony to his having been not only remembered, but held in saintly veneration, in England, after his death, in the very locality of his whilom sojourn:—

His effigy
set up at the
Priory of
Kyme in
Lincoln-
shire.

"In Kynn in England," the saga has it, "a man by the name of Audunn, had an effigy made in honour of the blessed bishop Thorlak, and when the effigy was made and had been placed in the church, a certain English clerk came forward and asked, of whom that image might be, and was told it was of bishop Thorlak in Iceland."³ By the wording of the saga it would seem as if he who penned this passage looked upon

¹ He was declared saint in 1199.
Isl. Ann.

² Roger de Pontigny Materials,

IV., 12. Cfr. Fitzstephen, III., 23.

³ Þorláks saga hin yngri, Bisk. sög., I., 357.

Kynn rather as a place of one than of many churches. Scholars take Kynn to be a corruption of Lynn—at that time a populous town of many churches, and too well known to Icelanders in the 12th and 13th centuries as a chief centre of northern commerce, to be so mistaken. We maintain, on the contrary, that in Kynn we have, in a slight disguise, the name of Kyme, a priory of Lincolnshire, connected with the see of Lincoln,¹ and make bold to suppose, that Audunn may have been an Icelandic monk of the place, having been recommended by Thorlak to some of his former friends at Lincoln.

It was doubtless at abbot Thorlak's suggestion—he was abbot of Ver or Thykkvibær before he was bishop—that his nephew and successor in the see of Skalholt, His nephew, bishop Paul, studies in England, Pál Jonsson, also went to England, where he studied for a time, and from where he returned, according to his biographer, so well furnished with learning and clerkly lore, as to excel all men in his native country.² According to the saga he married young, which probably means that he was not yet 20, and when he had lived a few winters with his wife, he went abroad. This, we take it, refers to the age of, say 23 or so, and as Paul was born in 1155, his stay in England probably fell in the years 1178 and afterwards, that is, about five years after the canonisation of St. Thomas, when the whole country rang with his miracles, and most of his popular biographies were already in public circulation. We cannot and probably brought back with him records relating to Thomas. possibly imagine that a young and eager-minded student of theology, such as Paul was, a scion of the noblest family in the country and an aspirant to high ecclesiastical dignities at home, should not have taken care to secure records concerning a saint who, at the very time, eclipsed all other saints in Christendom by the marvels which were daily occurring at his grave. When we

¹ See Dugdale, Monasticon, Vol. VI., 377-78.

² Páls saga, Bisk. sög., I., 127.

come to discuss the evidence of early traces of a Thomas saga in Iceland (I., 4), we shall have occasion to return to this point more in detail.

Björn the
English.

In reviewing Icelandic visitors to England at this time we cannot omit to mention Björn, surnamed the English.¹ Although nothing is known of him beyond his name and surname, the latter is sufficiently suggestive of his having had unusually close or extensive connections with England, perhaps having spent there a portion of his life. He appears to have flourished about the latter part of the 12th century, and to have been thus a contemporary of bishop Thorlak. Any Icclander of note at that time having connections with England may be credited with disseminating news, if not importing to the country records, of Thomas of Canterbury.

Rafn Svein-
bjarnarson
goes on a
pilgrimage
to Canter-
bury.

But the person who we can with absolute certainty assert brought to Iceland literature relating to Thomas, was the pious, and in his daily conversation almost saintly, Rafn Sveinbjarnarson of Eyrr, in Arnarfjord, within the north-western peninsula of Iceland. He was contemporary with the bishops Thorlak and Paul. As early as about A.D. 1195 we find him making a vow to St. Thomas, a fact which in itself makes it more than probable that then already he was acquainted with a Latin or an Icelandic life of the saint. This vow, which bears importantly on the history of Thomas saga, occurred under the following circumstances:—

“ It so happened in Dyrafjord, at a spring-mote when
“ as Rafn was there, that a walrus came upon the land,
“ and people went to hunt it, but the ‘ whale ’ leapt into
“ the sea and sank, having been wounded in the hollow
“ (of the body). Then people went thereto in boats and
“ made grapnels for the purpose of hauling the ‘ whale ’
“ ashore, but without any avail at all. Then Rafn
“ made a vow to the holy Bishop Thomas, towards the

¹ Landnåma, Isl. sög., I., 142.

“securing of the ‘whale:’ the ‘head-fast’ teeth of the
 “‘whale,’ to wit, (*i.e.*, the scull of the walrus with the
 “teeth in it), if they should avail in bringing the ‘whale’
 “ashore. And then, when he had made the vow, they
 “had no trouble in bringing the ‘whale’ a-land. After
 “this Rafn went away, and they brought their ship
 “to Norway. This winter Rafn spent in Norway. And
 “in the spring he went west to England, and visited the
 “holy Thomas Archbishop of Canterbury and brought
 “St. Thomas the teeth. And there he spent his money
 “towards a temple, and commended himself to their
 “prayers. This is proved by Gudmund Svertingsson:—

“I put on record, that the man of firm intent
 “Went from the ‘blue-wanded steed’ (*i.e.*, ship)
 “To do his homage to the most holy
 “Thomas, the repressor of all woe.”¹

We cannot for a moment doubt that Rafn, on quitting
 Canterbury, brought away, by gift or otherwise, copies of
 Lives of the saint, all extant biographies of Thomas
 having at that time been put to writing. Some record
 of the saint’s miracles must also have found a place in the
 pilgrim’s library, the miracle collections being the most

Must have
 brought
 records of
 Thomas
 back with
 him.

¹ Rafns saga Sveinbjarnarsonar, Bisk. sög., I., 641-2: Atburðr sá geyrðist í Dýrafirði á vorþingi, þá er Rafn var þar, at rosm-hvalr kom upp á land, ok fóru menn til at særa hann, en hvalrinn hljóp á sjó ok sökk, því at hann var særðr á hol. Síðan fóru menn til á skipum, ok geyrðu til sóknir, ok vildu draga hvalinn at landi, ok unnu engar lyktir á. Þá hét Rafn á enn helga Thómas biskup, til þess, at nást skyldi hvalrinn: hausfastar tennar or hvalnum, ef þeir gæti náð hvalinn at landi fluttan; ok síðan, er hann hafði heitið, þá varð þeim ekki fyrir at flytja at landi hvalinn. Þessu næst fór Rafn

K 541.

í brott, ok kvómu þeir skipi sínu við Noreg. Þetta sannar Guðmundr Svertingsson í drápu þeirri er hann orti um Rafn . . . þann vetr var Rafn í Noregi. Ok at vori fór hann vestr til Englands ok sótti heim enn helga Thómas erkibiskup í Kantarabergi, ok færði enum helga Thómasi tennar; ok varði hann þar fé sínu til musteris, ok fal sik undir þeirra bænir. Þetta sannar Guðmundr Svertingsson.

Get ek þess, er gékk at lúta, geð fastr, enum helgasta bōl-hnekkjanda, af blakki blás vandar, Thómási.

venerated portion of the literature relating to the martyr. By Rafn, therefore, Iceland certainly acquired materials for the compilation of a Thomas saga, besides what might have been brought to the country already before.

Thus, before A.D. 1200, we can aver, without at all drawing on imagination or stretching probability beyond legitimate limits that, at least some, records of Thomas of Canterbury had reached Iceland.

4. EARLY INDICATIONS OF THOMAS SAGA.—Though there is no direct evidence of the existence of a Thomas saga in Iceland earlier than the middle of the 13th century, yet we have indirect evidence of it of a much earlier date.

A history of Thomas probably known at Skalholt in bishop Thorlak's lifetime.

In the older saga of bishop Thorlak there occurs a passage, the import of which can be understood only by the aid of Thomas saga. The author who, by his own evidence, was in daily conversation with the bishop, and must therefore have been a clerk at Skalholt, for some time at least, during Thorlak's episcopate, refers, in the following manner, to the bishop's careful observance of fast-days:—

His observance of fast-days connected with Thomas saga.

“ He enjoined a strict observance of the Friday fast, “ so that two meals should be taken on no Friday not “ being a Feast-day, except on that one which falls in “ Easter-week. So rigorously did he himself observe “ Fridays, that on every such he partook of dry fare “ only, if he was well, but when he was sick, he so far “ relaxed and mitigated the fast as, on entreaty, to allow “ himself to eat white food on Ember-days and Fridays, “ thus setting an example to those who now desire to “ do things such as these in a manner the most beseem- “ ing in the face of God. During his episcopate bishop “ Thorlak happened to be ill *once when Christmas day “ fell on a Friday, and he was faint, and yet he “ tasted meat on that day, thus showing, by his example, “ that to do so was better* (more proper).”¹ Evidently

¹ Þorláks saga elzta, Bisk. sög., I., 106.

the logic of this passage halts in a manner to leave the impression that the mind of the author was influenced by some extraneous reminiscences besides the recollection he had of the bishop's own norm of life. First he gives to understand that the bishop allowed two meals on Fridays, being Feast-days; and then he goes on to detail the bishop's observance of Christmas day falling on a Friday, that is to say, he goes again partly over the ground he had already covered. This latter observation of his is especially noticeable. By Icelandic law Christmas day was to be kept in the same manner as Easter,¹ a rule to which the law attached no exception, nor is there any special provision for the observance of Christmas day in case it should fall on a Friday. Consequently, the law being clear on this point, there was no ground for doubting what it was right to do, and no necessity for a special example being set for the guidance of others. Again, there were many exceptional cases which made it lawful to eat meat on a Friday, all cases, in fact, which came under the category of saving one's life—"at bjarga " öndu sinni"—and bodily illness was one. There was therefore, in reality, no special example set by the bishop in doing, on the specified Christmas day, what he did. The same thing was lawful to every one. And yet the biographer pointedly exhibits this observance of Christmas day falling on a Friday as hallowed by the special example of the bishop. In doing this, we submit, he was under the influence of a reminiscence of a passage in Thomas saga, which he had probably heard discussed by the clerks of Skalholt, possibly even by the bishop himself. The last Christmas day that Thomas of Canterbury lived he observed, in the words of Herbert of Bosham, in this manner;—"in mensa sæculi, more suo, " se jucundum exhibuit, ita etiam, quod ea die, quæ " sexta feria erat, et natalis Domini dies, carnibus,

¹ Grágás, Konungsbók, 11, Staðarhólsbók, 26.

“ sicut alii, vesceretur; *eas tali die sumere quam ab-*
“ *stinere religiosius judicans.*”¹ It is obvious that the words in italics are the original of the sentence, “yet he
“ tasted meat on that day, thus showing by his example
“ that so to do was better (more proper).” What in Iceland was common custom, and as such attracted no particular notice, was here singled out as a subject which derived a particular importance from the fact, that the greatest of saints had given it his especial sanction. Thomas’s view on the point evidently struck the Icelanders as original. Although the author of Thorlak’s saga does not enter into that matter, yet we have from another quarter a direct evidence of such having been the case. We shall see, when we come to discuss the relation between Thomas saga and the sagas of bishop Gudmund Arason, that this very point had also been under discussion at Holar about A.D. 1200; and from the reference made to it in the “miðsaga” of Gudmund we learn that the words, “carnes ea die sumere quam abstinere religiosius judicans” set the Icelanders a-thinking as to what thought might be implied in the expression “religiosius,” and that they reasoned it out by the symbolic proposition; “as darkness flieth for light, so
“ flieth the fast for the feast.” On these grounds only can it be understood how Thorlak’s biographer could have thought of referring to Christmas day, falling on a Friday, as he has done. That being the case, it follows that, at Skalholt, there must have been a Thomas saga, in all probability in bishop Thorlak’s own day, certainly before his saga was written, or before A.D. 1200. We may even imagine that bishop Thorlak himself who, as his biographer says, “was always writing holy books,”² may have left behind, at his death, some Icelandic record of Thomas of Canterbury, though no

¹ Herbert, Materials, III., 485.

² Þorláks saga elzta, Bisk. sög., I., 104.

mention is made of such any more than of any other writing of his.

There is also a very striking resemblance observable between Thomas saga and the saga of bishop Paul of Skalholt in one point, namely, Paul's reluctance to accept the bishoprick of Skalholt and Becket's to consent to the election to Canterbury. In bishop Paul's case this is all the more striking, because there is no record of any objection having been made to him, nor of his election having been contested; on the contrary, he was urged by all men of influence, and particularly by the bishop of Holar, to accept the charge. In his own lordly character there was nothing to warrant the inconceivable modesty; he was energetic and nobly ambitious, his father was regarded by the whole community as the greatest lord, and he himself as the greatest clerk, in the land. He had undoubtedly been intended for the office by his uncle, whom he had visited on his death-bed, and from whom he had received, as a last parting gift, his consecration ring. The very words of Paul's saga are so curious as to deserve a place here:—

“ The next summer after the death of bishop Thorlak
 “ the holy, Paul was elected bishop; before (the election)
 “ there had been a long discussion concerning that
 “ matter; at last, however, the affair came to this, that it
 “ was submitted to bishop Brand, mostly by the counsel
 “ of Hallr Gizzur's son; but he (bishop Brand) chose
 “ Paul to proceed abroad (to consecration). But he was
 “ not quick in giving his consent, and one after the
 “ other went to pray and persuade him, both bishop
 “ Brand and his (Paul's) brothers and other relatives;
 “ yet he withheld his consent and thus rode home from
 “ the thing. Then he went to Oddi to the ‘Church-
 “ day’ at the feast of the men of Selja (July 8th) deeply
 “ concerned (about his affairs). But when all had done
 “ their utmost to persuade him to yield, and he saw
 “ that there was no one in whose way he might stand,

Resem-
 blance
 between the
 saga of
 bishop Paul
 and Thomas
 saga.

“ unless thereby offending against the will of God, which
 “ was far from being his desire when he gave a more
 “ serious consideration to the affair, the Holy Ghost
 “ inspired his heart to submit to the responsibility.”¹
 The inappropriateness of this description to the situation
 is transparent. In comparing it with the election of
 Thomas, we come on almost verbal agreement between
 the two records, *e.g.*, “ leita lærðir menn at fá samþykkt
 “ ok játyrði kosningsins af signuðum Thómase. Enn þat
 “ mál er eigi fljótt ” (I. 80), and : “ þar var ok signaðr
 “ Thómas, ok var nú áhyggjusamr um sitt efni ” (I. 74).
 Evidently Thomas saga is here the source of a statement
 which the circumstances did not warrant.

Thus it is clear that, at the southern see, records
 relating to Thomas of Canterbury must have existed as
 early as the latter end of the twelfth century. At the
 northern see they were known quite as early.

Rafn pro-
 bably pre-
 sented
 bishop Gud-
 mund with
 Lives of
 Thomas.

When Rafn Sveinbjarnarson returned from Canter-
 bury, probably about 1197, he must, as we have already
 said, have brought back with him some Thomas litera-
 ture. It so happened that the man who, only a few
 years later, was elected bishop of Hólar, Gudmund
 Arason, was Rafn's dearest friend in the country. Such
 was Gudmund's attachment to his friend that, when he
 went abroad to be consecrated, he entreated Rafn to
 accompany him, no doubt because he knew, how he

¹ Páls saga, Biskupa sögur, I.,
 128 : Et næsta sumar eptir andlát
 Þorláks byskups ens helga var Páll
 kjörinn til biskups ; áðr var mjök
 löng tilræða um þat mál, en þar
 kom um síðir, at þat var lagt undir
 Brand biskup, mest at ráði Halls
 Gizzurar sonar, en hann kaus Pál
 til utanferðar. En hann játti eigi
 brátt undir at ganga, ok gekk ann-
 arr til at öðrum at biðja hann,
 Brandr biskup ok svá bræðr hans
 ok aðrir hans ástvinir, en hann

synjaði ok fór við þat heim af þingi.
 Síðan fór hann í Odda til kirkju-
 dags um Seljumanna messu, með
 mikilli áhyggju. En er allir voru
 á þrotnir at biðja hann til, ok hann
 sá, at þá var við öngvaðat bægjast
 nema í móti Guðs vilja væri, ok
 vildi hann þat víst eigi, þá er hann
 íhugaði sitt ráð, þá skaut hinn
 helgi andi honum því í hug, at
 leggja sjálfan sik í ábyrgð til þyrftar
 mönnum.

could rely on Rafn's good manners and knowledge of the world, who himself had spent his life in humble circumstances, in indiscriminate ministrations to his so-called poor, and in superstitious exercises of every sort. We doubt not, that Rafn, on his return from Canterbury, took the occasion of cheering priest Gudmund, who was a fanatically devout person, with the gift of some precious record of the great new saint. No gift could Rafn have chosen more pleasing to Gudmund or more suitable to his taste. We shall see, when presently we come to advert to the influence which, as we maintain, Thomas saga exercised on the mind of Gudmund, that he affords the best evidence of the existence of the saga in the North from before A.D. 1200.

In the meantime, we may here adduce as an important witness to the existence of Thomas saga in the north of Iceland at an early date, Kolbein Tumason. He was one of the mightiest men in bishop Gudmund's diocese and, as such, soon became one of his many implacable enemies. Like so many well-born Icelanders, Kolbein was a poet, and would, on given occasion, celebrate striking events in his life by a memorial verse. Of one of these songs of Kolbein, dating from the last year of his life, 1208—he fell fighting against the bishop's "alms-people," a rabble of lawless vagabonds—we still possess a fragment in which the following couplet occurs:—

Guð hefir biskup¹ gjörvan
Glíkan Thoma at ríki,

Compares
bishop Gud-
mund to
Thomas.

i.e., God has made the bishop like unto Thomas in masterfulness.² This is an important testimony in more ways than one. It shows that Kolbeinn knew the

¹ We read "biskup" for "Guð-
mund." Kolbeinn was too fine a
poet to commit the offence of string-

ing together in one line three words
beginning with g.

² Miðsaga Guðm. Arasonar. Bisk.
sög., I., 491, note 2. Cfr. II. 63.

He must
have studied
Lives of
Thomas,

probably in
Icelandic.

saint of Canterbury to have been a man of domineering disposition, a knowledge, that he could not have obtained from current popular rumour, which depicted Thomas' life as one of steadfast humility, inoffensive constancy, and perpetual sacrifice to worldly cruelty and persecution. Such was the inferential description of the saint presented to the age in which he died by monks and churchmen. Only by studying the records of Thomas' life, and drawing his own independent inference from the historical evidence contained in them, could Kolbeinn ever have known him as of overbearing temper, and by such means only could he have come to draw the comparison set forth in the song. It is clear, then, that Kolbeinn must have studied a Life, or Lives, of Thomas of Canterbury. But in what language was that life? We answer, without hesitation, Icelandic. This we infer from the fact that, when in Advent of the year 1207 the bishop proceeded to excommunicate Kolbein, he read out the excommunication to him, in the words of the sagaman, "á norræna túngu," *i.e.*, in Icelandic.¹ Obviously, the biographer of Gudmund would not have deemed it necessary to mention this, unless it was a deviation from ordinary practice, for it is self-evident that, had it been the common custom to couch such fulminations in the vernacular idiom, the observation, that an Icelandic bishop excommunicated an Icclander in Icelandic would not only not have been called for, but would have sounded silly and ludicrous. The attempt made by a later scribe, who was struck with the angularity of the notice, to smooth over the matter, by saying that this was so done in order that they might all understand it² (Kolbein and his band) goes only for what it is worth, but means very little, as no sort of doubt could exist among Kolbein's followers

¹ Miðsaga Guðm. Arasonar, Bisk. sög., I., 490. | ² Ib.

as to the fact, that he was excommunicated, no matter whether the language employed was Icelandic or Latin. Evidently departure from ordinary custom in this case could have been adopted for one reason only: that, namely, of preventing Kolbein, disobediently inclined, from sheltering himself under his ignorance of the language in which the excommunication was couched. If he did not understand the Latin of an excommunication, it follows that he could not have studied Latin biographies of Thomas of Canterbury. The conclusion, therefore, is inevitable that before 1207 a saga of the saint was current in the diocese of Holar, not only in Latin, but almost certainly in *Icelandic* as well.

A passage out of the oldest saga of bishop Gudmund, the so-called priest's saga, or narrative of his doings as priest, brings us by a step still further back in time upon the trace of Thomas saga, though it leaves it undecided whether it was in Icelandic or Latin. A certain woman in the east of Iceland, Ranveig by name, conscience-smitten for her familiarity with priests, had a vision, in the year 1198, which the writer of the saga states he himself heard her relate to priest Gudmund in 1201.¹ In being conducted through the abodes of the blessed by the three great northern saints, St. Olaf, St. Magnus, and St. Hallvard, she was shown, amongst other glorious habitations of saints, the one reserved for priest Gudmund, who was to be one in his time, though he never was canonised after all. At this point of the story the words occur: "ok man hann verða mestr upphalds maðr landi þessu ok sitea eige í lêgra sæti en Thomas erchibiskup a Englande,"² i.e., "and he shall be the greatest stay of this land and shall sit not in a lower seat than Thomas the archbishop in England." This unmistakeably refers to what is stated in a vision which a certain monk at Canterbury had, within a week

The vision of Ranveig points to the vision of the assumption of Thomas.

¹ Guðm. saga, Bisk. sög., I., 451-454. | ² Ib., 454.

of the death of the archbishop, recorded in Fragment E (II., 279, ¹²⁻²⁰): — A dead monk appeared to the living, telling the latter many glorious things of Thomas, finally adding, that he was led forward by God's mother, Mary herself, and the holy apostles, and sundry martyrs and confessors and virgins, before an exalted and a golden seat of judgment, which closed and opened by a folding door. "But he who sitteth in the seat riseth up against him, fair and goodly beyond the sons of men, and he embraced Thomas and kissed him and gave him a blessing, whereupon he was led to a seat and placed among the apostles." The only inference possible from the above vision of Ranveig is that, already before 1198, or, at any rate, before 1201, she had heard or read this description of the assumption of St. Thomas, and that, before these dates, Thomas saga was known in the east of Iceland, either in Latin or in Icelandic.

The literary relationship between the Gudmund sagas and Thomas saga will be discussed hereafter.

Olaf White-
scald quotes
a rare poem
on Thomas,

There is evidence, too, to show that at the early period we have now in view, or, at least, not long afterwards, other sources relating to the life of archbishop Thomas, than the current prose writings of contemporary biographers, must have been known in Iceland. Among the philological treatises attached to the Edda of Snorri there is one by his nephew, Olaf Thordsson, called White-scald (ob. 1259), entitled "*málfræðinnar grundvöllr*," or fundamental principles of grammar where, unexpectedly, in illustration of the metrical variation called *Runhenda*, we come on a quotation of two initial verses from a twelfth century poem on Thomas of Canterbury by an unknown author:—

Ante chaos, jurgium indigestae molis
Adhuc (h)yle gravida foetu magnae prolis.¹

¹ In the Edda, II., 84 (Copenh. 1852), whose editors were not acquainted with the source of the quotation, these verses run:

In another philological treatise, called "málskrúðs-fræði," or, the lore of rhetorical figures, he illustrates "apostropha," which he defines as "the figure" which is produced "when an absent person is spoken of as "present," by this couplet (beside other examples):—

and was
author of a
"drápa" on
him.

Teitr gefr Thomas ýtum
Trúar-bót fyrir sið ljótan.

i.e., "cheerful giveth Thomas to people faith's-amendment
"for manners hideous,"¹ which is evidently derived from a laudatory poem on Thomas, a Thomas drápa, now lost. As author of the poem a person of the name of Olaf is given, and critics agree in Olaf Whitescald himself being the person meant; so that the suggestion lies near, that the drápa reflected the Latin carmen already mentioned. Though the writings of Olaf do not belong to the earliest records affording evidence of the existence in Iceland of literature relating to Thomas, they have the peculiar interest of proving, how records of exceeding scarcity and, so far as we know, not referred to by contemporary writers, found their way to the extreme north comparatively early in the day. In connexion with this Latin poem we may observe that, apparently, it was known to abbot Arngrim of Thingeyrar, author of the youngest saga of Gudmund Arason. In one instance he compares the tribulations of Gudmund to that jewel, "gimsteinn" (gemstone), Thomas Kantuariensis (Gudm. Sag., Bisk. sög. II., 109, ₂₄); nowhere else do we recollect having seen the same expression used in Icelandic

The rare
poem pro-
bably
known to
Arngrim of
Thingeyrar.

Ante chaos virginum indigeste
molis
adhuc yle gravida fetu magne
prolis.

The poem is printed in Edélestand du Ménil's Poesies populaires latines du moyen age, 8vo, Paris, 1847, pages 70-93. In illustration of the figure "Sinatrismos" (Synathrois-

mus) in his málskrúðs-fræði, Edda, II., 246, Olaf adduces 2½ strophes which, though not directly translated from, seem to have been suggested by this poem. Presumably Olaf was himself the author of these strophes.

¹ Edda, II., 204.

writings relating to Thomas, and we much doubt if it occurs in any of the contemporary ones, except this Latin poem, which in its eighth stanza (p. 73) introduces him first as

Thomas, honor præsulum, gemma Deo cara.

For Icelandic prose, even Arngrim's, pedantic as it is, the expression : "gimsteinninn Thomas Kantuariens" has that peculiar lack of "propriety" of style, which gives it a somewhat comic turn. In poetry it would pass unnoticed, into prose it could hardly have found its way, except by means of a reminiscence, least of all into a context, where the real point of comparison lay in the earthly sufferings of Thomas.

Change in
the relations
of Church
and State in
Iceland.

5. THOMAS SAGA AND BISHOP GUDMUND ARASON.—
The above referred-to visit of Ragn to Canterbury, and importation into Iceland of "life-stories" and records of miracles relating to Thomas of Canterbury, coincide with the beginning of a new era in the life of the Icelandic people. Only a few years after Ragn's return a decided move was made, for the first time in Icelandic history, to vindicate the authority of the Church against, and to assert its complete independence of, all secular jurisdiction. A conflict with constitutional law and long established custom was inevitable. This rapidly led to open hostility between lay lords and spiritual, the former regarding themselves as, what indeed they were, the traditional guardians of the institutions of the commonwealth. When neither side could come to a compromise on a *modus vivendi*, appeals were made to the archbishop of Drontheim, which only served to add fuel to the fire, as he could act but as a partisan of one side. The only hope of delivery from such a deadlock lay in a counter appeal by the lay lords to the powerful *arbitrium* of the king of Norway. He, however, in his turn, was not slow to seize the opportunity for the accomplishment of his own ambitious designs on Iceland,

by setting one lord against the other, and thus, through division, to reach the goal of supreme power. The reign of law, which hitherto had regulated the relations between Church and State, soon passed into that of unscrupulous ambition and unbridled violence; so that, at last, tired of the resultless struggle, the country threw away, as of little worth any longer, its autonomy, and acknowledged the suzerainty of the King. During this period of suicidal convulsion the hitherto vigorous native literature received its fatal blow. It may seem startling, but historically it is impossible to dissociate this change from the name of Thomas of Canterbury, since undoubtedly the primary impulse emanated from his "life-stories," and the principal author of it was his avowed disciple and imitator, Gudmund Arason, bishop of Hólar, 1203-37 (elected 1201).

Bishop Gudmund the primary author of this change.

Already as a priest this personage had earned a great name for the saintliness of his life, for his wonder-working powers, and infatuated fanaticism. He had been going about the country consecrating fountains and fords, and healing the sick, and had already risen to the rank of a living saint in the mind of the multitudes, though this devotion found its contrast in the mockery of unbelievers, who would class the bones of his saints among relics of the equine species, and who desecrated his hallowed fountains.

Gudmund as priest.

As soon as he was installed in his see, he took the earliest opportunity afforded to assert the principle of the immunity of the clergy from secular jurisdiction, though in his law suits, while he was in priest's orders, he had not once appealed to his bishop, but had prosecuted his cases in accordance with constitutional law. Not only was he the first Icelandic bishop who insisted on these clerical immunities, but he carried his theory into practice with a onesidedness as utterly regardless of circumstances as his violence was reckless of consequences. Appeals to "land's law and right" he

Gudmund as bishop insists on clerical immunities.

He was the first bishop in Iceland to start the theory.

Took Thomas's example for his guidance.

He was commonly considered to be the imitator of Thomas.

answered by immediate excommunication, which only resulted in violent exasperation and blood feuds, and for himself in an existence on sufferance alternating between flights from one place to another, captivity, and exile. The principle, for which the bishop fought so recklessly and suffered so hard, was an unheard of novelty in Iceland,¹ and it is impossible to understand, how it could have been so blindly insisted upon by one man against almost all the best men in the country, unless his fanaticism was fired by the example and, as in those days it was thought, the infallible authority, of the great new saint, whose every miracle was looked upon as a heavenly endorsement of the justice of his actions and the righteousness of his cause. In Gudmund we cannot help recognising Thomas of Canterbury rearisen, smaller only, much more narrow-minded, and even less tractable than of yore. Let it not be supposed that we are here drawing a vague historical inference from fancy only. The historical records relating to Gudmund, the *Islen- dinga saga* by Sturla Thordson, and the sagas specially written of him, substantiate to the fullest extent the sketch we have drawn in general outline of the bishop and his times. The inference, that Gudmund was chiefly influenced in his action by the lessons of Thomas saga, is corroborated sufficiently by what we have already stated with regard to his bosom friend Rafn's importation of Thomas literature to Iceland, and by the comparison of him to Thomas drawn by Kolbein Tumason, which, being a contemporary record, stands for an expression of the general opinion of those who were

¹ A movement in a similar direction, but very different in kind, had been attempted by Gudmund's contemporary, bishop Thorlak, namely, to bring under episcopal contrall the economical affairs of churches belonging to lay patrons, but was wisely stayed by him, when

persuasion could not overcome the resistance of patrons too mighty for him to cope with. *Þorláks saga yngri*, Bisk. sög., I., 281-291. This Guðmund well knew; but the meekness of Thorlak was less to his mind than the "masterfulness" of Thomas.

capable of forming one. This opinion soon passed into a current tradition, so that in the bishop's own day the common, and by no means shortlived, belief was that he was another Thomas. In the two older sagas of him, though no deliberate expression is given to that view, yet the under-current thought unmistakably indicates it. But in Arngrim's saga of him this current tradition has blown into full bloom, for there the comparison is carried out with a simplicity that knows no historical scruples. When it is borne in mind, that Arngrim, where he did not follow written books, depended on stories related by the bishop's relatives, Thorkel and Helgi, "who both lived for a very long time after the departure of Lord Gudmund, and told of him so many notable things which are not found written in books,"¹ we are at liberty to take that fact as an evidence of the continuity of the contemporary opinion.

6. POPULARITY OF THOMAS IN ICELAND.—When Lives of Thomas began to circulate in Iceland, it soon became manifest, how popular a saint he was. We have already referred to Rafn's vow, which occurred before A.D. 1200, and does not, of course, represent a solitary exception, but a common rule. Further on we come to refer to him as patron saint of churches, but may here by way of introduction adduce instances of individual cases of adoration. In 1255 Brand Jonsson, abbot of Ver, prayed for the success of a venturous blood feud undertaken by certain kinsmen and friends of his, among whom was Thorgils Bodvarsson, surnamed "Skarði," of whom more in detail presently, in these words:—"Vilda ek nú, at Guð væri yðr fyrir vápn ok vörð, ok hyljun-
"armaðr Thomas erkibiskup,"² pray we now, that God may be your ward and weapon, and Thomas archbishop your intercessor. By this time, of course, the abbot

Private
adoration.

Abbot
Brand
Jonsson.

¹ Guðm. saga, Bisk. sög., II.,
146.

² Sturlunga, ed. Vigfússon, II.,
page 205.

of Ver was conversant with the events of Thomas's life from both Icelandic and Latin sources.

Thorgils
"Skarði."

The first time that we actually meet with the name of Thomas saga is in 1258 when, on the 22nd of January, the above-mentioned Thorgils was foully murdered at Hrafnagil in Eyjafjord, in the following circumstances:—"Thorgils rode to Hrafnagil and had good cheer there, " and his men he disposed about the various homesteads " round. People offered him a choice, as to what enter- " tainment he would have for the evening, sagas or " dance. He asked, what sagas there were to choose " among. He was told that there was a saga of arch- " bishop Thomas, and that he chose, for he loved him " beyond all other holy men. Then the saga was read " through until they did for the bishop in the church " and cut off his (tonsured) crown. Then people say " that Thorgils gave up, and said: 'a fair death indeed, " 'such a death.' Shortly afterwards he fell asleep. " Then the saga was dropped and people betook them- " selves to supper." Thorgils's love for Thomas, as here expressed, we may take as an utterance given to the common feeling of the country.

Ecclesiasti-
cal honours
shown to
Thomas.

We now proceed to enumerate instances of official veneration shown to the saint. In this matter we are entirely thrown upon the meagre notices which are found scattered through various charters, and a few fragments of old inventories. For the sake of completeness, we shall adduce all that we have been able to collect bearing on this point.

Mass sung
for him at
Oddi.

At the church of Oddi, in the provostship of Rangarvellir, the goodly seat of the descendants of the famous Sæmund the learned, the reputed collector of the poetic Edda, a mass "de Sancto Thoma" was to be sung, every other week, according to the "máldagi" or church charter included in bishop Vilchin's collection of 1397. This "Sancto Thoma" can refer to no other saint than archbishop Th. of Canterbury. The church was dedicated to

St. Nicolas, and it would be out of question to suppose that means had been bequeathed for the singing of a special mass for Thomas the apostle. How early this mass may have been instituted we cannot say, but we may safely infer that it had been done long before bishop Vilchins's days.

In a charter, dated 1318, of the charter collection of ^{Likewise at} As. Audunn Thorbergsson, bishop of Hólar, 1313-1321, of the church of As, in the district of Kelduhverfi, within the provostship of Thingey (Þingeyar prófastsdæmi), it is stated that there was "Thomas Söngur," Thomas's song, which we take to mean, that a mass in honour of St. Thomas had been endowed there, as at Oddi. These seem to be the only churches in Iceland, where the saint was honoured in this special manner.

The following churches were certainly dedicated to ^{Churches} St. Thomas of Canterbury: ^{dedicated to} him.

Cca. 1220, the church of Hólmr (otherwise generally called Innri-Hólmr) on Akranes, in the provostship of Borgarfjörð, was dedicated, among other saints, to "Thomasi erchibikupe." *Diplomatarium Islandicum*, I., 416.

1226, in the priory church of Viðey, near Reykjavík, an altar, on the southern side of the church, was dedicated to "Thoma," among other saints, which Thomas doubtless means the Cantuarian Saint. *Dipl. Isl.*, I., 489.

1257, the church of Hvanneyri, in Andakil, within the provostship of Borgarfjörð, was dedicated, among other saints, to "Tomas erchi biskops." *Dipl. Isl.*, I., 592.

1318, according to the 'máldagi' of bishop Audunn Thorbergsson, the church of Hvammr (otherwise known as Kirkju-Hvammr) was dedicated to the holy "Thomas erkibps."

1394, by the 'máldagi' of Petr Nicholasson, bishop of Holar, 1392-1402, the church of Gnupr, in Midfjörð, was dedicated to the holy "Thomæ erkibpi." It is probably by an oversight only that the dedication of the

church is mentioned neither in the máldagi of bishop Audunn of 1318, nor in that of Jon Skalli, bishop of Holar, 1358-1391, of 1360.

From a charter in the same bishop's collection of 'máldagar,' dated 1399, we learn that the church of As, in Kelduhverfi, which we have already mentioned, was dedicated to the holy "Thomasi erkibpi." As in the case of the church of Gnup, it is hardly anything but a clerical oversight, when the máldagi of bishop Audunn does not mention the dedication, while it enumerates as belonging to it certain church appointments relating to the Cantuarian saint.

By bishop Vilchin's máldagi (1397) the church of Strönd, in Selvogr, within the provostship of Arnes, was dedicated to the Blessed Virgin and the blessed "Thomas erkibiskup."

By the same authority, in the island of Engey, near Reykjavik, Oddgeir Thorsteinsson, bishop of Skalholt, 1366-1381, dedicated the church there, amongst other saints, to "Thomæ archiepiscopo."

The same bishop's 'máldagi' also testifies to the church of Varmalækr, in the provostship of Thvera (in Borgarfjörð), having been dedicated to the holy "Thomase erchibiskupi."

The same record testifies, that at Hvammr, in the provostship of Rangarvellir, the church was dedicated to "Thomas erkibpi."

The church of Otrardalr, in Arnarfjörð, within the provostship of Barðaströnd, by the same 'máldagi,' was dedicated to "Thomæ archiepiscopo."

Still further the same authority gives the church of Hamrar (dat. Hömrum), within the provostship of Rangarvellir, as dedicated to "Thomæ erkibps."

To these may yet be added the church of Hruni, in the provostship of Arnes, dedicated to archbishop Thomas. S. Nielsson, Prestatal og prófasti, IV., 8.

Among churches, where effigies, "líkneski," and

pictures, "skript," of Thomas are mentioned, we may enumerate the following ;

1. Skumsstaðir, in Landeyjar, within the provostship of Rangarvellir : "Thomas skript." Vilchin's 'máldagi.'

2. Strönd, in Selvog : "Thomas skript." Ib.

3. Hamrar, in the provostship of Rangárvellir : "Thomas skript." Ib.

4. Hagi, in the same provostship ; "Thomas skript." Ib.

5. Hvammr, in the same provostship ; "Thomas líkneski." Ib.

6. Bessastaðir, on Alptanes, dedicated to St. Nicholas, had "Thomas líkneski," ib., which we take certainly to be that of St. Thomas of Canterbury ; probably given by English traders, for whom the neighbouring harbour of Hafnarfjörður was a favourite resort.

7. The church of Engey : "Thomas líkneski." Ib.

8. Varmalækr : "Thomas líkneski." Ib.

9. At the church of Hoffell, in the provostship of Skaftafell, was a "Thomas líkneski," ib., which is much more likely to have been of the English saint than of the apostle.

10. In 1318, by Audunn's 'máldagi,' the church of As, in Kelduhverfi, already mentioned, possessed a "Thomas líkneski," and by the máldagi of Olaf Rögnvaldsson, bishop of Holar, 1459-95, the same church possessed, still in 1461, a "Thomas líkneski" with a veil or coverlet over it, "með dúk."

11. By the authority of Audunn's 'máldagi,' the aforementioned church of Hvamm, in Miðfjörður, possessed a "Thomas líkneski" which, by the 'máldagi' of 1360, by bishop Jon Skalli, we learn was a "líkneski Thomæ erkibps," a statement again corroborated in 1394 by the 'máldagi' of bishop Petr Nicholasson, already mentioned.

12. In 1396 the 'máldagi' of bishop Petr states that the church of Ripur, in the provostship of Skagafjörður,

possessed a "Thomas líkneski." The church being dedicated to St. Andrew, it hardly admits of a doubt, that this effigy was that of Thomas Cant.

13. According to the same 'máldagi,' there was at the church of Eyjardalsa, in Bardardalr, within the provostship of Thingey, a "Thomas líkneski," as well as one of the church patron, St. John. Doubtless the former meant Thomas of Canterbury.

14. At the church of Muli, in the same provostship, is also mentioned in Petr's and Olaf's 'máldagi' a "Thomas líkneski," which, we doubt not, was that of Thomas Cant. The church was dedicated to "God, our Lady the holy Mary and St. Nicholas." According to the so-called Sigurdar registr or church inventories made 1551, for the churches in the diocese of Holar by Sigurd, priest of Grenjadarstad, a son of bishop Jon Arason, we find that, in the church of Múli, there still existed the effigy of Thomas, cca. 1526.

15. The same register also records a "Thómas líkneski" at the church of Hrafnagil, where Thorgils Skarði had Thómas saga read to him in 1258; we doubt not that this effigy was of Thomas of Canterbury.

16. A "Thómas líkneski" is also recorded by Sigurdar registr at the cathedral church of Holar, in 1525.

17. Lastly, we may mention that, according to Olaf's 'máldagi,' there was a "Thomas líkneski" at Modruvellir in the provostship of Eyjafjord, when bishop Gottskalk visited that place for the first time, in 1445.

These are the churches, where we have found evidence of ecclesiastical honours shown to Thomas of Canterbury. Very possibly more instances of this interesting kind might be brought together by a more thorough search. But it must be admitted that, considering the late date of the saint, and the small number of new churches in the country after that date, what we have adduced is a strong proof of the veneration in which he must have been held in Iceland of old.

7. DIFFUSION OF THOMAS SAGA.—As a last paragraph in this history of Thomas saga, we may add a review of places at which, at various times, we have found it mentioned. All the instances adduced refer, apparently, to an Icelandic version of it.

1. The earliest mention of a Thomas saga occurs, as we have stated already, in the *Islendinga saga*, under date of 1258; doubtless it was the property of the church of Hrafnagil.

2. In 1318, we learn from Audunn's 'máldagi' that, at the church of As, in Kelduhverfi, there were, besides the already mentioned effigy, also two sagas of Thomas. The wording of the document is somewhat obscure. It states that the church possesses "Thomas saga," and goes on to the enumeration of other things, when again it mentions "Thomas sögu." But subsequent 'máldagar' seem to make it quite clear, that two sagas are meant; for, in 1399, the Petr's 'máldagi' refers to these books as "Thómas historia," mentioning, however, afterwards "Thomas saga væn ok önnur forn," *i.e.*, a Thomas saga in good condition and another *old*, that is worn with eld, which implies that at this time the place possessed three copies of Thomas saga, and one of them actually then in a state of decay. This is borne out by the máldagi of bishop Olaf Rognvaldsson of 1461, in which only two books relating to Thomas are mentioned, one as "Thomas saga god bok" and the other as "Hystoriakver af Sancto Thomase," which we take to mean that then the "old" saga mentioned in 1399 had disappeared. The "historia kver" would apparently correspond to "Thomas historia" of 1399. "Historia" being gen. plur., and "kver" meaning a quire, a small book; that book must have contained a small collection of miracles of Thomas.

3. In 1360, according to the 'máldagi' of bishop Jon Skalli, and still, in 1394, according to the 'máldagi' of bishop Petr, a Thomas saga belonged to the church of Gnupr, in Midfjord.

4. In 1394, Petr's 'máldagi' records a Thomas saga belonging to the church in Hvammr, of Midfjord.

5. In 1396, two Thomas sagas are stated to have been at Holar, Arn. Magn. Coll. of Chartres, Fasc. v. 18.

6. In 1397, the Vilchin's 'máldagi' testifies to a Thomas saga belonging to the church of Strönd, in Selvogr.

7. At the same time we learn from the same authority that the church of Hvammr, in the provostship of Rangarvellir, possessed a Thomas saga.

8. According to the 'máldagi' of bishop Jon Skalli, a Thomas saga belonged, in 1360, to the church of Höskuldsstadir, in the provostship of Hunavatn, which was still there when bishop Petr caused his inventory charters to be collected, in 1399.

9. In 1461, by the 'máldagi' of bishop Olaf Rögnvaldsson, the monastery of Mödruvellir possessed a volume in which were written together: Kross saga, Stephanus saga—Thomas saga erkibps—Antonius saga.

10. In 1525, the above referred to 'Sigurdar registr' counts a Tumas saga as belonging to the cathedral establishment of Holar, but at Christmas, twenty-five years later, when another inventory list was made of the cathedral belongings, the saga is not mentioned, and was then probably lost to the library.

11. In 1525, the same record enumerates, among the books belonging to the monastic library of Munkathvera, in Eyjafjord a Tumas saga.

12. In 1589, among the books of the deceased bishop of Skálholt, Gisli Jonsson (ob. 1587), a Thumas saga is mentioned. Cfr. Arn. Magn. 258. 4to. pp. 433, 434.

This review, though falling perhaps short of completeness, even as far as still existing records may be concerned, and they certainly give only a very imperfect idea of what the extent of Thomas literature in Iceland must have been from the 13th to the 16th century, is yet a sufficient indicator of the popularity of Thomas saga.

We learn from it, what is the most noteworthy point in the matter, that most of the churches to which Thomas saga belonged were rather poor and unimportant places, so that we are free to draw the inference that, if the inventory lists of the wealthier and more important ones were accurate and exhaustive, the number of copies of the saga once existing in Iceland would be very largely increased.

II. THE HISTORY OF THOMAS SKINNA.

Of all the number of Thomas sagas, that once upon a time must have been current in Iceland, there is now only one copy left in a state of completeness, the skin book commonly known by the name of Thomas skinna.

1. DESCRIPTION OF T.—It is a bulky volume, measuring $11\frac{1}{4} \times 8\frac{1}{8}$ inches, containing 21 gatherings of eight leaves each. Besides the "Thomas saga Erkibyskups," it contains a saga of King Olaf Haraldsson (St. Olaf) of Norway. Thomas saga covers the first 11 gatherings of codex. It is complete, but for the ninth gathering, out of which the two innermost leaves are missing, leaving the lacune which occurs in Vol. II., p. 6; this lacune, however, is partly filled up by fragment E., II., 270, 271, 274-276. The first leaf of the first gathering is left blank, the text of the saga beginning on fol. 2 recto.

The codex is written in three hands, the first covering fols. 1-77 inclusive (Vol. I., 2-460,₃), in a bold gothic character. The second, very little, if at all, later, and not much different from the first, extends to fol. 101 inclusive (Vol. I., 460,₃—II., 118,₁₁). The third, a distinctly later one, covers the rest of codex.

2. AGE OF THE MS.—Professor Unger considers the first two hands to belong to the 14th century; the third, we are aware, is referred to the 15th century; but we are of opinion that the whole of T. must

have been written within the 14th. From the sentence, T., I. 22, ¹⁻⁴, "at haus dæmum gerði svá Stephanus Langatun í Englandi, ok enn síðar þrír meist-arar vestr á Skotlandi, at bæn Isibell drottningar, er átti Eiríkr konungr Magnússon," we gather an uncertain limit as to the time, when the present copy of the saga was taken. The sentence is evidently an interpolation, but whether an editor's or a scribe's must be left undecided. King Eric died in A.D. 1299; the preterite *átti* shows that he was dead, when these words were penned. Queen Isabella died in 1358 and, strictly taken, the words might have been written as well before as after that date, though they rather leave the impression that the latter was the case. But there is hardly room for doubting that, not very many years after the last-named date, the present copy must have been in existence. This we infer from an orthographic peculiarity, which, as a rule, tells a pretty certain tale, in Icelandic MSS. From the 13th century and onwards a phonetic movement of a peculiar nature began to manifest itself. The termination *ur*, which up to that time is uniformly so written in the plurals of feminines terminating in *a*, in the oblique cases of terms of kinship, *föður*, *móður*, *bróður*, *dóttur*, *systur*, in nom. fem. and nom. and acc. neut. of adjectives in *arr* and *urr*, as *önnur* of *annarr*, *yður* of *yð(v)arr*, *nokkur* of *nokkurur*, in nom. and acc. neut. of *fjórir*, *fjögur*, and in certain other forms, begins to vacillate, being sometimes written *r* only, *i.e.*, being treated as a letter, not as a syllable. On the other hand, the common termination *r* begins, at the same time, to expand into *ur*. During the 13th century these vacillations make but rare signs of existence; but in the course of the 14th grow gradually into one consistent tendency, which by the end of that century has asserted for the *r* of the olden time a general phonetic value of *ur*. Taken

by the different handwritings T., in this respect, gives the following results :—

1st hand (I., 2-460, ₃) ; r for ur :—

föðr (faudr, -fodr, fod-), 16, ₂₆, 18, ₂₉, 36, ₁₇, 172, ₁₉,
204, ₈, 220, ₂₆, 258, ₁₇, 272, ₁₈, 382, ₂₆, 422, ₁₉,
428, ₂₃, 438, ₃ ; móðr, 4, ₆, 14, ₂₁, 16, ₂₇, 204, ₁₄ ;
bróðr, 250, _{5, 8, 15}, 378, _{8, 21}, 396, ₁₉, 408, ₆, 422, ₂₂ ;
fjögr, 26, ₁₇, nokkr (quae) 384, ₄, yðr, fem. sing.,
64, ₁₉, yðr, neut. pl., 380, ₂₃, tillaugr, 392, ₆
29 cases.

ur for r :—

tekur, 16, ₃, kemur, 24, ₂, straumurinn, 32, ₉, fótur,
32, ₁₈, skilur, 38, ₈, offur, 104, ₁₅ - - 6 cases.

2nd hand (I., 460, ₃.—II., 118, ₁₁) ; r for ur :—

föðr, I., 510, ₁₅, 550, _{8, 16}, II., 24, ₃, 66, ₇ ; móðr,
II., 4, ₁₃, 84, ₁₅ ; bróðr, II., 24, ₂₃, 42, ₁₉, 50, ₂₃, 64, ₂,
92, ₂₄ - - - - 12 cases.

ur for r :—

yður (vobis), I., 488, ₃, (but yðr in the same line
as well) heldur (rather), 488, ₆, aptur, 548, ₂₅,
vottur, II., 18, ₁₇ ; felur, 44, ₁₀ ; skilur, 46, ₁₇ ;
virðuligur, 60, ₁₀ - - - 7 cases.

3rd hand (II., 118, ₁₁, 240) ; r for ur :—

föðr, 124, ₂₄, 150, ₁₁, 160, ₁₉, 190, ₁₃, 216, ₁₉, 224, ₅,
226, ₉, 234, ₂₇ ; móðr, 160, ₁₉, 182, ₂₃ ; faustr,
198, ₂₂ ; nauckr (really for naukkurr, quidam),
210, ₄ - - - - 12 cases.

ur for r :—

fagurliga, 122, ₅ ; silfurs, 216, ₂₇ ; fegurð, 224, ₂₀
3 cases.

Without going into a statistic analysis of these figures, it is enough to point out that, in comparison with the ground covered, both tendencies of vacillation increase at an inconsiderable rate in the successive hands. And

the real phonetic *ur*-tendency to which we have alluded already, must be said to have made, as yet, a comparatively slight progress. On that ground it seems hardly possible that the copying out of T. could have taken place much later than cca. 1360.

The saga is certainly written in Iceland, and by an Iceland, a certain sprinkling of Norwegianisms, such as *l* for *hl*, *þessor* for *þessi*, and a good many cases of barbarisms and questionable syntax notwithstanding.

3. OWNERS AND WHEREABOUTS.—As we have here to deal with a unique MS., it is a matter of interest as well as importance to trace its history as far as it can now be ascertained, the more so that this has never been done before, and the sources of this history are almost entirely found in the marginal entries which figure up and down the volume, and are thus destined to share the fate of the MS. So far as we are aware, no record whatever beyond these entries exists, which might throw a light upon the fate of Thomas skinna prior to its reaching its final destination on the shelves of the Royal Library at Copenhagen.

We shall first give these entries in due order (including, for the sake of completeness, even a couple of doggerel ditties which have no connexion with the *fata libelli*) and afterwards add our comments upon them.

1. On the front fly-leaf we find, in a handwriting of the 17th century, the following rhymes:—

Heita ma það heimsins kurt
Og höfðingskaprinn mesti
Vinum ad veita vel þá burt
Þeir vikia ser á hesti

Dæmi eru það gomul og góð
Gedsemd má það kalla
Vináttu halda á vizku slód
Vel um dagana alla. I. e.:

“It may be called the greatest worldly curtesy and lordship to give a good treat to friends on their riding away.

“It is a good old custom, worthy of the name of noble-mindedness, to maintain friendship in the path of wisdom throughout all days.”

2. On the first blank leaf of the first gathering is written, in the handwriting of Thormod Torfason (Torfæus, the antiquarian and historian):—

Thomas Skinna
kallaz þi (þessi) bok.

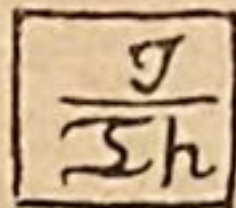
i.e. This book is called Thomas Skinna.

3. On fol. 2, recto, is written, at the foot:—

þessa Bok a Eg Arne Ottz s mz Riettu
Oc hna selldi mi' Mats Skrifve, =
þessa bók á eg, Árni Oddsson, ok hana
selldi mier Mats skrifare ; *i.e.*

Of this book am I, Arne Oddsson, the rightful owner, and it was sold to me by Mats (Mads) the Secretary.

4. On fol. 10, verso, at the foot, is this monogram:—



5. On fol. 29, verso, at the top, not in Arni Oddsons hand:—Arne Odds son A þessa Bok mz Riettu þar kañ Eingiñ at seigia J móti, *i.e.* Arne Oddsson is a rightful owner of this book, that no one can gainsay.

6. On fol. 30 recto:—

Fromum Æruverdugum Dugandismañe mynū Astkæra faudr Sira Joni Jonssyni kkiu presti a Myrka J hörgardal J eyjafirdi=Frómun æruverðugum dugandismanne mínum ástkæra föðr síra Jóni Jónssyni kirkjupresti á Myrká í Hörgárdal í Eyjafirði, *i.e.*, to the pious, reverend, worthy man, my beloved father, Sira Jon Jonsson, the church priest of Myrka in Horgardal within Eyjafjord.

7. Fol. 30, verso, at the foot boustrophedon :—

Æruverdṽgum fromū Dygdarykum Heidursömum o^e
Halærðū Höfðings mañi Sera Arngryme Jonssyne a
Ökrum j blaundu hlyd = Æruverðugum frómum dygðaríkum
heiðursömum ok hálærðum höfðings manni Sira
Arngríme Jónssyni á Ökrum í Blönduhlíð, *i.e.*, to the
reverend, pious, virtuous, honourable, and most learned
gentleman, Sira Arngrim Jonsson at Akrrar in Blöndu-
hlid.

These two last entries have been blotted out imperfectly.

8. Fol. 36, recto, at the top :—Þordr Ein^rs Rosa Arnadottor = Þórðr Einarsson, Rósa Arnadóttir.

9. Fol. 38, recto, in the same hand as entry 5 :—anno 1609 á tveggia postula messu, *i.e.*, on the mass of St. Philip and St. James, (May 1st) 1609.

10. Fol. 39, verso, margin : Gudm̃ðr Arnason = Guðmundr Árnason.

11. Fol. 48, verso, margin :—Rafn Jon son = Rafn Jónsson.

12. Fol. 49, verso, at the foot, written longitudinally up the page :—Bokin heyrir til mz riettu fromū Dands Mañe Dada Arna syne godum vin = bókin heyrir til með riettu frómum dandis manni Daða Arnasyni goðum vin, *i.e.*, the book belongs rightfully to the pious good man Daði Arnason (my) good friend.

13. Fol. 64, recto, margin, in the handwriting of Torfi Jonsson (entry 14) :—Margriet Dada dotter A bokina med riettu eñ eingiñ añar = Margriet Daðadóttir á bókina með riettu enn einginn annar, *i.e.*, Margret Dadi's daughter is rightful owner of the book, but none beside.

14. Fol. 67, recto, margin :—Torfi Jonsson med eigin hndi = T. Jónsson með eigin hendi, *i.e.*, T. J. with his own hand.

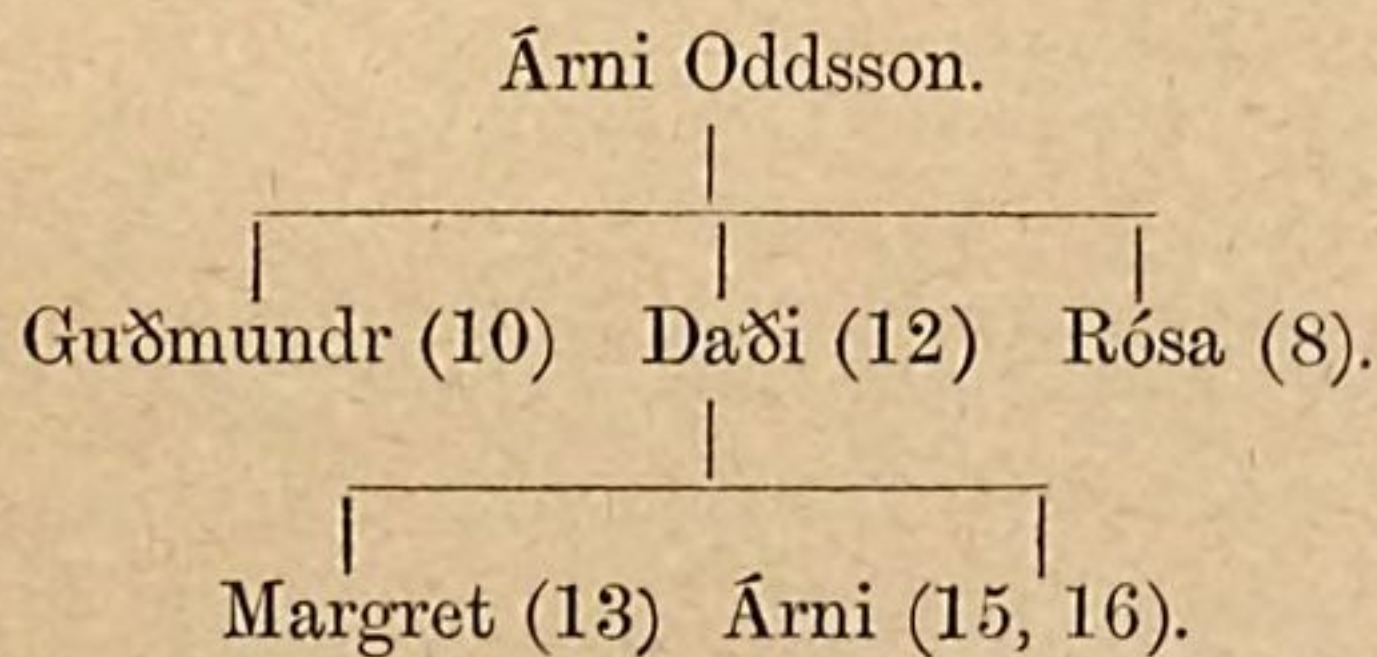
15. Fol. 86, recto, at the foot, up the page longitu-

dinally ;—Arne Dada son á Bokina z hans samarfar, *i.e.*, the book belongs to Arni Dadis son and his co-heirs.

16. Fol. 165, verso (on the fly-leaf at the end of cod.) : —Arne Dadason a þessa sögu Bok Anno 1631 ; and below : þessa Bok Eiga Erfingiar Dada heitius saluga Arnasonar = Arne Daðason á þessa sögu-bók, *i.e.*, Arni Daði's son owns this story-book—this book is owned by the heirs of the late departed Dadi Arni's son.

On entries 4 and 11 we can offer no remarks throwing any certain light at all upon the history of the MS. The monogram may, perhaps, stand for Jón Thorlacius (a latinized patronymic for the vernacular Þorláksson), but that brings us no nearer to the identification of the person signified by it. Nothing either, beyond entry 11, is known of a Rafn Jónsson that might serve to link his name with the volume.

The rest of the entries, with the exception of 6, 7, and 9, all point to relations of kindred, which show that for a long time the MS. must have remained in one family, and enable us to connect genealogically together the first and the last owner, mentioned as such, in Iceland, in the following manner :—



Arni Oddsson, whose autograph we have in entry 3, is undoubtedly the person of that name who in Icelandic records figures generally as Arni of Miðgarðar, a home-stead in the neighbourhood of Snæfells jökull, within the bailiwick of Thorsnes (Þórsnessþing). We first met with him in the capacity of henchman to Marteinn Einarsson, bishop of Skalholt, 1549–1556, in whose suit

he made a voyage to Denmark in 1554, and married, in the course of the winter, "Dorothea the German," (Espolin, IV., 107). Through the bishop's interest, no doubt, he obtained, during the sojourn in Denmark, the bailiwick of Thorsnes; for in that jurisdiction he does duty as bailiff in 1555 (Espolin, IV., 112). In 1563, on the 27th of September, he took part in an important enactment at Bessastaðir (Espolin, IV., 133). He was still alive as late as 1593 (Espolin, V., 74).

Matz, the
Secretary,
the first
known
owner.

According to entry 3, Arni bought the book from one Matz, a "secretary." Matz is the older spelling of the common Danish name Mads. For one so-called, and occupying the post of a "secretary," we need go to no other place in Iceland than Bessastadir, which at this time was the seat of the government of the country. In Matz, therefore, we have the secretary to the Governor, possibly his deputy. Just about this time, it would seem, it was etiquette to address and to speak of the Governor's principal clerk as NN. "secretary." Such was the case with that ill-fated Kristian Skrifari (Mr. Secretary Christian), whom the Icelanders slew at Midnes, 1551, in revenge for the execution of bishop Jon Arason and his sons. However, excepting Mads, Kristian seems to be the only historically known person so entitled, and it must remain an open question, whether the title descended from him to Mads, or the reverse, (though the former is more probable), as there is no positive evidence to show, at what time Mads was discharging the functions of a secretary. But from Bessastaðir, we take it, the book came into Arni's hands.

Nothing is known of the history of our codex previous to its becoming the property of Mads, and we can only indulge in uncertain, though not improbable, guesses, as to its earlier fate. First, the question suggests itself: how did the volume come into the hands of Mads, the Dane, by purchase or otherwise? It does not seem very probable that he should have cared to

secure it by purchase. Mads, a Dane, though he might have had some knowledge of the spoken idiom of the day, could not be supposed to have been so familiar with the language in which it was written, as to have been able to understand it, for then, as now, to understand Icelandic a Dane must study it as a dead language. For such a study there existed as yet not one single auxiliary. Evidently, the contents of the volume could have had but little attraction for one acting under a government the chief aim of which was to root out popery, and to establish a radically anti-popish protestantism. Lastly, the very handwriting, which is anything but easily legible, would to a Dane have made the reading of the MS. simply impossible. Mads's selling of the MS. to Arni Oddsson would seem to indicate that the seller's interest in it was one of lucre chiefly. Forsooth, it might be surmised, that for that very reason he might have obtained it by purchase. But even that is not very probable. He could not have known the market-value in Iceland of an article he himself knew nothing about, and in which, therefore, he could not reasonably be supposed to have speculated. There could be no question of any other market; for, as yet, foreign, *i.e.*, Scandinavian, interest in Icelandic literature was not awake, and when it was roused, Icelanders, not Danes, were employed to secure the literary treasures of Iceland for private collectors and public libraries (Finnr Jónsson, *Hist. Eccl. Isl.*, IV., Preface).

The volume itself seems to supply evidence of having been copied to the order of a monastic authority, since it contains the sagas of the two most popular saints in Iceland, St. Thomas and St. Olaf. The reason for putting together into one volume the personal history of the Cantuarian saint and the pragmatic history of the reign of St. Olaf could not have been a historical, but only a religious. The prologue to Thomas saga shows clearly, that the edition was intended to serve as a

The MS.
probably
copied to the
order of
some monas-
tery.

handbook to "recluses":—At hóglífismaðr hafi nærhendis, hvat er hann gírnist. . . . af þraut ok þolinmæði þessa píslarvotts, (I., 2, ¹⁵⁻¹⁷). The edition, therefore, was issued to meet monastic wants, and we doubt not that, once upon a time, copies of it were found in most, if not all, monastic libraries in the country, although existing records fail to throw light on the point.

Came, possibly, from Viðey into Matz's hands.

The wealthy monastery of Viðey might reasonably be supposed to have been provided with such a highly treasured guide to saintliness. Now this monastery, situated but a few miles from Bessastaðir, was, in 1539, sacked by the Danish officials of the latter place, and, without doubt, the contents of the library found their way to "Government House," together with the rest of the plunder. If the library contained a Thomas saga, which we see no reason for doubting, that Thomas saga went to Bessastaðir certainly; and seeing that from Bessastaðir, in all likelihood, our codex came into Arni Oddson's hands, it must be allowed that there is a strong presumptive evidence in favour of its having been the property of Viðey monastery, previous to the sack of 1539. There is nothing to show, at what particular time the codex may have become the property of Arni Oddson, though it is more probable to have happened before than after his removal to the West in 1555.

Dadi, Arni's son.

Among Arni's children were Dadi and Gudmund, sons, and a daughter, Rosa; they all have their names entered in codex (entries 12, 10, 8, respectively), no doubt because it was their joint heritage. Gudmund is mentioned as Arni's son, Byskupasögur, II., 613. Rosa, we take it, was married to Thordr Einarsson (entry 8), of whom otherwise there is nothing known, that we are aware of. But of Dadi it is stated, that he moved to the northern quarter of Iceland, and, as it seems, to the bailiwick of Eyjafjörð, about 1613 (probably several years before, and possibly 1609 of entry 9 may have a reference to that fact), where he married Kristin, daughter

of a well-to-do goodman, Jon Bjarnarson of Grund, and occupied the post of bailiff (Espolin, V., 131). Entry 12 makes it clear that, when it was penned, Daði was the sole possessor of the book, by which time, therefore, he must have redeemed the shares of his co-heirs in the volume, which he probably did before he left the West for the North, or some time before 1613.

On his death, which occurred in 1620 (Espolin, VI., 10, 14) our codex went to his heirs, two of whom are mentioned: Margret, as sole owner (entry 13), and Arni, Margret
Dadi's
daughter.
Arni Dadi's
son. in the double capacity of joint owner with his co-heirs (entry 15), and sole owner in 1631 (entry 16). Here it is to be observed that the term 'samarfar,' co-heirs, shows that, besides Margret, Arni must have had one or more brothers, or one or more sisters. Two brothers besides him are mentioned, Thorleif and Odd. But it is not unlikely, that Arni had, at least, one sister besides Margret; for Torfi Jonsson, of whom nothing is otherwise known, makes the declaration (entry 13) that Margret is the sole owner of the book, which looks like a receipt to Margret for the payment of his, that is, his wife's, Margret's sister's, share in the volume, vouched for in the next entry (14) by his own hand. It looks strange that Margret should be mentioned as sole owner of the book in one entry, and Arni, her brother, in another. This, however, is easily accounted for. Margret was undoubtedly the older of the two, but Arni was only 17 years of age, when his father died. While he was a ward, it stands to reason that his trustee or trustees might have arranged with Margret for his share in the volume, and sold it to her. In some such way she must have become sole possessor of it shortly after her father's death. But it is clear that Arni, on attaining majority, took measures to secure the heirloom for the male descendants of the family, as he is the sole owner in 1631, when, in all probability, his sister had been married for some time to Jon Jonsson, a priest, who held the living

of Melar, in Borgarfjord, in the west country, 1623-1663 (Espolin, V., 131, S. Nielsson, Prestatal og Prófasti, VI., 3).

Arni himself was a man of great consideration, and lived for a long time at Asgeirsa, in Vididalr, within the bailiwick of Hunavatn, and died, a centenarian, at the house of his son, provost Thorleifr of Kalfafell, within the provostship of Skaftafell, in 1703, (cfr. Espolin, V., 131, VI., 84, VII., 4, VIII., 83).

Cod. lent to
Jon, priest
of Myrka,

and to Arn-
grinn the
Learned.

By entry 6 we learn, that the MS. must once upon a time have been in the hands of Jon Jonsson, who was a priest at Myrka, in Hörgardal, within the provostship of Eyjafjord, about 1587, but of whom nothing further is known; and by entry 7 that it must have been sent for perusal to Arngrim Jonsson the "Learned," while he was domiciled at Akrrar, in Blönduhlíð, a homestead in the parish of Miklibær, within the provostship of Skagafjord. Arngrim returned to Iceland from his studies at the university of Copenhagen in the summer of 1589; in 1590 the prebend of Miklibær was conferred on him (Finnr Jónsson, Hist. Eccl. Isl., III., 443-445), and Espolin states distinctly that, in 1592, he had given up holding house at Akrrar and had set it up at Miklibær (v. 67). Consequently the MS. must have been in his hands in 1589-90, or thereabout.

Passed out
of the hands
of the family
to Thormod
Torfasón.

Long before Arni's death, 1703, he and his heirs had seen the last of a heirloom which had been so religiously preserved in the family for upwards of a century. On the 27th of May, 1662, King Frederick the Third of Denmark issued a letter to the bishops of Skalholt and Holar requesting them to assist his favourite, the historian Thormod Torfasón (Torfæus), in collecting, "either by purchase or otherwise," such antiquities, *i.e.*, old manuscripts, as might be heard of in the country, the which Thormod was to procure for the Royal Library of Copenhagen (Hist. Eccl., III., 462). Thormod went to Iceland in the course of the same year, and spent the winter at

Skalholt with the learned bishop Brynjolf Sveinsson who, at that time, had probably the finest library of Icelandic MSS. in the world; and from and through him Thormod obtained a considerable number of MSS. codices. In the spring of the following year he left Skalholt on a visit to the bishop of Holar, Gisli Thorlaksson (1657–1684), where, no doubt, he made considerable additions to his acquisitions at Skalholt (Hist. Eccl., III., 569, and note d). In this journey to Iceland Thormod secured the possession of our codex; and though there is nothing to show how, or where, it changed hands, the probability is, that on his way north he paid a visit to the goodman of Asgeirsa, and, armed with the royal mandate, obtained the codex then and there. That he came by it on the occasion of this visit to the country, and not during a later visit, in 1671, and deposited it in the Royal Library of the Danish capital on his return, is proved by documentary evidence. In the Arnamagnæan collection of MSS. No. 435^b 4to (formerly Ny Kgl. Samling 1853) contains several leaves under the title: “Catalogus librorum non compactorum, quos ex Islandia in Regiam Bibliothecam attulit Thormodus Torfæus 1662.” In this catalogue there is first an enumeration of the printed books acquired, after which, on page 101, follows this heading: “Manuscriptorum in pergameni Catalogus,” which again is sub-divided into two paragraphs:—1, “Episcopus Schalholt(ensis) hos misit”;—2, page 102:—“Reliqua hæc comparavi.” Under this head the 2nd entry runs: “Sancti Thomae Archiepiscopi Cantabergensis et Sancti Olavi Regis Norvegiae Historia, folio.” At the end of this catalogue, page 105, the note is suffixed:—“Dette forskrefne er skreven efter Mons^r Thormod Torfesens egen Haand,” *i.e.*, the afore-written is copied after Mr. Th. T’s own handwriting; to which is added, in the handwriting of Arni Magnusson: “1712 i Octobri.” The last event to be mentioned in the history of Thomas-skinna, a name given to the codex by Thormod himself,

Was deposited by him in the Royal Library of Copenhagen.

Went to Norway.

Restored to
the Library.

is its removal to Norway, either in 1664 or in 1682, in which respective years Thormod obtained the loan of a large number of MSS. from the Royal Library, which he retained until 1704, when the whole collection was restored to its proper place, in which admirably conducted institution Thomasskinna has remained safely deposited ever since.

III. VARIOUS RECENSIONS OF THOMAS SAGAS.

The term Thomas saga covers various narratives relating to Thomas of Canterbury, more or less independent of each other, which fall naturally into the two main groups; the sagas of his life, and those of the gesta post martyrium; in which latter group we also include the records of his miracles. A third group represents writings which, for convenience, we include under the general denomination of Thomas saga, but which are apparently merely homiletic abstracts of the two former groups.

A summary of this classification gives the following result:—

Classifica-
tion of Tho-
mas sagas.

A.—Sagas of the life of the archbishop.

1. The "lífs-bók," contained in T., I.; also represented by fragments A. and B. of the appendix.
2. Another such, but a different recension, now known only from fragment D.
3. A fragment of the Quadrilogus prior (Lupus).

B.—Sagas relating to the gesta post martyrium.

4. The narrative contained in T., II., 2-92, which, by its distinguishing element, the miracles, points to Benedict of Peterborough as its source.
5. Fragment E., an older recension, substantially covering, so far as it goes, the same ground as the preceding and doubtless drawn from the same source.

6. The miracle-saga, T., II., 92-172 (or, possibly, to 184), which, for the miracles it contains, owes its origin to Robert of Cricklade. Also represented by the remnants preserved in fragment C.

7. Additamenta of later authorship, T., II., 184-240.

C.—Homiletic abstracts.

8. Fragment No. 2, folio, at Stockholm, and the shreds of the first leaf of fragment D.

We shall now proceed to show on what grounds we adopt this classification, exhibiting at the same time the relation between T. and the fragments A.-E.

(1.) The "lífs-bók" only comes here into consideration as a type of comparison with fragments A., B., D., on which we have to offer the following remarks:—

Comparison
of T. I. with
fragments
A., B., D.

A. (II., 245-48) is derived from the same original as, but is copied at an earlier period than, T.; as would appear from its preserving older forms, as *finngu* (II., 246, ₂₃) for *feingu* (I., 262, ₂₅), *mála-efni* (II., 246, ₁₉) for *málefni* (I., 262, ₂₁), *harmanliga* (II., 247, ₂₈) for *hörmu-liga* (I., 268, ₁₂); in the phrase *suðr at sio* (II., 246, ₂₁) it probably preserves a truer reading for, *suðr um sjó* (I., 262, ₂₃), as also in omitting *hann* before *Herbert* (II., 247, ₂₃, cfr. I., 268, ₇). But, on the other hand, it betrays predilection for the forms *meðr* instead of *með*, *svo* for *svá*, and *ei* for *eigi*. To judge from this small fragment, it would seem to have been a more carelessly executed copy than T. is, considering that in one place it leaves out *góða vilja* (II., 246, ₁₄, cfr. I., 262, ₁₄), without which words the sentence has no sense.

B. (II., 248-259) is also a sister copy to T., but of an older date, as may be inferred from its reluctance to the use of the definitive declension of nouns, *e.g.*, *konung* (II., 249, ₁₈) for *konunginn* (I., 266, ₂₂), *konungi* (II., 249, ₁₉) for *konunginum*, (I., 266, ₂₄), and from forms such as *snaror* (II., 252, ₂₅) for *snörur* (I., 276, ₁₀), also from its avoidance of otiose pleonasm: *þeir þacka honum hæversklega af halfu erchibyskups* (II., 250, ₂₆)

for: af hálfu Thómas erkibyskups (I., 270, ₁₂), her með leggri einn ríkr maðr byskupinum sua fallit ord (II. 253, ₂₅) for: her með leggri honum einn ríkr maðr byskupinum, &c. (I., 278, ₂₅), a nearer approach, too, to an older diction is discernible in the sentence: aðrir mæla þvers i moti, segia erkibyskup fram standa með guds rétti (II., 250, ₃₇) for: aðrir mæla þvers i mót at erkibyskup frammi standi, &c. (I., 270, ₂₆); for harðr (I., 266, ₁₅) it reads diarfr (II., 249, ₁₂), for mikilmennsku (I., 266, ₃₀) trúmenzku (II., 249, ₂₅), for áskilnaðar (I., 278, ₈) atskilnaðar (II., 263, ₉) all probably better and truer readings; it preserves the sentence missed out by the copyist of T., 354, ₅: i veg fram til borgar þeirar, er heitir Bitvrica; þar tekr hann gott orlof með blidri blezsan af herra pafanvm, 257, ₂₂₋₂₄. It makes a similar blunder to T. of the proverbial saying: fugit impius nemine persequente: flyia (unreadable) af ríki, which must have read: flyia ómildir þott enginn bioni þeim af ríki (II., 252, ₃₃ cfr. I., 276, ₁₈).

Contents of
D.

(2.) D. (II., 261-269) represents two recensions of Thomas saga, one entirely independent, the other an early type of T. The snips remaining of the first leaf of this fragment, though short, are sufficiently long to show that the contents must have been a mere abstract of some Thomas saga framed in a manner that reminds strongly of the tenor of Cod. 2 Stockholm (see No. 8). In contrast to all existing lives of Thomas of Canterbury, these two agree in making the archbishop go in person to fetch the pall from the pope, and in words which decidedly point to a common origin:—

D.

Cod. 2 Stock.

Litilli stvndo siðarr byrr
hann ferð sina or landi a
pava fund Alexandri terciij.
Ok i þessarri ferð tekr hann
af honum pallium ok alla
erkibyskups tign.

En bratt eptir þat bio
hann för sina til pafa fund-
ar ok tok þa pallium at
honum ok tign þa alla er
erkibyskups dæmi fylgdi.

The rest of this fragment (leaves 2-4) cannot belong to the same recension as the first leaf. Not having seen the MS. fragment, we cannot tell, whether the handwriting of the first leaf differs from the rest, and so decides the question. Both might have formed the contents of one volume written by one scribe, and this, we suggest, must be the case. With leaf 2, namely, the narrative assumes its natural breadth, beginning with a peroration of the speech of the earl of Arundel before the pope, to which nothing corresponds in T., or in the one known Latin rendering of it by Alan. This remarkable piece of writing runs thus:—"for things unlawful, but
 " rather for this, to deliver our king and his friends from
 " the slander of his enemies. Yet, my lord, it behoves you
 " to consider to what pass matters have come already.
 " You stand much in need of support, as does Holy
 " Church. But the lords who, in the northern quarter
 " of the world, have the greatest power at present, are
 " the two emperors, and the king of the French, and our
 " king. Now on neither emperor can you rely for
 " support, whereas both the others bear you good will.
 " And should you forfeit the friendship of either king,
 " then consider what harm might be done thereby to
 " yourself and to Holy Church." Compared with this, Alan's rendering of the earl's speech comes to a lame and pointless end. But it is difficult to imagine, how the king's cause could have been pleaded more ably than it is done here, considering the lukewarmness of the curia, and the decidedly hesitating attitude of Alexander himself. The broad and true view taken of the political situation precludes all possibility of invention on the part of the Icelandic editor. Indeed there is such a distinct air of genuineness about the passage that one is tempted to suppose that it must have been supplied by the earl himself to the original writer.

A unique remnant of the earl of Arundel's speech before the Pope.

The whole of the first piece of leaf 2 (II., 263, ^{2b} T, Relation to

264,₁₋₉) is peculiar to D., having nothing in T. corresponding to it. But all the rest included in this fragment is found, in substance, in T.; the main difference being that D, in telling the story, is more brief, but in translating letters, more exact and much more literal. But it is clear at a glance that though this is a much older recension, yet T. is a mediate descendant of it, nearly every sentence, where substantial agreement obtains, being cast in the mould of D, and the wording of a great many being partly or wholly identical in both. This fragment spells *moðr* (for *móður*), II., 262, ₁₇.

Quadrilogus
prior.

(3.) A fragment preserved in Cod. No. 17, 4to, among the Icelandic MS. at the Royal Library of Stockholm. This is a free translation of the older Quadrilogus, edited by Lupus. This saga was left uncompleted by the translator, and has, since it left his hand, suffered greatly from ill-treatment. See Prof. Unger's preface to Thomas saga, Christiania, 1869, where this fragment is printed, pp. 1-282. Of this same fragment two insignificant shreds are found, described and printed by Prof. Unger's ed. of Thom. saga, pp. 507-519.

T. I. and T.
II. independent
sagas.

(4.) That the story terminating T., I., 558, and that which begins T., II., 2, though in Tomasskinna running on as a continuous narrative, once upon a time, formed two separate and independent Thomas sagas is easily discernible, even from the one fact, that at the jointure of the two the latter begins with the heading "Formáli," preface; certainly an appropriate heading to an independent story setting forth the gesta post martyrium, but utterly inappropriate in a continuous narrative. This becomes still clearer, when we examine the end of the preceding chapter, where the editor, who amalgamated the two stories, tries to make the passage from one to the other smooth and natural by saying that he is going to pronounce a funeral sermon over the martyr's grave. This shows that he had in his mind what was nearest at hand, namely, the preface of

the second saga. Had he been the author, he would have opened to the reader a broader and more prospective vista over the contents of the coming portion of the saga, which is far from being all a funeral sermon. As a mechanical editor only he joins the two portions together in such an artless way that the original distinction is left undisturbed. Thus it follows that, once upon a time, these two portions of T. were separate sagas; and we may add, that, when the amalgamation of T., I. and II., took place, Robert of Cricklade's "saga" (No. 6), with chapter C. following it, had already been joined to No. 4, (= T. II., 2-92) so, that then the "formáli," with chapter LXXXII.—C. formed a continuous Thomas saga (probably so called). That such really was the case may be inferred from the following fact:—In relating the two visions by which it was revealed to the Archbishop how, at a future date, he was destined to stand king Henry in good stead, and how the king and his two sons would come untimely and undesirably by their end (I., 388-390), the writer promises, that the fulfilment of these visions shall be set forth *in the end* of the story. Only the former of these visions, however, is reverted to in the saga again (II., 170 ff.), the second is not even alluded to. Such an editorial slip as this could only occur because the two sagas were independent of each other. The amalgamator knew that in the end of the story it was explained how, by the saint's intercession, king Henry overcame his enemies; and was under the impression that at the same place there was also a notice to show, how the vision, pointing to the death of the king and his sons, was fulfilled. Being merely a copyist, he forgot, when he came to the end of the story, what he had said before, and because the second story, as he found it, contained no such notice about the second vision as he had said it did, and having nothing to add of his own, he left the story as he found it without that notice. At what

T. II. consisting of two sagas.

particular time this amalgamation may have taken place we cannot tell; but it seems older than the 14th century. See Var. Not.

The words "in the end of the story" deserve a special notice. It is clear that when the two sagas were fused into one, the second finished with the fulfilment of the vision already alluded to. King Henry's penitential visit to, and penance at, Thomas's grave, coupled with his victory over the rebellion of 1174, through the saint's intercession, as it was commonly looked upon to have been, form really the natural finale of the historical drama in which the two men had been the chief actors, and are the last events recorded by the contemporary biographers. We take it, therefore, that the composite saga, T., II., 2-184, finished, when the two were amalgamated, with chapter C., with the exception, of course, of the last passage (II., 184, 9-19).

The first
saga of T.
II., in the
main, Bene-
dict of Peter-
borough's.

As indicated in the classification above, this composite saga traces its origin, in the main, to two independent sources, namely, Benedict of Peterborough and Robert of Cricklade. It begins with a preface which, up to the lacune (II., 6), is not derived from Benedict (see collation); but the missing portion of it was, no doubt, drawn from that source, because in its coincidences, after the lacune, with fragment E., which has preserved a considerable portion of Benedict's preface to his miracles, a common source is unmistakeable. So also the miracles, which are introduced in T. (II., 2-92), are clearly culled from Benedict only, and follow (though with omissions) his own order. Such, too, is the case with the few which are preserved in E., though they do not quite follow the order of T.

Correspond-
ence of
Fragm. E. to
T. and to the
'Miracles'
of Benedict
of Peter-
borough.

(5.) Fragment E., II., 270-284, represents an early recension of the beginning of the first saga of T., II., but differs from it considerably. The preface, though preserving a good many points of resemblance in substance, is widely different in the wording. In coming

to the miracles, which are all drawn from Benedict, and, as far as they go, correspond to the same in T., the writer introduces them with a translation of Benedict's preface to his collection of miracles. The correspondence between the two prefaces, however, is such, that the former omits some things which are, and adds others which are not, contained in the latter. But where the two correspond, the translation is close and pointed. Like D., this fragment deals with historical matter more abbreviatingly, with matters not historical and with letters more exactly, than T. In this respect the distance between E. and T. seems, on the whole, to be rather greater than between D. and T. These two fragments, we may observe here, are the oldest remnants now left of Icelandic literature on Thomas of Canterbury. Each appears to owe its origin, certainly to a contemporary, if not, indeed, to the same author. The main difference in the style of the two is, that D. is more crisp, rather more curt and incisive, E. more mannered, slightly more straining at rhetoric effect, and generally smoother.

In this fragment we meet with the spelling, *kviðvr* for *kviðr*; but in the oblique cases of patronomics, of which not a few occur in it, it observes consistent adherence to the old spelling, *vr*. Thus, in point of penmanship it is the oldest record existing of the T. class; T. itself being the latest.

(6.) When the whole list of miracles derived from Benedict is gone through, we suddenly come, II., Robert of Cricklade's saga. 92, 9-14, on this strange declaration: "Now of the great
 " abundance of miracles which God Almighty bestowed
 " on his worthy martyr Thomas we may write no more
 " thereof, speaking by way of similitude, than a few
 " small drops, *that were brought hither by former men,*
 " which, in the name of God, we thus begin." The miracles thus announced begin with the one related by Robert of Cricklade in a letter to Benedict of Peterborough.

The following miracles are, for some time, expressly ascribed to Robert as the author, and evidently all are tacitly understood to come from the same source. Not one of these miracles, with the exception of the first, is found in Benedict; some few correspond to William of Canterbury's, as far as the subject is concerned, but are treated in a way which puts it altogether out of question that he could be the source. (For references see the list of miracles at the end of "collation.") Here then is a clear evidence not only of the second saga of T. being a composite one, drawn from two independent sources, one Benedict of Peterborough, the other Robert of Cricklade, but also of the miracle records of the latter having been brought to Iceland "by men of old," that is, having apparently been the earliest miracle record that reached the country. Each must once upon a time have formed a separate saga by itself, which some editor found it convenient afterwards to fuse into one. The strange thing is, however, that of Benedict's large collection of miracles so few should have been included in T., only 17 out of some 286; we can only account for it by supposing that, what we have in T. is only a fragment of what once was a much larger work.

C. (II., 260-261), corresponding fragmentarily to T., II., 148-158, we take to be older than the T.; the differences are slight, except in one instance, where C. has decidedly a better and truer reading: *með ollu alagalaust*=entirely unencumbered, *i.e.*, free of all interest (II., 260.₇) for T.'s *með öllum lagalesti* (II., 148.₁₉), which has no definite sense; but our interpretation of the words seems to represent what the scribe had in his mind. This fragment spells *lætur* (for *lætr*), II., 261.₇, *móðr* (for *móður*), 261.₁₈.

Later additions to Thomas saga.

(7.) The additamenta to T. (T., II., 184-240) we need notice but briefly. They are evidently the result of a Thomas's scholar's afterthought, who collected them for

the purpose of having the history relating to the hero as complete as possible. He had observed, that the canonization had not found its chronological place in the previous narratives, the reason of which was that it was not mentioned by the contemporary biographers, possibly because it was not convenient to do so, since it was a Roman act not solicited by any high authority from England, and took place before the reconciliation of the king with the church. Hence its anachronistic place in T. The account of it, as well as that of the principal events which are included in these additamenta, are drawn from contemporary chroniclers, and probably other sources as well, but are of much later authorship than the rest of T. Though we class them, as we must, as a portion distinct from the rest of the contents of T., they probably never formed a separate saga by themselves.

(8.) A fragment preserved in the Royal Library of Stockholm, No. 2 in the Icelandic collection, already printed by Unger in *Helgra-manna sögur*, II., 315-320. It is a concise précis of a Thomas saga of which nothing else is preserved, with the exception of the shreds of the first leaf of fragment D. (see p. 1). The original of this abstract has differed from all other known Thomas sagas. The name of the bishop of London figures as Gunzilinus, though elsewhere as Gillibiarkr. Thomas is made to go in person to fetch the pall from the pope. His personal appearance is described in the following manner: "He was of rather tall middle
 " stature, courteous, dark of hair, with a rather long
 " nose, straight-faced, distinct in his speech, and clear
 " spoken, bland in his discourse and at times somewhat
 " stuttering; he spoke through a smiling face, but
 " with his speech there went neither laughter nor
 " stuttering to any degree of fault, but it was deemed
 " rather to give him an air of blitheness and grace."
 It accounts for the dispute that rose out of the crown-

Homiletic
abstracts.

ing of the younger Henry by making the Archbishop refuse to perform the ceremony on the ground that there ought not to be two kings in the same kingdom at one and the same time. Otherwise it agrees in substance with T. It would seem to have been intended to serve as a commemoration homily for St. Thomas' day, because it winds up, in homily fashion, with an exhortation to the congregation to pray to the saint for various blessings, such as peace, prosperity, good year, wealth, happiness, long life, and eternal salvation.

IV. AUTHORS OF THOMAS SAGAS.

Berg Gunn-
steinsson.
Jon Hestr.

With regard to the Icelandic authorship of T. and its predecessors our information is very meagre. Two persons, both priests, are certainly mentioned as authors of Thomas sagas. In No. 586, 4to., in the Ama Magn. collection at Copenhagen from the beginning of the 15th century, we read:—*Merkiligir tueir Kenne menn bergr gunsteins son z jon hestr, hafa skrífat lífs saugu virðulígs herra thomas cantuariensis erkíbps huorr med sjunum hætte huersu hann þreyttiz fyrir guðs krístinj j. eínglanðj allt til pínjngar z ei þuj siðr hefir huorgí þeira aukit grunduoll sialfrar saugunar er stendr j bok þeire er speculum historíalí heiter,*¹ *i.e.*, notable two teachers (priests) Berg the son of Gunstein and Jon “hestr” have written the story of the life of the worthy lord Thomas Cantuariensis archbishop, each in his own way, how he strove for the Church of God in England even unto his passion, and none the less has neither of them added to (?) the groundwork of the story which stands in the book called *speculum historiale*.—This is the oldest record we know of which mentions by name Icelandic translators of Thomas saga.

This notice has found its way into a later writing by a rustic savant, Jon Gudmundsson, called the

¹ Cfr. Dr. Vigfusson in *Félagsrit*, xxiii. year, 1863, p. 148.

learned, who flourished in the 17th century, with the only difference that the name Jon hestr is turned into Jon Hallsson (cfr. *Lytil þáttur kyrkna ráns*, *Arna Magn.*, No. 727, 4to. fol. 17^b). How this change in the name came about it is unimportant to inquire, as also, how the priest who is here called Jon hestr is identified by other later authorities with a Jon "holt," prebendary of Hitardal, who died according to the *Annals* in 1302, both surnames indicating, probably, one and the same person. The important fact is, that two authors of *Thomas saga* are known; that the two sagas are independent of each other, and that between the mentioning of the two authors there lies an interval of a century, Berg Gunsteinsson being referred to in the years 1201 and 1213. Of these authors nothing is otherwise known. It has been supposed hitherto, with good reason, that Berg Gunnsteinson was the author of the "*Older Thomas saga*," that is to say, of the recension of which fols. 2-4 of fragment D. are now the sole representatives left,¹ and, as we think, wrongly, that Jon Hestr or Holt was the author of T. According to the above notice, both men wrote a saga of Thomas *up to his* passion. The second, composite, saga of T., which is the saga of the miracles, is not contemplated. Now, it is evident that the saga told in T., I., and the saga told in D. is really one and the same, with the difference, as we have stated above, that T. is a popularised descendant of D.; the *saga*, in the old acceptation of the term, that is, the historical matter and framework, is the same in the main. No Icelfander of old would have classed them as two different sagas. But the translation of the older *Quadri-logus* (No. 2, Royal Lib., Stock.), to which we have referred already (p. lii), stands out as a work independent of T., both as to its framework and language.

Jon Hestr probably identical with Jon Hallsson and Jon Holt.

T. represents the saga of Berg Gunnsteinsson in a popularised form.

Jon Hestr probably the author of the translation of the *Quadri-logus*.

¹ The Saga, represented by fragment E., may also be due to the same pen, though it formed an in-

dependent narrative from the beginning. That it is a contemporary production is evident.

We are aware that Professor Unger takes this saga to be due to a Norwegian author, on the ground of its containing a good many laxities of language and syntax, that would not make it a particularly creditable Icelandic production. But beyond this there is nothing to connect it with Norway, nor do these literary qualities preclude it from being an Icelandic product, and the codex itself comes from Iceland and is clearly of Icelandic workmanship. We are strongly inclined to think that the author of this saga was none other than Jon Hestr, or Holt. These surnames, whichever may be the right one, have an un-Icelandic, but not at all an un-Norwegian, sound—indeed we meet with a Norwegian in the latter part of the 13th century, Bjarni, surnamed *hestr* (Fleteyjarbók, III., p. 153); there would, therefore, be nothing to hinder Jon Hestr, or Holt, having really been a Norwegian, though he was domiciled in Iceland.

V. THOMAS SAGA AND THE SAGAS OF GUDMUND ARASON.

It is supposed by some scholars that T. is the work of Arngrim abbot of Thingeyrar, in Northern Iceland, ob. 1362.¹ This Arngrim is the author of the third and youngest saga of bishop Gudmund of Hólar, to which we have referred already. The work is a concoction of two older sagas of the bishop, with slight additions from other sources and a good deal of Arngrim's own invention. The first of these two older sagas, called "priests' saga, Guðmundar" (to which we have already referred above, p. xxi.), deals with the events of Gudmund's life up to the close of his priestly office, and is originally put to writing some time between 1212–20 (Biskupa sögur, I., 407–486). The second, or "mið saga," from cca. 1320, deals with his checkered episcopal career (ib. 486–558, 559–618). The connexion between T. on one

¹ See Thomas saga erkibyskups, ed. Unger. Christiania, 1869, III., xxx.

side and the 'miðsaga' and Arngrim's compilation on the other, constitutes such an interesting chapter in the Icelandic literature of Thomas of Canterbury that it must be dealt with here in some detail.

In the 'miðsaga' of Gudmund occurs a long conversation between him and the archbishop Thorir of Drontheim, which, though a forgery from beginning to end, is none the less interesting, on account of the connexion it betrays with Thomas saga. Among other queries put to the bishop of Holar by his Grace of Drontheim this was one: "En hvat ætlar þú um styrjöld þá ena miklu og bardaga, er þú ert viðstaddr, svá optliga sem er, hversu Guði líki þat, því at þat er fornt mál, at 'eingi taki 'svá í tjörnina at eigi verði votr af'" (Bisk. sög., I., 587), *i.e.*, "what have you to say about those great disturbances and fights whereat thou art present, frequently as they come to pass, how such may like God, for it is an old saw, that no one so taketh hold on a tarn that he be not wet thereby? The words "taki í tjörnina" have found their way into a poem on the life of Gudmund by a 14th century poet, Einar Gilsson (Biskupa sög., II., 102):

engi "tekr" ok slétt yfir slöngvir
slungins gulls "í tjörn" at fullu,
reikna þat svá, "at" víst "ei vökni," &c.

as well as into Arngrim's own compilation (ib. 97): "því at enginn tekr þurr í tjörn." It is curious, that it should not have struck the editors of Biskupa sögur, that the phrase "at taka í tjörn" was an impossible Icelandic grammar, or, at least, a very questionable. But fragment E. clears up the corruption which sticks here in the one word "tjörn" in an interesting manner. In discussing Thomas' title to saintship, Benedict, in his introduction to the miracles, brings forth, as an irrefragable proof of its goodness, that the Archbishop was pope Alexander's adherent, and scorned the opponent,

the antipope Octavian. Now, so argues Benedict, if Alexander had been the really schismatic pope in the eyes of God, Thomas, the adherent of such an enemy of God, could not have wrought miracles, &c. The sentence with which we are concerned runs thus:—*Qui si esset schismaticus, nequaquam martyr noster a tanta labe transisset immunis, nec picem tetigisset quin ab ea inquinatus fuisset*¹ (Materials, II., 24), and is in E. (T., II., 275, 17-19) thus rendered: “ok ef hann væri þrætumaðr “ þaa mætti þessi Thomas eigi vera skirr eða reinn frá “ þeim fleck því at eingi tekr saa i tiorvna (*i.e.*, tjöruna) “ er eigi loði við.”

As it is evident that the author of Gudmund's saga borrowed this argument from Thomas saga, so also it is equally clear that to *him*, and not to a later scribe, is due the corruption of *tiorvna* into *tjörnina*. In the answer, namely, put by the saga writer into Gudmund's mouth, he makes the bishop miss altogether the point of the proverb, and talk a great deal of nonsense to the effect that he and his followers, “taka í eitt vatn,” and “taka í eina tjörn,” under the vague impression that the question was about sharing all things in common (cfr. Biskupa sögur, I., 580-582).

In another passage in this conversation we also discern an echo of Thomas saga. The canons of Drontheim, some of whom, like Alexander's cardinals, in the case of Thomas, are made to take up an unfriendly attitude towards bishop Gudmund, and to ask him, amongst other things, if it was true that, according to report, he allowed two meals of meat to be eaten on Fridays in Iceland. This he declared to be unfounded. “Then “ they asked, ‘Allowest thou not meat to be eaten if “ ‘Christmas day fall on a Friday?’ ‘Certainly, I allow “ ‘that,’ said bishop Gudmund. ‘What dost thou do then “ ‘with the Friday?’ said they. Bishop Gudmund ques-

¹ Quotation from Eccli. xiii. 1.

tioned: 'What, indeed, do you do with the darkness, when light cometh into the house?' They answered nothing. Then spoke bishop Gudmund: 'the Lord's day is His birthday, but not a fast day, for so flieth the fast for the feast, as darkness for light, so that it vanisheth utterly.' Clearly this was an unusual Christmas custom introduced by bishop Gudmund. The origin of it we have in T. (I., 512, ¹¹⁻¹²). "He (Thomas), together with all the others within the hall, eateth meat, saying, that the reverence for the glory of that feast, on whatsoever day it might happen to fall, was the better shown forth, by not abstaining from any allowable gifts of God"—*ut ea die, quæ sexta feria erat et natalis domini dies, carnibus, sicut alii, vesceretur; eas tali die sumere, quam abstinere religiosius judicans*. Both the sagas which are contained in T. were, therefore, not only known to the author of the 'miðsaga' of Guðmund, but supplied him with materials for his own composition, and were possibly already then fused into one narrative.

Clear as is the connexion thus pointed out between T. and the 'miðsaga' of bishop Gudmund, the relation between Arngrim's Gudmund-saga and T. is demonstrably still closer. Arngrim, in his day famed for learning, acted for some time as official in the diocese of Holar; but his moral conduct was such, that the clergy deposed him as official, and pressed him so hard as abbot, that he not only resigned that office, but renounced benedictinism, on the plea that he had resolved to enter the Franciscan order and to join a house of it abroad. In 1358, however, an archiepiscopal legation reinstated him in his office, and the Franciscan pretext was forgotten. His saga is evidently composed with a view of being dedicated to some foreign potentate, obviously the Archbishop of Drontheim. In his description of Iceland he takes the standpoint of a foreign writer, as if the country was not his own (Bisk. sög., II., 5, 111), carrying the

delusion so far even as to explain what is meant by the term “alþing” (II., 65), which makes the supposition probable, that the archiepiscopal legates imposed the composition of the work on the clerical misdemeanant as a sort of honourable expiatory fine. At first sight the language of Arngrim’s saga bears such a striking resemblance to that of T., that one is tempted at once to accept him as the author of the latter. But on closer inspection the first illusion vanishes. Through the first half of Gudmund’s saga this resemblance in language is striking, but after that, when the author’s stock of reminiscences was exhausted, the divergence becomes easily discernible. Even through the first half of the saga we can trace in the thick of the reminiscences from T., which all bear the stamp of a translator hampered by the foreign idiom, glimpses of the native feeling of an original writer. But we shall best be able to decide the question of his authorship of T. by comparing it to his own saga :—

THOMAS S.

Herra Adrianus páfi fjórði með því nafni vígði Fridrek hinn fyrsta keisara til krúnu, ok því sýndist keisari nokkuru hæfr í hlýðni vit Róma kirkju meðan þeir lifðu báðir. Enn sva sem herra Adrianus var út hafinn skutlast cardinales í tvo staði; birtir þá Friðrekr hvat í honum bjó, því at hann fylgdi þeim cardinalibus er verr höfðu. Hefja þeir allir samt til páfadóms sterkan þrætumann er hét Octovi-

GUÐMUND’S SAGA.

Hann (Adrianus páfi fjórði) vígði til krúnu Friðrek keisara fyrsta með því nafni; sýndist því keisarinn hlýðinn heilagri Róma kirkju meðan þeir lifðu báðir; en eptir fjögr ár herra páfans, sem hann er út hafinn, brestr upp mikit rugl í sjálfri Róma fyrir nýjan páfa kosning, því at sjálfir cardinales skutlast í tvá staði; birtir þá Friðrekr keisari hverr hann var, því með fylgi byskupanna ok afli ríkisins veitir

anus, enn síðan réttir cardinales kjósa þann mann, er þann tíma hét Rollant enn síðan Alexander tertius. Ok at þeim kosningi snýst Hlöðvir Frakka konungr með cardinalibus, ok Heinrekr, nú konungr yfir Englandi, enn þann tíma her-tugi Andagaviæ ok sá kosningr öflgaðist, því at Guð vildi (I., 90-92). Fridrekr keisari ferr svá ofdrukkinn með ilskunni, at þegar annarr villupáfinn valt, hóf hann annan alt til fjórða manns (*ib.* 92, 4-6).

hann þeim cardinalibus er verr höfðu, því at þeir allir samt kjósa digran þrætumann er Octovianus hét. Annan veg með cardinalibus stendr Louis Frakka konungr ok Heinrekr Andagaviæ Englands konungr. Kjósa þeir þann mann er þá hét Rollant canceler. Efldist sá kosningr, þvíat Guð vildi (Bisk. sög., II., 3, 14-25).—Friðreki keisara voru kirkjunnar náðir þá svá leiðar, at æ hóf hann annan þrætumann, er annarr valt ór (*ib.* 3, 28-30).

Here the agreement between the two sagas is too close to depend on one common source only. Evidently one is the source of the other. In Thomas saga the introduction of these historical remarks is to the purpose. In Gudmund's saga they are utterly irrelevant, and therefore borrowed.

The author's object, though not openly avowed, was evidently to make bishop Gudmund all through as complete a counterfeit of Thomas of Canterbury as the different framework of circumstances would allow. Thus, in the enumeration of the visions prognosticating the future greatness of Gudmund (Bisk. sög., II., 7-8), the visions prophetic of Thomas's fame are obviously the pattern from which Arngrim copied. As the saga proceeds this intention is pronounced most clearly. Out of many passages which might be quoted in support of this statement, we may content ourselves with one: "What man is there, indeed, who, on so many occasions, resembles that jewel, Thomas Cantuariensis, as this very Gudmund in his trials. A short while ago it was read"—litlu var lesit, a phrase out of Thomas saga,

natural in the case of one who merely copies what others have written before him, unnatural in the case of an original writer—"how he was in a common case with " Thomas, when his kinsfolk were scattered about ; " secondly, when unshaken he stood up for the right of " the church ; thirdly, when he was charged with break- " ing the peace by disturbances and stubborn action ; " fourthly, when he fled and escaped from his natural " enemies ; so that in his praise, in common (with " Thomas), might be said the same word of the prophet : " *laqueus contritus est et nos liberati sumus.*" The irrelevancy of this comparison only affords a strengthened proof of the intention of the author. In the personal description of Guðmund we have this parallelism :

THOM. S.

hvass í hugviti (I., 28, ₁₀)—
glöggr í allri grein til
brjósts ok bækr (ib., 20, ₁₋₂)
—indæll ok ástúðigr í
allri viðræðu (ib., 28, ₁₁)—
hann lærði þat eina er
hann lifði sjálfr (ib.,
104, ₁₁₀).

Hún lærði hann at virða
ok vegsama hina sælu mey,
Guðs móður Mariam, um-
framm alla helga aðra (I.,
18, ₉₋₁₁).

GUDM S.

var hann þegar hvass í
hugviti ok glöggrar greinar
bæði til bækr ok brjóst-
vitru (Bisk. sög., II.,
11, ₂₆₋₂₇) — mjök ástúðigr
var hann bæði frændum ok
vinum (ib., ₂₁) — hvat er
hann lærði aðra með orð-
um, fyllði hann fyrri sjálfr
í sínum verkum (ib. 16, ₂₉).
sæla Guðs móður Mariam
elskaði hann ok tilbað um
fram alla heilaga menn
(ib., _{17, 32}).

Here the dependence on T. is all the more obvious that in the 'prests saga' of Gudmund, where we should expect to find these details recorded, they are not even alluded to as distinctive characteristics of his youth. We may still adduce a few illustrations :—

THOM. S.

eru þá liðugar dyr ok lofut
innganga (II. 130, ₆₋₇)—Sá

GUDM. S.

er þá orlof til inngöngu
því at kirkjan er upplokin

maðr er vel hugði at önd-verðri sögunni (ib. 92, 17)—Meirr enn einum þeirra mundi þat fagrt sýnast at bera hæstu rödd í vígslugerð svá mikils herra (I., 88, 10-11) — enn ef vitr maðr hugleiðir (ib., 68, 6-7) — má þat hugleiða (ib., 88, 9-10) — Taka þeir orlof ok gera sinn veg framm til Sennonisborgar (ib., 266, 18) — sitr í samhaldinni iðran allan tíma, &c. (ib., 174, 11) — Eigi höfum vér fundit dagstætt nær signaðr Thómas var kjörinn (ib., 86, 24) — tárlig góðfýst (ib., 104, 8) — Nú er um farit þær framm-sýnir er fyrir runnu sælum Thóme (ib., 16, 16) — er piltrinn nefndr Thómas, sem Guð hafði löngu disponerat (ib., 14, 19) oftliga kemr á eitt mót góðr vili Guðs ok illr ok vondr vili manns (ib., 70, 8) at þetta stríð mætti líða, enn friðr formerast (ib. 284, 12)—annarr hlutr fellr sá til, er mikla hræring leiðir af (ib., 144, 4) — þeir rangturna allar gerðir erkibyskups; þat er hann talar, þýða þeir til vinstri handar, and the passages following (ib., 178, 1, sqq.)—hann vill sýna

ok liðug (ib., 17, 4-5) — Sá maðr sem vel hugsaði hvat nú hefir lesizt (ib. 21) — Skipar biskup Skalholtssnis sira Guðmundi hæstu rödd yfir alla kenni menn (at the translation of St. Thorlakas, ib., 23, 18) má þat vitr maðr vel hugleiða (ib., 25, 7). — Kemr hann í þann bæ, sem hann gerir sinn veg, at þar liggr maðr . . . svá . . . at samhaldin kör var hans heimili (ib., 25, 25-27) — fór einn bóndi dagstætt at sækja tíðir (ib., 26, 18) — tárligri góðfýsi (28, 13) — Fyrr var ritat, hversu spár ok for-sýnir bendu fyrir löngu biskupliga tign sira Guðmundar (ib., 38, 23)—nú nálægist sá tími sögunnar er drottinn . . . hefir löngu disponerat (ib., 38, 24-26) — optliga sækir eitt mót góðr vili Guðs ok illr vili manns (ib., 40, 27), utterly irrelevant to the circumstances.—hlutast til góðir menn, at friðr mætti formerast (ib., 63, 32) — fyrir þá hræring, sem nú gengr í héruðin (ib., 67, 26) — flestar hans gjörðir voru affýddar ok hneigðar til vinstri handar, ölmusur

bæði Guði ok mönnum sitt hans til auðnar, vígslur
hægri handar umskifti (ib., til ofdirfðar, einörð til
84, 6). ákefðar ok úfriðar (ib.,
93, 1-3)—fyrir hægri handar
skifti græðara vars (ib.,
135, 7).

Arngrim
borrows
words from
T. not know-
ing their
true power.

Words characteristic of T. re-occur in Guðm. s., such as dagstæddr (above), frjálsi (140, 18), illíng (117, 15), orðflaug (66, 14, 118, 31), staddr, *fixed, actual* (133, 5), þynga, *to inconvenience with importunities or the like* (140, 33), &c., but in a manner that betrays only loose familiarity with their real power in T., and gives the impression that they are, like most of the adoptions from T., introduced as uncritical imitative adornments of style. In the case of 'dagstætt' and the phrase 'gera sinn veg'—to mention no more—the thoughtlessness of the imitator shows itself, in the former instance, by foisting an adverbial sense on a participle, and forcing it in where it is not wanted at all, in the latter, by using in the absolute sense of *iter facere* the phrase "gera sinn veg," which T. never introduces without construing it with the local adverbs of motion frá or fram, &c.; this phrase, too, Arngrim thrusts into a sentence where it is not in the least required to make sense, but figures as the veriest piece of imitative pedantry.

He uses
'ölmusa' in
a sense in
which it
never occurs
in T.,

On the other hand Arngrim uses a test word, ölmusa *alms*, frequently in a sense in which it never occurs in T., though it is met with there over and over again, in the sense, namely, of *alms-person, alms-people* (46, 7, 105, 40, 143, 18, 144, 13, &c.). If Arngrim was the author of T., we submit that he could not have escaped leaving behind him the evidence of that fact in this use of ölmusa. Góðfysi, *devotion*, another word of exceedingly frequent occurrence in T., Arngrim, on the other hand, shuns, though not altogether. It occurs in two places in his saga: 28, 13, where it is a direct quotation from T., and 15, 3, in the sentence: altaris embættið

and 'god-
fysi' in a
like manner.

sjálft flutti hann ok framdi með svá mikilli gæzku ok góðfýsi af guðhræzlu, where it is evident that Arngrim had no clear notion at all as to the real meaning of góðfýsi; it was for him an archaism thrown in from memory at haphazard.

To sum up then. Arngrim set to work writing Gudmund's saga for the express purpose of establishing as complete a parallelism between his hero and Thomas of Canterbury, as he could. For this reason, or from the love of the subject, he had made himself so familiar with the language of Thomas saga, that he wrote in it as in an acquired dialect. In the first half of Gudmund's saga his reminiscences abound in great number; in the second they become much more scarce, and the two dialects of Gudm. s. and T. diverge perceptibly. As a natural consequence Arngrim uses the phraseology of T. in the manner of an imitator. To him T. is a ciceronian classic whom he strives to rival, but whom he fails to reach, because his ideal itself is an imitation of Latin, and thus Arngrim's native idiom asserts itself now and again, even where the reminiscences come thickest, whereby his language is rendered uneven throughout, but especially in the first part of the saga. He uses in forced senses and constructions the terms he admires in his original. He uses words commonly occurring in T. in peculiar senses of his own, entirely foreign to T. Where he is least fettered by his ideal, his language, in spite of sustained straining at the opposite qualities, manifests clearly that tenuity and absence of dignity which characterise the 14th century literature. Beyond the superficial resemblance of the style there is no ground on which Arngrim's authorship of T. could be established. He cannot possibly be the author of the recension T.

Reasons
against his
being the
author of T.

V. COLLATION.

T. collated,
not neces-
sarily to
actual, but
to existing
sources.

We have already indicated in the history of Thomas saga, how various records relating to Thomas of Canterbury found, at various times, their way to Iceland; most of them indeed at an early period. The earliest arrivals were, undoubtedly, the contemporary biographies; later followed contemporary and other chroniclers. Out of these authorities the saga grew into its present shape, covering at last a period of 50 years after the death of the archbishop; for, as it now stands, it terminates with the translation and enshrinement in 1220. It is, at this time of day, a hopeless task to trace the successive stages of this growth. The only alternative left us is to show, how and where T. agrees with existing sources. But in order to save space we must conduct the collation on general lines, except in the more important and characteristic portions of the narrative. We must also have it understood that, in pointing out similarity to, or agreement with, this or that source, we do not thereby always indicate a direct dependence of T. on such originals. Our duty is fulfilled when the references to existing sources are given. For convenience sake the references to the Latin authorities are given from Canon Robertson's 'Materials for the history of Thomas Becket,' in this series.

Dates of
contem-
porary bio-
graphies
fixed in
order to
make the
collation
more intel-
ligible.

But in order to place the collation in a clearer light,—having regard especially to those readers, who may be supposed to be less familiar with, or have less easy access to, the sources of T.,—we deem it right and necessary to introduce it with notices on the known contemporary writers, the chief aim of which shall be to fix, as far as can be done, the date at which each respective biography was written. This is a matter of great importance, not only because it has not been done before, but because it is the keystone of a critical treatment of the contemporary Lives, in which, as might be expected, very numerous

cases of inter-dependence are observable. Thus, speaking generally, it is quite clear that Garnier, the so-called Roger de Pontigny and Grim form a distinct group by themselves. In the earlier part of the story there is a close agreement between these three biographers, both as to arrangement and treatment of the subject. All three mention facts on which other authorities are silent, and, as a rule, an event mentioned by one is mentioned by all. All three, too, make a special point of professing their utmost care in making their narratives absolutely truthful. The rest of the biographers deal with the story, in the main, on independent grounds, when we except William of Canterbury, who appears here and there to fall in with the manner and method of the afore-named group.

The biographers fall into two main groups.

From evidence supplied by the contemporary biographers themselves we are led to infer that they wrote their several contributions in about the following order.

1. BENEDICT OF PETERBOROUGH, so styled, because after having been prior of Christchurch, Canterbury, from 1175, he became abbot of Peterborough in 1177, in which office he spent the rest of his life, ob. 1193. We place him the first in the series from the following considerations.

Reasons for placing Benedict of Peterborough first.

At the end of his life Fitzstephen introduces the following notice :—"Sed de miraculis ejus in Anglia, sacer-
" dotorum et bonorum virorum testimonio declaratis, et
" in capitulo Cantuariensis ecclesiæ publice recitatis,
" codex conscriptus exstat, præter alia quæ longe lateque
" in Gallia, in Hibernia, et ubique terrarum operatus est
" sanctus Thomas, quibus memoriæ commendandis defuit
" qui scriberet." Here we have two distinct facts attested to; first, that at this time a codex existed at Canterbury containing the record of the miracles which had taken place in England; secondly, that other miracles, chiefly foreign, were already collected, but no one had

Fitzstephen's evidence.

been found as yet to edit them properly. They existed, on slips, we may infer, in the rough state of the first delivery from the devout pilgrims' lips. These two points we have to consider separately.

Two persons connected with Canterbury wrote 'Miracles.'

Benedict's first edition of the 'Miracula' contained only three books. The fourth book added later by the author.

The miracles of the first three books all refer to England.

Distinction between Benedict's and William's miracles.

Time of composition.

Firstly, then, we know, that only two persons, connected with Canterbury, wrote "Miracles," namely, Benedict and William of Canterbury. One of the two must have been the author of the "magnus codex" in question, and it is easy to show that, beyond doubt, that one was Benedict. Several MSS. of his *miracula* terminate with the fourth book of Canon Robertson's edition,¹ which the learned Editor accepts as proof that originally Benedict's own work probably terminated with that book. But we go further, and say that, "finally," it terminated with the fourth book, which is manifestly a later addition, though by the same writer, subjoined to the preceding three books with a new preface, and deals with occurrences of later dates, embodying foreign as well as home miracles. This fourth book is written after 1177, as is clear from a great fire which in that year occurred at Rochester, being referred to. With the first three books the matter is different. Here all the miracles, with not one exception, occur in England, and, as far as they are amenable to chronological tests, all refer to the first year after the murder. This is the main distinction between Benedict and William, who mixes up throughout English and foreign, particularly Irish, miracles, with no special regard to chronology at all. Benedict's "*miracula*" therefore must be meant by that "*codex magnus*" which Fitzstephen mentions.

Secondly, to what time does this notice of Fitzstephen refer, and what is it that is pointed out by the words, "*præter alia . . . quibus memoriæ commendandis defuit qui scriberet*"? In his glorification of the multiplicity of the cures effected by the great "leech" at Can-

¹ Robertson, *Materials*, II., xxvii.

terbury, Fitzstephen makes one allusion to time which, though proving directly nothing, is yet not without its indirect importance. He says, "*Leprosi septem infra primum annum ibi sunt mundati.*" He would hardly have mentioned the first year only, if he had written several or many years after the murder; in that case such an allusion would have been somewhat inane. But if he wrote a year or so after the murder, the expression would be quite natural. We shall now approach this question more closely.

In the epistle dedicatory by the chapter of Canterbury to Henry II., prefixed to the volume of miracles edited by William of Canterbury, the following account is rendered of that writer's labours in connection with the compilation of the volume:—"evolutis a passione decem circiter et septem mensibus, tertia visione monitus, tandem fratri qui circa hæc operam dederat a principio cooperator et coadjutor accessit. Cum enim vires ejus res incepta videretur excedere, et emergentia miracula frater ille solus audire non sufficeret et scribere, . . . mane vero, congregatis fratribus et conquerentibus quod minus sollicita diligentia miraculis audiendis adhiberetur . . . ex decreto communi injunctum est et huic partes suas interponere." The monk then, who had been charged, from the date of the death of the Archbishop, with taking down stories of miracles brought by arriving pilgrims, had been able, for seventeen months, alone to discharge this duty; but from that point of time the multiplicity of the miracles rendered a coadjutor necessary, and for that post William was chosen, who then steps in the appointed editor of the miracles. This becomes still clearer from his preface to his own *Life of Thomas*: "*Vivensque in cœlo nihilominus servo suo tenetur ex promisso. Nam cum miracula ejus, quæ in schedulis occultabat incorrecta et imperfecta, rogaretur a fratribus exponere transcribenda, ait ei, &c.*" A collection of miracles, therefore, jotted down on slips of

parchment, had been accumulated, and this accumulation William was appointed, in July 1172, to reduce to a properly edited whole. It is evident that Fitzstephen's, "præter alia, quæ longe lateque in Gallia, in Hibernia, et ubique terrarum operatus est sanctus Thomas," can refer to nothing but to that, which is meant by William's "miracula quæ in schedulis occultabat in-correcta et imperfecta." Equally clear is it that Fitzstephen's "quibus memoriæ commendandis defuit qui scriberet," resolves itself, at a later moment, into the injunction of the chapter, "injunctum est et huic partes suas interponere," and William's ". . . rogaretur a fratribus exponere transcribenda." It then follows, that Benedict's miracles, in their original shape, were written before Fitzstephen wrote; that he wrote before seventeen months had elapsed from the murder; and further that, from that date, William begins to edit the book of miracles which goes by his name.

Another
proof of the
time of
composition.

We are able to adduce another, and an important evidence in support of the early date to which we assign the compilation of Benedict's "Miracula." As paragraph LIII. of that work he introduces a letter written to him by Robert of Cricklade, prior of St. Frideswide's, Oxford, wherein the latter sets forth, how he was cured by the water of St. Thomas of a hurt in his leg received by an accident out in Sicily. Robert begins his letter by stating that he had come by the mishap, "præteritis jam ferme duodecim annis aut eo amplius¹;" and by the Icelandic translation, which proceeds from a fuller original than that which is preserved in the now extant MSS. of Benedict, we are informed that he was out in Italy on an errand which he would rather not mention publicly. What this errand was we learn from the "Register" of St. Frideswide's, preserved in the library of Corpus Christi College, Oxford, No. clx., which contains, among

¹ Mat., II. 97.

other documents relating to that priory (p. 236), a confirmation by Pope Hadrian IV. of its privileges and properties.¹ The document is a most minute list of all things belonging to the institution, evidently framed by one thoroughly acquainted with the matter even to the utmost detail, that is, indeed, by the prior himself. After the heading, "Confirmatio Adriani Papæ," it begins: "Adrianus episcopus dilectis filiis, Roberto " priori ecclesiæ Sanctæ Frideswidæ de Oxonia," &c. Though not included in the editions of the privilegia of this pope, nor mentioned by Jaffé in his *Regesta Pontificum Romanorum*, there is no reason to doubt its authenticity. The business, on which Prior Robert was out in Italy was, therefore, to obtain papal confirmation of the privileges of St. Frideswide's. Now Pope Hadrian IV. reigned 1154-59. Prior Robert could therefore not have obtained from him this confirmation later than the year 1158-59. Writing, as he himself says, 12 years or more afterwards, fixes the date of his letter to Benedict, and, at the same time, of Benedict's *Miracula*, to the year 1171-72; which tallies exactly with the conclusion we have come to from Fitzstephen's evidence.

Thus, then, we have a certain date ascertained for the compilation of the miracles. But Benedict wrote a passion too, and, according to the opinion of some scholars, a "Life" as well. As to this latter point T. states expressly, that he wrote "many and beautiful things of " the laudable *life*, departure (passion), and miracles of " the archbishop."² No doubt this statement is a faithful reproduction of a contemporary original, yet other contemporary authorities gainsay it. Roger de Pontigny mentions that, when he wrote, Benedict, then a prior of Canterbury, had only written "de his quibus post mor-

Benedict's
'Passion.'

Contem-
porary evi-
dence
against his
having
written a
life of
Thomas.

¹ Dugdale, ed. Caley, &c., vol. ii., 147.

² T., II., 44.

The value
of this
evidence.

Probability
of his hav-
ing written
a Life of
the Arch-
bishop.

"tem Dominus sanctum suum mirificavit."¹ Grim, however, also writing at the time, says, that he wrote both "martyrium and miracula."² Neither authority knows anything of his having written a Life of the Archbishop. A later, yet contemporary, author, Elias of Evesham, states distinctly: "Benedictus enim abbas Burgi de fine tantum et de his quæ post finem contigerant, scripsit."³ These authorities seem also borne out by the fact, that Benedict's work is first laid under contribution by the compiler of the *Quadrilogus*, when the story comes to deal with the events which were immediately connected with the murder. None of these authorities, however, were directly connected with Canterbury. None of them knew either a Life which certainly was in existence when they wrote, namely Fitzstephen's, Elias of Evesham not even the Life by Grim, which makes us hesitate to take their evidence as conclusive. Now, in a passage, derived from Benedict's passion and inserted in the *Quadrilogus* prior, we read: "In finibus enim transmarinis adhuc positus, duobus abbatibus, Pontiniaci scilicet et Vallis Lucentis, *sicut præscripsimus*, passurum se esse martyrium et in ecclesia occidendum manifeste prædixerat."⁴ It is supposed that the words, "*sicut præscripsimus*," are inserted by the compiler of the *Quadrilogus*. It is possible that such may be the case, though we should not have expected him to express himself so personally; *sicut antea scriptum est*, or some such neutral statement, would have been more natural, and more true. Besides, the compiler is very careful not to add anything of his own. But granting that the words are due to the compiler of the *Quadrilogus*, we have before us a sentence which does not yet seem quite natural. At the time, when Benedict wrote, there probably was as yet no Life of Thomas in existence. But this notice

¹ Mat., IV. 2.

² Mat., II. 448.

³ Mat., IV. 425.

⁴ Matt., II. 12; IV. 395.

baldly introducing two unknown abbots, to whom the Archbishop foretold his death, obviously has its *raison d'être* in the supposition, that the reader was familiar with the real background of the prediction, the very vision by which it was caused, and from which it derived its true significance. This familiarity, on the part of the reader, could not be presumed by the writer, unless he knew that a Life, containing the story of the vision, was in circulation, which it was certainly not at the time, the two authors who mention it, William of Canterbury and Herbert of Bosham, both writing later than Benedict; or else, bore in his mind that he had set it forth in writing himself, which means, that he had written a life of Thomas.

In the Icelandic saga only two authors of Lives of Thomas are mentioned by name, namely, Benedict and Robert of Cricklade. The more we examine that saga, the more we are inclined to the opinion, that some confusion in the names of these two authors may have taken place. It seems, for instance, somewhat strange, that an inmate of St. Frideswide's, Oxford, should have been so familiar with the personal relations between archdeacon Thomas and archbishop Theobald, as the passage betrays which in T. (I., 36) is ascribed to prior Robert. The same observation also applies to the notice of the secret purpose which guided archbishop Theobald in introducing his archdeacon to king Henry (T. I., 44-46), and to the description given of the first cause of the dissent, which is peculiar to the Icelandic saga, yet, as we show in the collation, probably the most correct, of all the accounts given of that matter in the contemporary Lives (T. I., 138). In all these points the author betrays personal acquaintance with the actors, and special insight into the secrets of the archiepiscopal entourage. These, not to mention others, are matters on which we might expect an inmate of Canterbury to speak with that certainty which T. betrays; but which

we could hardly expect an Oxonian, collecting biographical material after the Archbishop's death second hand, to have written about so positively. We cannot withhold the opinion that in T. the subject-matter must be chiefly divided between Benedict and Robert of Cricklade, and that by some confusion on the part of the Icelanders they ascribed to the latter what was really due to the pen of the former. So much is certain, that the contributions of both authors were among the earliest importations to Iceland of Thomas literature, and that the miracles written by these authors were fused together perhaps as early as A.D. 1200.

Fitzstephen. 2. WILLIAM FITZSTEPHEN (*filius Stephani*) was one of the trusted and confidential servants of Thomas, both as chancellor and Archbishop. He describes his relations to him in these words:—" *Ipsius boni archipræsulis et*
" martyris Thomæ vitam et passionem ego Willelmus,
" filius Stephani, scribere curavi: ejusdem domini mei
" concivis, clericus, et convictor; et ad partem sollicitu-
" dinis ejus oris ipsius invitatus alloquio, fui in can-
" cellaria ejus dictator; in capella, eo celebrante, sub-
" diaconus; sedente eo ad cognitionem causarum,
" epistolarum et instrumentorum quæ offerebantur lec-
" tor, et aliquarum, eo quandoque jubente, causarum
" patronus. Concilio Northamptoniæ habito, ubi maxi-
" mum fuit rerum momentum, cum ipso interfui;
" passionem ejus Cantuariæ inspexi; cætera plurima,
" quæ hic scribuntur, oculis vidi, auribus audivi; quæ-
" dam a consciis didici relatoribus."¹ He was one of
the three who, out of all the followers of the Archbishop, did not fly away panic-stricken from him in his last moments.² His Life of the Archbishop which, as we have proved already, was written within seventeen months after the death of the latter, is one of the most valuable contributions to the literature on the murdered prelate,

The date of
his life.

¹ Mat., III. 1-2.

| ² Mat. ib. 139.

and shows the author to have been really superior to the other writers in the true instincts of a biographical chronicler. It is a remarkable fact, that his life, quite as favourable to the Archbishop as any of the rest, and quite as unfavourable to the King, should not be referred to by any contemporary biographer, nor Fitzstephen's name be even mentioned once.

To this day this has been a puzzle to the historians of Thomas. It has been suggested, that the reason of this silence might be, that Fitzstephen had offended the partisans of the Archbishop, by taking too lukewarm an interest in the cause of the church. But after their hero's death nothing could have been more welcome to a party so offended than Fitzstephen's thorough-going and unmistakeably whole-hearted glorification of him.

Probable reasons why his life was unknown to contemporaries.

In our opinion this silence is to be accounted for by a different theory. The obvious suggestion is, that the contemporary writers did not know of the existence of this Life; that its author had his own reasons for not allowing it to pass into public circulation, until the time had passed, within which the contemporary Lives were written. It was composed at a time, when the passions of both parties ran at their highest, and by an author, who was so peculiarly circumstanced, that the publication of it would certainly be detrimental, if not altogether fatal, to his personal interests. He shows himself to have been a polished man of the world, and an easy courtier. He, an official of the Chancery and an avowed partisan of the archbishop, succeeded by a scholarly address to king Henry, besides other means, no doubt, to purchase peace and grace for himself at a time, when the rest of the archbishop's friends were persecuted and banished without mercy. Now Fitzstephen is identified by a very learned authority with a person of that name who, in the first year after the murder, was appointed sheriff of Gloucestershire, and afterwards acted as judge itinerant, probably to his death, which

is stated to have occurred in 1191.¹ In such circumstances reasons of common prudence would naturally suggest to the author the risk he might run of giving offence in high quarters by allowing the biography to be published. What more natural then, than that during king Henry II.'s lifetime (till 1189) he should have withheld it from publication? If so, it could not have been known to any of the other biographers, the last of whom, Herbert, finished his Life in 1186-87.

John of
Salisbury.

His friend-
ship with
and rela-
tions to
Thomas.

Why he is
placed the
third in the
catena.

3. JOHN OF SALISBURY, bishop of Chartres 1176-1180, universally regarded by his contemporaries as the most eminent English man of letters of the time, studied in France under Abelard and other famous teachers and, returning to England, became secretary to archbishop Theobald of Canterbury. On Thomas's entering the service of that prelate, an attachment was formed between him and the secretary, which lasted to the former's hour of death unbroken, although John of Salisbury did not hesitate, on given occasion, frankly to remonstrate with him on his wilful impetuosity and want of tact,² or to warn him against unwholesome studies in ecclesiastical law.³ We place this author the third in the series, because Roger de Pontigny, in the preface to his Life, mentions him, beside Benedict as, apparently, the only other author he knew of a Life of Thomas:—"porro aliqua de beati viri vita et actibus
" pretiosæque mortis ejus triumpho vir illustris Johannes
" Saresberiensis claro quidem et fideli, sed admodum
" succincto edidit eloquio."⁴ Not only is the author not yet a bishop, but Benedict is prior of Canterbury at the time:—"De his autem quibus post mortem
" Dominus sanctum suum mirificavit, vir venerabilis
" Benedictus, Cantuariensis ecclesiæ prior, copiosam

¹ E. Foss., Judges of England, Biogr. Jurid. p. 270.

² Benedict, Mat., II. 9.

³ Ep. 138, Joh. Sarisb. opera, ed. Giles, vol. i. p. 196.

⁴ Mat., IV. 2.

“ texuit relationem.”¹ John of Salisbury having been appointed bishop in 1176 and Benedict prior of Canterbury in 1175, it follows, that John of Salisbury could not have written his “succinctum eloquium” later than 1175-76. When he wrote, he himself states, however, that many and voluminous writings on the subject were already in existence :—“ nam gestorum ejus seriem nosse
“ si cui forte in voto est, a magnis, quæ *ab illo* et de
“ *illo* scripta sunt, voluminibus erit mutuanda.”² It is noticeable that this author’s brevity gave a certain umbrage to his contemporaries. Thus Roger de Pontigny, who undoubtedly reflects general opinion on the subject, says, continuing the above quotation, “ in quo,
“ etsi devotioni fidelium plurimum profuit, ad plenum
“ tamen minime satisfecit, compendiaro (ut ipse asserit)
“ utens sermone, ne illa scilicet quæ tunc temporis
“ notissima et vulgata habebantur diffusius et expres-
“ sius prosequens, non tam necessarius quam superfluous
“ videretur. Sane si hoc eidem Johanni facere placu-
“ isset, nullus proculdubio utilius vel melius illo id
“ efficere potuisset, cui et dicendi facultas erat incom-
“ parabilis, et rerum gestarum certissima inerat no-
“ titia.”³

The brevity of his narrative disappointed the contemporaries.

4. EDWARD GRIM was a secular clerk of Cambridge, who happened to be on a visit to Canterbury at the time of the murder,⁴ and was the only person present on the occasion who made any show of manly courage, with the exception of the Archbishop himself. In warding off the first blow aimed at the Archbishop he had his arm severely wounded. His Life, which bears strong resemblance to those of Garnier and Roger de Pontigny, was finished after Benedict’s promotion to the priorate of Christ Church, as we learn from a story he tells at the

Edward Grim, present at the murder.

His life resembles that of Garnier and Roger de Pontigny. Date of composition.

¹ Mat., VI. 2.

² Mat., II. 302. This is the only mention we know of Thomas of

Canterbury’s having left written memoirs of his own life.

³ Mat., IV. 2.

⁴ Mat. III., 139, 498, 529-30.

end of his biography,¹ setting forth how, through Thomas's intercession, in a dream Benedict, who had fallen into disfavour at court, was restored to royal grace. In this story Benedict is thus referred to:—"antequam prioratum Cantuariæ suscepisset, dominus Benedictus offensam regis incurrit;" and again,—"*igitur, ut prior affuit, exponitur visio;*" and further,—"*beatus igitur Thomas, cujus martyrium et miracula vir iste de quo loquimur eleganti stylo transmisit ad posteros.*"² The nature of the story would require that Grim should have alluded to Benedict as abbot of Peterborough, if he really was so at the time, when this was written; but the fact that no allusion is made to him as such, is a negative proof of Grim's having composed his life during Benedict's priorate of Christchurch, that is, before 1177. That he composed it after 1174 is evident from the manner in which he alludes to king Henry's penance at the martyr's tomb in that year.³ The date of this life, therefore, must be between 1175-1177. When Herbert wrote his "*Catalogus eruditorum Thomæ,*" in 1186-87, he mentions Grim as "*jam a rebus humanis exemptus.*"⁴

Died before
1186-87.

His editorial
procedure.

Of his manner as editor Grim, strongly reminding of Garnier, makes the profession:—"Pie igitur parere cupientes quorundam devotioni, . . . quæ ad nostram pervenere notitiam, illorum scilicet relatu, qui viventi familiarius adhæserunt, vel nos ipsi perspeximus, ipsius de quo loquimur patrocinantibus meritis stilo perstringere satagemus, præmonentes lectorem, minime consonare veritati quicquid hinc alii vel scripserunt vel scripturi sunt, quod huic narrationi nostræ probetur esse contrarium."⁵

Roger de
Pontigny, or
"Anonymus
I." Identity
uncertain.

5. ROGER DE PONTIGNY. — By this name we quote the life, which Canon Robertson, on grounds of insuffi-

¹ Mat., II. 448.

² Mat., II. 448-449.

³ Mat., II. 447.

⁴ Mat., III. 530.

⁵ Mat., II. 355.

cient identification of the author, ascribes to "Anonymus
" I." The author professes to have ministered to the
archbishop during his exile, and to have been ordained
by him.¹ In Thomas of Froimont's composite life of
the Archbishop, a monk, named Roger, is stated to have
been the holy man's minister, while an exile for Christ
at Pontigny.² This is all the evidence on which the
identification of the author, as Roger de Pontigny,
rests. But this Life having for a long time been quoted
in the name of this author, we do it also, more for the
sake of convenience than from conviction. That he
was at Pontigny, when the archbishop was there, is
certain; that he was of Pontigny, not unlikely. In de-
scribing the archbishop's arrival at that monastery the
author speaks of the joy of the monks, as if he were
not one of their number at the time.³ Afterwards,
speaking from the point of time when he was writing
the Life, he refers to them as his brethren, which
would seem to mean that then he was a member of
their brotherhood.⁴

Probably
connected
with Pon-
tigny.

It may be noticed, that in Thomas Froymont's com-
posite Life of the Archbishop there are several passages
introduced under the name of 'Rogerus,'⁵ doubtless the
same person as the author with whom we are dealing,
and among these occurs one, describing the Archbishop's
dislodgment from Pontigny, in a much more circum-

His nation-
ality.

¹ Mat., IV. 2.

² Giles. S. Thom. Cant., II. 52.

³ Mat., IV. 64. Pontiniacences
vero de adventu tanti hospitis supra
modum gavisi sunt, gratias agentes
ei quod ad eos declinasset, maxime
autem domino papæ, qui eos tanto
hospite honorari dignatus fuerit.

⁴ Mat., IV. 64: Ipse vero vir re-
verendissimus, quam sancte, quam
religiose, se ibidem habuerit referre
supersedemus, ne et fratribus nos-
tris notam (nota) ingeramus, et
brevitatis metas excedamus. We

doubt not that "nota," well known
matters, is the right reading; "no-
tam," a stamp of discredit, is out
of question. The "am" in notam
is evidently a reflex of "am" in
"ingeramus."

⁵ Anecdota Bedæ. Ed. J. A.
Giles, London. 1851, pp. 248-263.
In ascribing this compilation to
Thomas Froymont, and not to Philip
of Liège, as Dr. Giles has done, I
follow the authority of Canon Ro-
bertson, Mat., IV., xi., footnote 2.

stantial manner than is the case with any other biographer referring to that subject. This, too, might, perhaps, serve as an evidence of probability of his being a monk of Pontigny. But besides this there are also passages in this Life which would seem to prove him to have been a foreigner. In describing the first cause of dissent between king and archbishop, he introduces the subject in the following manner :—“ *Erat consuetudo*
 “ *in partibus illis, ut rex, ad abundantiore cautelam*
 “ *et custodiam regni sui, per singulos comitatus regni*
 “ *vicecomitem unum de fidelibus suis constitueret ; con-*
 “ *sueverantque comites et barones eidem vicecomiti,*
 “ *regio videlicet ministro, duos solidos de singulis di-*
 “ *mensionibus terræ suæ, quas patrio nomine hydas*
 “ *vocant, annuatim ab hominibus suis facere dari, &c.*”¹
 It is difficult to see, how a native Englishman could write in this way, unless, indeed, we suppose he was living abroad, and was writing for foreigners from a foreigner’s standpoint. But even this supposition meets a strong check in the fact, that the source of the passage just quoted is apparently Garnier :—

“ Kar en Engleterre ad une kustume mise,
 “ Ke l’Aide al Veskunte est par les kuntez prise,
 “ Si est par doubles soud par les hides assise, &c.”²

where the author of the Latin life paraphrases Engleterre by “*partibus illis*,” and sees necessary to explain that “*hides*” was a thing so called “*patrio nomine*.” In one instance, it would seem, he inadvertently made a French slip in his Latin, giving the adjective of Londoniæ, which is his form of the name, the form *Lundrensis* for *Londoniensis*.³ Not that we urge it as a strong point, because the passage is evidently a translation from Garnier, whose “*Lundreis*”⁴ might have been the cause of the slip.

¹ Mat., IV. 23.

² Garnier, p. 30.

³ Mat., IV. 8.

⁴ Garnier, p. 9, last stanza.

The only writers on Thomas of Canterbury known to the author are John of Salisbury, whom he mentions as "vir illustris," not as "episcopus Carnotensis," and "vir venerabilis Benedictus Cantuariensis ecclesiæ prior,"¹ which fixes the date of his Life to the year 1175-76.

Date of his life.

In agreement with Garnier, this author thus renders an account of his editorial procedure: ". . . nihil omnino inserentes nisi quod vel ipsi vidimus et audivimus, vel certissima ac fidelissima eorum qui interfuerunt relatione cognovimus."²

6. WILLIAM OF CANTERBURY was a monk of Christchurch, which society he entered during the Archbishop's exile.³ On his return home the Archbishop ordained him, alone out of the number of those who had entered the monastery during his absence, deacon.⁴ He was present at the scene of the murder up to the moment, when Fitzurse cried out: "Strike!" at which word he frankly confesses:—"Ego qui loquor, arbitrans me gladio pariter percutiendum, tanquam peccatorum conscius et minus idoneus martyrio, celeri tergiversatione gradus ascendi complodens manus."⁵

William of Canterbury.

William wrote both a volume of miracles and a Life of the archbishop. We have shown already that he began the redaction of the miracles in the summer of 1172.⁶ But when he finished the work is more difficult to prove. It stands to reason, that too long a time should not have been spent in compiling a work, for which a vast popularity could be counted upon, especially, too, when it is borne in mind, that the king himself, most probably on the occasion of his penitential visit to Canterbury, 1174, had requested the chapter to supply him with the work when done.⁷ The mention by the chapter, in its epistle

Wrote both miracles and a Life of Thomas. Date of the miracles. Date of the Life.

¹ Mat., IV. 2.

² Ib.

³ Mat., I. 119.

⁴ Mat., l. c. cfr. ib., p. 2.

⁵ Mat., ib. 133, 134.

⁶ Above, p. lxxiii-iv.

⁷ Hujus rei gratia dilectum fratrem nostrum Guillelmum, cum libello cui per aliquod tempus invigilavit, sicut postulastis, ad celsitudinem clementiæ vestræ transmittimus. Mat. I., 138.

Seems, from
his Irish
sympathies,
to have been
an Irishman.

dedicatory to the king, of the appointment of William to the editorship seventeen months after the death of the archbishop, indicates that between that date and the dedication no long period of time could have intervened. After a long period not months, but years, are referred to. Few events, which can be brought within chronological control, are of any date later than 1175;¹ and two years and a half seems a reasonable time for the redaction of the contents of the volume to have been got over. John of Salisbury is not referred to as bishop of Chartres, and Benedict of Peterborough seems to be alluded to as just appointed prior of Christchurch, on the translation of prior Odo to the abbey of Battle,² an allusion which carries with it an additional weight by being introduced just at the end of the volume. To judge from the contents of the work we should suppose that, either the chapter themselves were not intimately familiar with them, or, that they presumed the king would not trouble himself with a close study of them, for it is not a book of panegyrics on the king's doings, least of all on his Irish war, in the condemnation of which William, it seems to us, displays a feeling full of patriotic ardour, and sometimes expressed in a manner which strikes us as eminently Irish; in illustration of which we may adduce one example:—
“ Fili Hugonis Roberte, nobilis Angliæ, hostile invasione
“ vexaveras Hyberniam, sed rediens ab expeditione dolore
“ capitis peracuto vexabaris, adeo ut etiam spiritus exha-
“ latione fusum Hyberniensium sanguinem luisses, nisi
“ martyris sanguinem in doloris remedium tibi sump-
“ sisses in potum.”³ If William, who certainly seems to have been a foreigner, was not an Irishman, he was one of strangely ardent Irish sympathies, one who evidently

¹ We are aware that occurrences are mentioned which may even be referred to dates as late as 1182 or even, perhaps, 1184. But knowing when the work was begun, it is out

of question that it could have taken the compiler from 10 to 12 years to complete it.

² Mat., I. 542.

³ Mat., I. 507.

took care to have Ireland strongly represented in the miracles, and who was not afraid to condemn an affair which had the sanction and blessing even of the pope himself.¹

His Life of the saint was written, if not after the miracles were finished, certainly after the redaction of them was taken in hand, as the preface to it makes clear :—“ . . . nam cum miracula ejus quæ in schedulis
“ occultabat incorrecta et imperfecta, rogaretur a fratribus
“ exponere transcribenda, ait ei in visu noctis, ‘ Elige
“ ‘ tibi quod vis.’ Hac audita voce misericordiam in se
“ martyris intellexit volentis laborem suum, quem ipso
“ præmonente subierat, imo donum proprium remun-
“ rare.” At what particular time it may have been finished, we have no means of settling. But we may reasonably suppose that it was shortly after the miracles, or, about 1176.

7. GARNIER DE PONT SAINTE MAXENCE.—This Picard Garnier, poet wrote first a summary of the life of Thomas, apparently immediately after the murder, in the first fervour of the deep agitation which the great misdeed at Canterbury created, copies of which, through the dishonesty of a scribe, found their way into public circulation :—

“ Mès cel primer romaunz m’unt ecrivein emblé,
“ Ainceis ke jo l’éusse parfet et amendé
“ Et l’amer et le duz adulci et tempré.”²

But finding, on further inquiry, that his work was incomplete, and inexact, he went to Canterbury, in 1172, to gather fresh and more trustworthy information on the subject, with a view to embodying in his recast poem everything that was of a corrective and complementary nature. To this end he selected his informants only from among eye-witnesses and those who had been longest on terms of familiarity with the murdered prelate, prin-

wrote a Life which was stolen from him,

and then set to work on another more full and accurate.

¹ Migne, Patrologia, tom. ccelvi., cols. 1441-42.

² Garnier, p. 6.

cipal among whom were the archbishop's sister Mary, who became abbess of Barking in 1173, and the prior and the monks of Canterbury. After four years' labour he had, in 1176, finished what he calls his "Sermun," consisting of no less than 5,835 lines, written in 1167 five-line stanzas of the "laisses monorimes" type. As he went on with the poem he was in the habit of reading it out to visiting pilgrims at the martyr's tomb; such, at least, we take it, must be the real meaning of the opening stanza of his epilogue:—

"Guarniers li clers del Punt fine-ci sun Sermun
 "Del martir saint Thomas et de sa passiun,
 "Et meinte feiz le list a la tumber al barun.
 "Ci n'a mis un sul mot, se la verité non."²

His editorial procedure.

The author's manner of proceeding with his conscientious and, in the Becket literature, perhaps, on the whole the most important, work, is best described in his own words:—

"Se vuleiz escuter la vie al saint martyr,
 "Ci la purreiz par mei plenèment oïr.
 "N'i voil rien trespasser, ne rien n'i voil mentir.
 "Quatre aunz i ai bien mis, al fère et al furnir,
 "D'oster et de remettre poi la peine soffrir.
 "Primes treitai de joie, et suvent i menti;
 "A Cantorbire alai; la verité oï;
 "Des amis saint Thomas la verité cuilli,
 "Et de cels ki l'aveient dès l'enfance servi.
 "D'oster et de remettre le travail en suffri.²
 "L'an secund que li Sainz fu en l'iglise ocis
 "Commenchai cest roman, et mult m'en entremis;
 "Des privez saint Thomas la verité apris;
 "Meinte fez en ostai ço que jo ains escriis
 "Pur oster la mengunge, et al quart, fin i mis."³

We quote Garnier from C. Hippeau's edition, 8°, Paris, 1859.

¹ Garnier, p. 205.

² Ib., p. 6.

³ Ib. p. 206.

8. ALAN OF TEWKESBURY was an Englishman who, Alan.
 after having been for some time a canon of Benevento,
 returned to England in 1174, and became prior of Christ-
 church in 1179. Some ten years later he was transferred
 to the abbey of Tewkesbury in Gloucestershire, of which
 he remained the head till his death in 1202. His life is His Life a
 supplement
 to John of
 Salisbury's.
 professedly an amplification of, and a supplement to, John
 of Salisbury's narrative, and comprises the time and
 events from the date of the Council of Clarendon to the
 ineffective peace-meeting at Montmirail, January 25,
 1164—Jan. 6th, 1169. It was meant by the author to
 be an introduction to the large collection of letters
 relating to the Archbishop's history, which he brought
 together, and arranged, and was not written until that
 arrangement was accomplished, as may be gathered from
 his preface:—"cætera suis in locis epistolæ ipsæ plenius
 "prosequuntur." ¹ Alan's labours were finished within Its date.
 John of Salisbury's life-time, since he alludes to the latter
 as episcopus Carnotensis, without adding beatæ memo-
 riæ, or the like; and as John was bishop of Chartres
 1176-1180, Alan's work must have been finished within
 the period of those four years. His Life distinguishes These speeches
 inserted
 by him;
 itself from the rest of the biographies by the many
 speeches it contains, which are remarkable for relevancy,
 conciseness and point. It is not known that the author
 ever was personally acquainted with the Archbishop or
 present at any of the scenes he describes; this has been
 taken as derogatory to the authenticity of the speeches
 and the historical value of Alan's work. If he was him- their
 authenticity.
 self the first to collect these speeches, there seem to be
 obvious reasons, why care should have been taken to have
 them unimpeachably accurate. He was himself, accord-
 ing to contemporary testimony, a man of very high
 character. Most, if not all, of the speakers, many of
 whom would be certain to read his work, were alive

¹ Mat., II. 323. Cfr. also 351: Hæc itaque iccirco hic posuimus, &c.

when he wrote. In collecting the letters he was necessarily obliged to correspond with those in whose possession they were, and might thus be reasonably supposed to have asked them for abstracts of their speeches on given occasions. But this does not account for all the speeches. We have already (above p. li) referred to the fragment of the earl of Arundel's speech preserved in T. (II., 263,₂₄₋₃₃), to which nothing corresponds in Alan, of which, therefore, his Life could not have preserved the original; and yet that fragment is just as remarkable, as any of the speeches introduced by Alan, for their distinguishing qualities. This goes far to prove, that Alan himself was not the author of the speeches, certainly not of that speech. But it points another way as well. It seems to us to indicate, that there existed, before Alan wrote, a collection of minutes of speeches delivered by the actors in the drama, which collection was drawn upon by him for the period he took in hand to record. That there were two renderings of the speech of the earl of Arundel¹ is clear; or, if there was only one, then Alan did not copy it out to the end, but someone else did, and his work got to Iceland before Alan's report of the speech was known there, the fragment alluded to being contained in the oldest recension known of the saga, but Alan's rendering being preserved in T. I. 282-84. Nothing is more likely than that the Archbishop should have taken care to have minutes taken of speeches, as well as of other proceedings, in the affairs he had on hand, according as events unfolded themselves. Perhaps we are here on the track to those "*magna, quæ ab illo scripta sunt, volumina*" to which John of Salisbury alludes, as left behind by the Archbishop. Perhaps, too, we have, in this theory, the clue to the fact, that the Icelandic saga abounds in verbatim reports of speeches beyond any other life of Thomas.

Alan not the author of the speeches, of which there probably existed a collection from an earlier date,

to which, not improbably, John of Salisbury alludes.

¹ Alan, Mat., II. 339-340.

9. HERBERT OF BOSHAM, the son of an Englishman Herbert. who afterwards entered the church was, from the time His relations to the archbishop. of Thomas's promotion to the archbishopric, his constant attendant, secretary, instructor in holy scripture, and confidential agent. It would appear, that the Archbishop placed more reliance in the judgment of Herbert, than in that of any other of his servants, as according to Herbert's own account he was not only appointed the archbishop's spiritual adviser, but a sort of guardian of his fame as well, whose business it was to ascertain, how public opinion expressed itself on his master's proceedings. In many of the Archbishop's letters the pen of Herbert has left unmistakeable traces. He wrote a Life His Life of the archbishop. of the Archbishop in six books (tomi), which, for bad literary taste, irrelevancy and vanity, stands perhaps unrivalled in English literature, and yet is a very valuable contribution to the Thomas cycle of writings for the historical matter it contains, the author having had all through exceptional facilities for knowing the truth. To the life he added, as a seventh book, a "catalogus His "catalogus eruditorum Thomæ." eruditorum Thomæ" which, though short, is in taste the best thing he wrote relating to his master. This he followed up with the supremely prolix and prosy Liber Melorum (Book of Songs), the subject of which is a Liber melorum. comparison of Thomas, "martyr miles," to the Saviour, "Christus imperator," interlarded with some historical matter relating to the 'gesta post martyrium.' A homily on Thomas and a copy of the customs of Clarendon complete this author's opera relating to Thomas of Canterbury. Herbert's Life was begun, apparently, in 1184, as The date of his Life. may be inferred from a notice in its early part:— "... "præsertim cum a viri hujus, de hoc mundo excessu jam "quartus decimus annus sit, quo scribo hæc."¹ He was still engaged on the work after (Aug. 19th) 1186, when he mentions the death of king Henry's son Geoffrey.²

¹ Mat., III. 192.

| ² Mat., ib. 461.

But that he had finished it before the death of Henry II. 1189, although, as the work now stands, the king's death is mentioned in immediate connexion with that of his son,¹ is obvious from the evidence of the *Catalogus eruditorum*, the last portion of the *Life*, where the author refers to Pope Urban III., ob. 20th Oct., 1187, as "hodie totius ecclesiæ rector." The passage relating to Henry II.'s death, therefore, must be, as Canon Robertson has suggested,² a later interpolation, and the *Life* must thus have been finished between August 19th, 1186, and October 20th, 1187.

Robert of
Cricklade.

10. ROBERT OF CRICKLADE. We enter this writer the last in the catena of the contemporary authors, not because we think he wrote last of them, but because we have no means of ascertaining when he wrote. This is the author to whom the saga refers as its chief authority so frequently under the name of prior Robert of Cretel. That Cretel is a corrupt abbreviation of Crecelade, by which form Cricklade is also found designated in Latin writings, admits of no doubt; for the letter which Rob. addressed to Benedict, on the healing of his suppurated leg by Thomas's water,³ is preserved in T., and there ascribed to the same prior Robert who elsewhere is called prior Robert of Cretel.⁴

His career
and position.

This writer, otherwise known by the name of Robertus Canutus, is said by Leland to have been born at Cricklade, to have been educated there and afterwards in Oxford, where he joined the fraternity of St. Frideswide. His studies, it would seem, were chiefly directed towards natural history and theology. Among his writings Pits mentions "*Deflorationes historiæ naturalis Plinii*," in nine books, dedicated to king Henry II. In theology he was a prolific writer, but as a writer on the life of Thomas of Canterbury he is entirely unknown to fame in his own country, when we except the letter to

¹ Mat., III. 461.

² Mat., ib. xxii.

³ Mat., II. 97-101.

⁴ T., II. 92.

Benedict, already referred to. Dugdale mentions him as prior of St. Frideswide's in 1154, and as chancellor of the university in 1159; Pits, as having flourished about 1170, and Leland as having lived in the reigns of Richard and John. From his letter to Benedict, written not later than 1172, we learn that he was travelling out in Sicily about 1159; and that he was already a prior of St. Frideswide's at that time, is attested by pope Hadrian's confirmation of the privileges of his monastery. Otherwise very little seems to be known about this author. After his cure he was a frequent pilgrim to Canterbury,¹ and apparently an assiduous collector of miracles.

Robert is first introduced in the Icelandic saga, by name, on the occasion of the accident which, as a youth, Thomas had, in narrowly escaping drowning:—Now concerning the miracle which the Lord wrought in this place it is fit that the tale be told in the words and according to the relation of prior Robert of Cretel, who wrote in Latin the life of St. Thomas.² His Life is cited as the original of the characteristic description of the relation of archdeacon Thomas to archbishop Theobald;³ on his authority, too, the saga bases its statements with regard to the archdeacon's devotion, almsgiving and journeyings in the service of the church of Canterbury.³ This author is also referred to by name as authority for the tales told of the chancellor's devout life and chaste habits.⁵ He is not referred to in the story of the life of the archbishop again by name, which may be merely a case of avoidance of repetition. In the second volume he is first introduced again as the author of the miracle which he relates of himself, and to which we have referred already. Here the saga observes that he begins first with himself, afterwards passing over to miracles wrought on others,⁶ and

¹ T., II. 106.

² T., I. 32.

³ T., I. 36.

K 541.

⁴ T., I. 38.

⁵ T., I. 50, sqq.

⁶ T., II. 92.

from that passage onwards all that is related of miracles is derived from Robert's collection. It is an especially noticeable fact, that fragment E, which represents the earliest recension of that portion of Thomas saga which deals with the "gesta post martyrium," also refers to the miracle which was wrought on Robert's leg,¹ which proves that Robert's Life must have been among the earliest importations to Iceland of records relating to Thomas of Canterbury. Indeed, that portion of T. II. which is demonstrably derived directly from him, is stated expressly to have been brought to Iceland by the men of old,² as if it were known to have been among the earliest importations of Becket literature to the country.³

The Quadri-
logues,

composite
Lives of
Thomas.

The Older
Quadri-
logus.

Lastly, we may briefly mention the so-called QUADRILOGUES, or composite Lives of the archbishop, of which there exist two, one older, *Quadrilogus prior*, one younger, *Quadrilogus posterior*. The term *Quadrilogus* derives its origin from the fact that, at least the older is compiled, in a certain sense, from four special lives; John of Salisbury's, Alan of Tewkesbury's, William of Canterbury's, Herbert of Bosham's, unto which is added the passion by Benedict of Peterborough, whose work the compiler does not consider in the light of a life, but merely as record "of the end, and of those "things which happened after the end." The older *Quadrilogus* was compiled at the suggestion of abbot Henry of Croyland,⁴ by "E. humilis dictus monachus de Evesham," whose real name is said to have been Elias. Abbot Henry himself shared the editorial labour with the Evesham brother, and the compilation was finished in the year 1198-9. This work was first prepared for the press, from a Vatican MS., by the Augustinian hermit, Christian Wolf (Lupus), who was professor of theology at Louvain and Douay, (born at Ypres in 1612, died 1681,) but was not published till the year after his death

¹ T., II. 284.

² T., II. 92.

³ See above, p. lv.

⁴ From 1191-1236.

at Brussels, 1682. The date of publication has given to this edition the current title of the younger *Quadrilogus*,<sup>The younger
Quadr.</sup> as the publication date of the other *Quadrilogus*, Paris, 1495, has secured for it the common title of *Quadrilogus* prior, which, in point of authorship, is manifestly later. It thus contains the legend of the oriental descent of the archbishop, and has passages from *Lives*, which were unknown to the compiler of the older *Quadrilogus*, Fitzstephen's and Grim's. But otherwise these two *Quadrilogues* agree very closely as to the subject matter, when we except the prologues, which are totally different.

Of the older *Quadrilogus* a remodelled edition was made by Roger, monk of Croyland, at the request of abbot Henry, which was finished in 1212-13. The method adopted in this edition was to let the correspondence tell the tale; hence, after the council of Northampton especially, the work consists mainly of letters, or extracts of letters, relating to passing events. In its narrative parts this edition agrees substantially with Elias's story, but the arrangement of chapters differs considerably. This edition, preserved in "MS. e Museo, 133," in the Bodleian Library, has never been printed.<sup>The older
Quadrilogus
re-cast.</sup>

Passing now over to the collation itself, we have to observe that we leave unnoticed general historical remarks which, by way of introduction and 'orientation' of his readers, the Icelandic editor of Thomas saga has deemed fit to insert in the beginning chapters of the story.^{Collation.}

The preface though, in the main, the Icelandic editor's original composition, bears in one particular resemblance, though it may be accidental, to Elias of Evesham's epistle dedicatory to abbot Henry of Croyland (*Mat.*, IV. 425): "nec poterat fieri quin alicui aliquid deesset quod alter forte haberet" = "þat er einn setti fram ok fullkom-
"liga, lét annarr um líða" (*T.*, I., 2, 7). But otherwise it is evident that the last editor of *T.* has known the

Quadr. prior, though he has not framed the narrative on the basis of that work, but on the basis of the older Icelandic recension or recensions of T.

The words by which the birth of Thomas is introduced (T., I., p. 12, ff.), come nearest to those of Roger de Pontigny (Mat., IV., p. 3). The first vision (T., I., 12, 15-22) differs both from Grim (Mat., II., p. 356), and Roger (l. c.), and Garnier (p. 7), as it seems, on account of a certain reluctance on the part of the Icelandic translator to render in all their nakedness the words of Grim (l. c.): "vidit in sinum suum universam aquam Tamensis fluminis influxisse" (a literal correspondence with Garnier), or those of Roger (l. c.): "visum est ei quasi Tamesis fluvius totus in ventrem suum per os influeret." The interpretation does not tally with those of the authorities adduced, being here based on the words spoken by Christ to the woman of Samaria, John iv. 14, but by Grim and Garnier, whom the former translates, taken as signifying rule over many people, by Roger as drawing multitudes to Canterbury. Garnier, having stated the currently told interpretation, adds "Sulunc mei, vives èves en sun ventre porta," which undoubtedly has a near approach to the Icelandic (cfr. Grim, too, II., 357). The second vision (I., 12, 22-14, 1-6) corresponds pretty closely to Grim (l. c.), but with this difference, that he leaves out the interpretation, as does also Roger (l. c.), while Garnier (l. c.) gives one that closely resembles the Icelandic:—

" Vis m'est en verité

" Tute Syon ne poet comprendre sa bunté."

The third vision (I., 14, 6-12) answers to Grim (l. c.), and Garnier (l. c.), but the interpretation tallies neither with that of the former, nor that of the latter; these two being the only authorities who mention this vision. The fourth vision is peculiar to T. alone (I., 14, 12-18). The fifth (I., 14, 18-16, 1-16) finds its counterpart in Grim

(l. c.), Roger (IV., 3-4), Garnier (8), and Fitzstephen (Mat., III., p. 13), but with this difference, that these authorities agree in making the mother see the infant uncovered in the cradle. The conversation between mother and nurse comes nearest to Fitzstephen's report of the same (l. c., 13-14). Chap. IV. (I., 16-18) approaches nearly to Roger (IV., 7-8), who, to some extent, copies John of Salisbury (Mat., II., 302-3), but the matter is largely expanded in T. Chap. V. corresponds to nothing in the contemporary lives. This, too, as far as we know, is the only life of Becket, which ascribes to him the authority of the two proses mentioned.

Chapter VI. is peculiar to T., introduced for the purpose of establishing a clearer historical nexus between the reigns of Stephen and Henry II. Chap. VII. opens with the statement that, when Thomas came back from school, had finished his education in fact, he was 22 years of age. This is also borne out by William (I., 3), who avers this to have been his age when he joined Richer de l'Aigle. The personal description of Thomas (T., I., 28,₉₋₁₈) bears strong similarity to John of Salisbury's (II., 302) and Fitzstephen's (III., 17); yet the divergencies are considerable, and the statement, that he stuttered somewhat, which recurs in all personal descriptions of Thomas in Icelandic records (see Cod. Stockh. No. 2, above, p. lvii., also fragment D., Vol. II., 262,₁₄, and Appendix II., Vol. II., 288,₁₇), is borne out by no other contemporary author. The passage (Vol. I., 28,₁₉₋₃₀,₁₋₃) relating to his habits of life after leaving school, is peculiar to the Icelandic version. Chap. VIII. describes more circumstantially the sojourn with Richer de l'Aigle, and especially the episode of Thomas's miraculous escape from drowning, than the authors who mention these matters, Garnier (8-9), Roger (IV., 6), and Grim (II., 359-61). Yet, though the approach is nearest to Grim, that author could not have been the immediate source; he does not, any

more than the others, mention Richer's connexion with the court, which the source of the Icelandic has known. But the Icelandic version, on the other hand, knows nothing of Grim's remarkable statement, embodied in this paragraph of his narrative (II., 360), about the inherent love of truth in Thomas, which forbade him to utter an untruth even in jest; a statement which, if the Icelandic editor had known it, he would certainly not have eliminated from the text. Moreover Becket's connexion with his kinsman Osbern Witdeniers (Eightpenny), which the three named authorities all introduce into their narratives at this stage, is unknown to the Icelandic recension. The account of Becket's removal to Canterbury and advancement to the post of archdeacon comes nearest to John of Salisbury's (II., 303), who, in agreement with Herbert (III., 167), makes Thomas take the step of his own accord, led by divine inspiration, while all the other authorities state that he was introduced to Theobald, some averring that it was done by an official of the archbishop's (Grim. II., 361, Roger, IV., 9, Garnier, 10), but Fitzstephen (III., 15), that it came to pass "*per duos fratres Bolonienses, Baldewinum archidiaconum et magistrum Eustacium, hospites plerumque patris ejus et familiares archiepiscopi.*" The passage about his law-studies (T., I., 38, ^{5 ff.}) comes near to Roger's statement (IV., 10), and John of Salisbury's (II., 304), yet not in such a way as to warrant the assumption that either could have been the immediate source. Thomas's missions to Rome on behalf of archbishop Theobald (T. I., 38, ¹⁴⁻¹⁶) are also mentioned by Fitzstephen (III., 16) and Garnier (10). This chapter was evidently drawn from the author whom T. knows as Robert of Cretel, who is quoted throughout, and to whom, therefore, the divergencies from other authorities are due.

Chapters X. and XI. (T., I., 40-44) appear to be due to the original Latin author, being introduced for the

purpose of serving as historical vistas, one opening the view up to the coming ruler of Canterbury, the other to the new king of England. The probable origin of the misstatement about the division of England into ecclesiastical provinces is pointed out in footnote 8, p. 40.

In introducing the story, Chap. XII., of Henry II.'s accession to the throne, and the doubtful character of his advisers, T. rests on an authority we do not know now; but the reasons which led archbishop Theobald to introduce Thomas to the king (T., I., p. 46) are elsewhere given in a similar manner, cfr. John of Salisbury (II., 304), with whom William of Canterbury agrees almost verbatim (I., 4, 5), Roger (IV., 11, 12), who, however, adds that the introduction was entrusted to the bishops of Bayeux and Lisieux; Grim (II., 363), who assigns as cause the archbishop's desire to reward Thomas's services; Fitzstephen (III., 17, 18), who ascribes the recommendation to the bishop of Winchester; and Herbert (III., 172-73), who makes Theobald alone responsible for it. The underhand manner in which the recommendation was conducted according to T. (l. c.), where it confessedly is of the nature of an ecclesiastical plot, is nowhere else mentioned. But significant statements in support of T. may be adduced from contemporary sources: Roger (IV., 12) not only avers that while Thomas was chancellor: *tutus et quietus manebat ecclesiæ status; ipso in omnibus pravam regis voluntatem et collateralium ejus clandestinas machinationes caute et quasi ex occulto, ne suspicioni pateret, frustrante,* but, on the occasion of his nomination by the king to the archbishopric, the same author adds this important notice (IV., 14): *“Thomas namque ex industria circa personas et res ecclesiasticas quasi severissimum se exhibebat, ut tali occasione omnem a se suspicionis notam excuteret, et regis voluntati, quam intime noverat, melius sub hac palliatione conveniret. Credens itaque rex propositum suum adversus ecclesiam per eum potissi-*

“mum posse impleri, quippe quem sibi in omnibus fidelissimum et ad voluntates suas pronissimum expertus fuerat, irrevocabiliter disposuit ut ecclesiæ Cantuariensi præficeretur antistes.” The only construction that can be put on this statement is, that it was an understood thing all along, that Thomas’s conduct as chancellor was to be so regulated as to put the king off his guard, with a view to making his nomination of the chancellor to the eventually vacant see of Canterbury all the surer. This is what the statement of T. under discussion seems to point to as having been the real aim of that “holy astuteness,” which from first underlay archbishop Theobald’s plan in introducing Thomas to the king. According to T. (I., 46, 20–22) it appears that, in the beginning, Thomas acted as court chamberlain, which is not even alluded to in any other life of him. At this point T. introduces the chronological statement that now Becket was 38 years of age, having been 15 years connected with Canterbury. A review of the chronology of the story thus far is therefore in place here. Our starting point must be his age when he left school. T. (I., 28, 8) states it to have been 22, adding that then his mother was dead (I., 28, 20). Roger (IV., 8) avers that his mother died when he was 21 years of age, observing: “exinde circa studia Thomas se remissius cœpit habere,” which evidently means that then he left off studying at school. William of Canterbury (I., 3) says his mother died, when he was 22 years of age, and Garnier (9) makes him “vint et un an, u plus, sulunc recort,” when he came back from school. At this time, therefore, the preponderance of the evidence goes to show that he was at the age of two and twenty. As to the actual year, Benedict of Peterborough (II., 19) decides the question, saying, that when he died (1170) he was in his 53rd year, which means, since he was born on St. Thomas’s day, and died on the 29th of December, that he was 52 years and nine days old. He was, then,

born, not as stated (T., I., 12) in 1118, but in 1117, consequently he returned home from school in 1139.

Next we have to account for the time which elapsed from this date until he joined archbishop Theobald. Here the records are not so conflicting as, at first sight, they appear to be. Grim (II., 360) says that he first went to Richer de l'Aigle, not mentioning how long he remained with him; then, that he took service with Osbern Witdeniers "fere per triennium" (ib., 361). Roger (IV. 6) agrees with Grim, with regard to de l'Aigle, and makes Thomas enter Osbern's service at 21 and remain with him "ferme per triennium" (ib. 8). Garnier (8) states distinctly that the sojourn with de l'Aigle lasted for half a year ("ben demi an ensemble") and that the service under Witdeniers extended to "ne sais" "dous ans u treis" (9). William of Canterbury (I., 4) says that, after two or three years from his mother's death, which occurred when he was two and twenty, he was admitted to the household of archbishop Theobald. To these records corresponds the notice in T. (I., 34, ¹³⁻¹⁴) that Thomas remained for two years in de l'Aigle's service, and that he was at the age of 24 when he gave up that manner of life. The "fere (ferme) triennium" of Roger and Grim, the half year + two or three, of Garnier, the two or three years of William, and the calculation of T., all come really to one and the same thing: that Thomas spent more than two, but hardly fully three years, in secular pursuits between his return from school and entry into archbishop Theobald's service. It follows then that he came to Canterbury in the course of the year 1142. Tacking unto this the chronological statement of T., mentioned above, that he was 38 years old when he joined the court of king Henry, it follows, that that event took place during the king's first regnal year (=Thomas's 38th), 19th December 1154—18th December 1155, which agrees perfectly with other contemporary authorities, according to whom the appoint-

ment took place a short time after the king's accession: cfr. John of Salisbury (II. 304): "post modici temporis intervallum cum dux Normanniæ, &c., in regnum Angliæ successisset, elaboratum est ab antedicto archiepiscopo ut archidiaconus suus regni cancellarius efficeretur;" Fitzstephen (III., 17-18): "Consecrato igitur per manum ejusdem archiepiscopi regis factus est Thomas cancellarius; Herbert (III., 172): "archiepiscopus Theobaldus, qui ipsum in regem unxerat, id post modicum procurat, ut Thomas hic noster, juvenis adhuc et archilevita novus, regis novi et pariter adhuc juvenis, intret aulam." The calculation (T., I., 46, 7, 18), possibly due to the Icelandic editor, that Thomas had been 15 years connected with Canterbury at this time, has no chronological signification.

The description of the chancellor's great favour at court and of the splendour of his daily life (T., I., 48, 2-29) is in independent agreement with the narratives by Fitzstephen (III., 18), and Grim (II., 363), and Garnier (12); cfr. also William of Canterbury (I., 5), and Herbert (III., 174-175).

The stories illustrative of the chancellor's devotion and chastity (T., I., 50-54) are, as may be inferred from the Icelandic context, due to the author whom the saga calls Robert of Cretel; the latter of these, however, is also found in William of Canterbury (I., 6), from whom it has been incorporated into the *Quadrilogues*; and in Garnier (12), who seems to be the original source, and who is more circumstantial than William. The account of the chancellor's liberality (T., I., 54, 27-56, 1-6), resembles what is said by contemporary writers on the subject, especially Garnier (11); cfr. Grim (II., 365) and Roger (IV. 13) none of these, however, could have been the direct source of T. The distinction between his mode of bestowing gifts on rich and poor (T., I., 54-56) is nowhere else mentioned. The account (T., I., 56, 6-10) of the grant of a feoff to the chancellor is drawn from

an unknown source. Fitzstephen is the only contemporary writer who refers to any such grant (III., 20); but he cannot be the source here. The chancellor's adversities at court (T., I., 56, ¹¹⁻²³) are also referred to by contemporary writers, John of Salisbury (II., 304-5), Grim (ib. 364), Herbert (III., 177); but none of these authorities could have been the immediate source of the Icelandic. The statement included in the quoted passage, that he defended the interests of the church is, as we have already seen, distinctly borne out by Roger (IV., 12), and we may here add the valuable evidence of Fitzstephen (III., 23) to the same effect: "Dei omnipotentis instinctu, Thomæ cancellarii suasu, dominus rex vacantes episcopatus et abbatias non diu retinebat, ut fisco suo patrimonia Crucifixi inferrentur; immo sine magna mora honestis illas dabat personis, et secundum Deum." The short allusion to the chancellor's foreign policy and wars rests on no known authority; the "book" which the Icelandic refers to may possibly mean Robert of Cricklade's work; Fitzstephen (III., 33-35), who is explicit on these matters, could not possibly be the source hinted at. The passage relating to the chancellor's weariness of court life (T., I., 58, ¹³⁻⁶⁰, ¹⁻³) bears strong resemblance to John of Salisbury's words to the same effect (II., 304-5), though evidently they could not have been the immediate source.

The introductory notices to the election of the chancellor to the archbishopric of Canterbury (T., I., 60-62) are peculiar to the Icelandic life; only the statement relating to Theobald's tenure of office is found in Herbert (III., 180). But the account of the chancellor's interview with Henry, and the conversation between king and chancellor (T., I., 64) closely resembles Herbert's account of the same (III., 181), with, however, an important difference: in the Icelandic the chancellor advises the selection for the post of a fitter and better

person than himself; to this there is no allusion in Herbert. What follows (T., I., 66-70), is substantially in agreement with Herbert (l. c.), though more circumstantially told in T. But the passage setting forth the king's conviction, that Thomas would be a prop to the dynasty (T., I., 68, ²²-70, ¹⁻⁵) is borne out by William of Canterbury (I., 6) and John of Salisbury (II., 305). The reflections on the situation (T., I., 68, ⁴⁻²², and 70, ⁵⁻¹⁸) do not seem to be due to the Icelandic editor, but rather to his source, an unknown one.

The election at Canterbury and its confirmation at London, Chap. XV., is not derived directly from any of the contemporary lives (cfr. Herbert, III., 183-4; Fitzstephen, ib. 36; Roger, IV. 16-17; Grim, II., 366-67; William of Canterbury, I., 8-9; Garnier, 15-18; and John of Salisbury's singularly short account, II., 306). From the Icelandic version it appears that, because no agreement could be obtained from the monks at Canterbury, an appeal was made to the bishops in council in London. This is not hinted at in the other lives, though the opposition of the monks is pointed out; and the description of the protracted transactions in London is here much more detailed than in the other authorities.

Chap. XVI. may be said to be almost wholly without a counterpart in the extant lives, which pass over Thomas's release from secular obligations in very few sentences (cfr. Grim, II., 367; Fitzstephen, III., 36; Herbert, ib. 185; Roger, IV., 18), and make no mention of his resistance against the election after his acceptance of the nomination by the king. The chronological statement that he had been chancellor for five years, compared with what we have said before on the date of his appointment to the chancellorship, gives the correct date of the episcopal election, 1161. On the calculation of the saga, making the year to be 1165, we shall have more to say at the end of this collation under the head of various notices. Chap.

XVII. begins by recording an event in Thomas's life to which no allusion even is made in other Lives: his monachal ordination at Merton abbey. Herbert, who was in his company on the occasion, does not mention the incident, but he does not either give any pointed reference to what is specially remarked by other contemporary authorities, as William of Canterbury (I., 10), John of Salisbury (II., 306), namely that, after his consecration, he took up the monachal habit having, according to Garnier (23), Grim (II., 368), Roger (IV., 21), been somewhat unceremoniously reminded by the fraternity of Canterbury of the propriety of appearing in a regular's attire in his own cathedral. The conversation (T., I., 84, ²³ ff.) corresponds pretty closely with Herbert's report of the same (III., 186). The consecration, Chap. XVIII., is described much as by Herbert (III., 187), differing from him in adding, in conformity with Garnier (24) and the older *Quadrilogus* (IV., 281), that Adam abbot of Evesham was at the head of the mission sent to fetch the pall, cfr. Fitzstephen (III., 36). The notice (T., I., 90-92) of pope Alexander's troubles at Rome, showing how it came to pass, that he had come north over the Alps to Montpelier, where he bestowed the pall, is peculiar to this life, though Herbert (l. c.) also refers to the same thing, but much more briefly.

Chap. XIX., treating of the archbishop's daily life, rests on an authority which differs considerably from the extant Lives, though a general agreement is recognisable with Herbert (III., 193-97) and William of Canterbury (I., 10). In the Icelandic the treatment is more matter of fact. But the account given of his works of humiliation and mercy, as also what is said of the prelate's biblical studies in Chap. XXI., agrees in substance with Herbert (III., 198-207); cfr. John of Salisbury (II., 307): yet Herbert could not have been the immediate source, as his narrative contains points of interest not found in T., which the Icelandic translator would cer-

tainly not have suppressed, had he known them, as, e.g., what he relates about the prelate's study of scripture in the midst of a ride through the country, and his conversation with Herbert on such occasions (ib. 206). The description of his manner of officiating (T., I., 102-104) follows, in a condensed form, that of Herbert (III., 210-11) with, however, additions from an unknown source. The manner of the archbishop's table (T., I., 106) reminds of Herbert's description of the same (III., 225-6), but is here more circumstantial. It is worthy of notice, that this is the only life of Becket, which mentions Pope Urban III. as one of the archbishop's company at Canterbury. Herbert, in his *catalogus eruditorum Thomæ* (III., 528-29), gives to understand that this acquaintance began during the exile, when Humbertus Lombardus, as Urban hight before he was pope, was archdeacon of Bourges. In the account of the archbishop's abstemiousness, love of sacred reading at table, care for the sick and the poor, &c. (T., I., 108-110), a substantial correspondence is recognizable with John of Salisbury (II., 306-308) and Herbert (III., 231-38); yet not close enough for either to have been the immediate source of T. Chap. XXII., in that portion which treats of Thomas's solicitude in ordinations, agrees pretty closely with Herbert (III., 238-239) as condensed in the first Quadrilogus (IV., 291-292). The portion of this chapter which sets forth his integrity (T., I., 112, 7-114) is in general agreement with Herbert (III., 223), cfr. John of Salisbury (II., 307). The story, illustrative of this characteristic in the archbishop, with which Chap. XXII. winds up, is also found, in substance, in Herbert (l.c.). In this chapter the agreement with the mentioned authorities is only general, but none of them could have been the immediate source, nor yet the condensed narrative of the first Quadrilogus, which differs from the Icelandic considerably in point of arrangement. Chap. XXIII., introducing the first cause of the troubles, agrees substantially with Herbert (III. 249-53) as con-

densed in the *Quadrilogus*, but is not drawn from that source immediately. In the Icelandic saga the matter arises out of the archbishop's first visitation tour, which seems both natural and historical, but of which there is no mention in other lives of Becket. Chap. XXIV., treating of the council of Tours deals with the subject much more circumstantially than the principal source in the extant lives, Herbert (III., 253). From the Icelandic account we learn that the real errand of the archbishop was to renew obsolete privileges of Canterbury, to which Herbert only alludes in passing at the end of his notices on the council. Again we cannot point to any direct source of Chap. XXV. among the extant lives, though substantial agreement is apparent with Herbert (III., 255-59). The story of the archbishop's consecration of a church at Westminster (T., I., 136) must rest on some mistake, and seems evidently to refer to the consecration of "*Nobile illud et regale monasterium de Redinges, in quo divæ recordationis Henricus, quondam Anglorum rex, secundi Henrici nunc illustris regis nostri avus, in mausoleo gloriose quiescit,*" Herbert (III., 260). The account of the translation of Edward the Confessor (T., I. c.) is also mentioned by Herbert (III., 261), but is not derived from him immediately, but from the same source as the previous blunder.

Chap. XXVI., as shown in T. (I., 138, foot note⁷), differs, in its account of the impost opposed by the archbishop, from all the contemporary biographers. As the account of the tax is given by Grim (II., 373-74), Roger (IV., 22), William of Canterbury (I., 12), Garnier (30), the gist of the dispute seems only to have been, that what was given by English tax-payers in general (*duo solidi per hydam*) of a free will, should not be levied as a crown tax. Evidently the primate had no right to interfere in such a matter, except so far as church lands were concerned. There is no mention of the disputed

tax having been called Danegeld, from which the church was exempted, but, as we shall now proceed to show, it was of a totally different nature.

In Chap. XI. of *Leges Edwardi Confessoris* (Ancient Laws and Institutes of England), De Denegeldo, we read :
 “ Denegeldi reddicio propter piratas primitus statuta
 “ est. Patriam enim infestantes, vastacioni ejus pro
 “ posse suo insistebant : sed ad eorum insolenciam re-
 “ primendam, statutum est Denegeldum annuatim red-
 “ dendum : i. duodecim denarios de una quaque hida
 “ tocius patriæ, ad conducendos eos qui piratarum irrup-
 “ tioni resistendo obviarent. De hoc quoque Denegeldo
 “ quieta erat et libera omnis terra que de ecclesiis
 “ propria et dominica erat, eciam de ecclesiis paro-
 “ chiarum ad idem pertinentibus, et nichil in ejus re-
 “ demptione persolvebant, quia majorem fiduciam in
 “ oracionibus sancte ecclesie habebant, quam in de-
 “ fensionibus armorum. Et hanc libertatem habuit
 “ sancta ecclesia usque ad tempus Willelmi junioris,
 “ qui de baronibus tocius patriæ auxilium petiit ad
 “ Normanniam retinendam de fratre suo Roberto eunte
 “ Jerusalem. Ipsi autem concesserunt ei iiij. sot de
 “ unaquaque hida, sanctam ecclesiam *non* excipientes :
 “ quorum dum fieret collectio, clamabat ecclesia, liber-
 “ tatem suam repossens, sed nichil sibi profuit.” This
 extract is based on MS. authority as old as the 13th cen-
 tury, according to the statement of the Editors, and we
 know no reason, why its authenticity should be doubted.
 It is obvious that the tax, from which the church had for-
 merly been exempted, was not levied on her by William
 Rufus, but a new tax was imposed, of a different kind,
 and for a different purpose, and, indeed, exactly the very
 purpose, which the Icelandic saga says was its origin.
 This gives a natural clue to the archbishop’s protest,
 which thus becomes a protest only on behalf of the
 church against, what undoubtedly must have been in the
 eyes of churchmen, an attempt at turning an accidental

accommodation into perpetual spoliation. We have no doubt, that the source of the Icelandic saga here is Robert of Cricklade, or, as we have hinted elsewhere (above p. lxxvii) Benedict of Peterborough, who has had a better information on the subject than the other authorities, which, it would seem, all have Garnier for a primary source; but he, a foreigner, might very well be supposed to have formed an erroneous view on a subject, the history of which he did not know except by hearsay evidence.

The story (T., I., 142, ₁₂ sqq.) about the clerical homicide in the diocese of Salisbury is also found, but much less circumstantially told, in Herbert (III., 264-5); that of Philip de Brois (T., I., 144, ₄ sqq.) with various degrees of circumstantiality, in Fitzstephen (III., 45), Herbert (ib. 265), Grim (II., 374-5), William (I., 12-13), Roger (IV., 24), Garnier (31-32), but in the Icelandic it differs from them all, in not stating his primary offence to have been manslaughter, and in other points as well.

Chap. XXVII. contains much which is not found in the extant lives: 1. the opening speech of the king; 2. the archbishop's exhortation to the bishops; 3. his reply to the king; for the long doctrinizing sermon put into his mouth by Herbert (III., 268-72), could not possibly have been the immediate origin of the considerate reply of the Icelandic version; 4. the king's rejoinder to the archbishop. But the final reply of the archbishop is indirectly hinted at in Herbert (III., 273). The defection of bishop Hilary (T., I., 454, ₄₋₈) is also mentioned by Herbert (l. c.) who pointedly observes that his one dissonant reply, amidst the unanimous voice of *salvo ordine suo*, was *bona fide*. The king's final speech is only recorded in T.

Chap. XXVIII., after a general introduction peculiar to T., proceeds to deal with the defection of the bishops and introduces, in agreement with William of Canterbury (I., 14), the bishop of Lisieux as the author of the

scheme, by which the split in the episcopal camp was to be effected (cfr. Grim, II., 377; Roger, IV., 29-30; Garnier, 33). For the statement (T., I., 158, ⁷⁻¹⁰), that the king tried repeatedly to win the archbishop over by friendly means, I find no authority, unless perhaps Herbert (III., 276), where, however, it is not the king himself, but outsiders who are interested in the matter. The part assigned to the earl of Winchester and the abbot of "Almes" (T., I., 160, ² sqq.) corresponds with what is also recorded by Grim (II., 378), William (I., 15), Roger (IV., 31), and Garnier (34), though none of these authorities could have been the immediate source, as in the Latin Lives the name is Philip de Eleemosyna, and in Garnier, de Almosne. The place, too, where these lords met the archbishop with the pope's message, Tenham, is unknown to the Icelandic version, as is also the name of the place where the archbishop promised the king to keep the customs (T., I., 160, ¹¹⁻¹⁵), which Herbert (III., 277) says was Oxford, Garnier (35) and Roger (IV., 32), Woodstock in the neighbourhood.

Chap. XXIX. on the Council of Clarendon is, in substance, told in T. as in most of the contemporary lives, Roger (IV., 33-37), Fitzstephen (III. 46-49), Herbert (ib. 278-289), William (I., 16), Grim (II., 379-383), Garnier (36-37), John of Salisbury (II., 311); but none of them could have been the immediate source of the Icelandic, which is more circumstantial than any of the rest, and more pointed. It approaches nearest to the accounts of Grim and Roger, except the description of the winding-up scenes which comes closest to Grim. It should be noticed that the reflections on the "fall" of the archbishop (T., I., 164-66) remind strongly of similar observations on the incident by William of Canterbury (I., 17).

In chap. XXX. the report of the speech of the clerk who rebuked the archbishop is a close rendering of an original which has been identical with Alan of Tewkes-

bury's report of the same (II., 324-25). This speech is in the Icelandic life ascribed to Herbert, whereas by Alan it is referred to the cross-bearer, the Welshman Alexander Llewellyn. The mistake of the saga is probably due to the editor's belief that Herbert really was the cross-bearer, and the only one in the company who might presume to speak in such terms to such a prelate. The account of the archbishop's repentance, and of the mission sent to Rome, comes nearest to Herbert's relation (III., 292-293), but is much more circumstantially given in the saga.

Chap. XXXI. seems to have no exact counterpart in the extant lives, except the passage (T., I., 178, ¹⁻¹⁷), which strongly reminds of John of Salisbury's words on the subject (II., 309-10), though by him they are linked into a different connexion, introduced as they are before John enters upon the narrative of the troubles with the king. The question of transferring the legatine power from the archbishop to some one of the king's own choice (T., I., 178, ²⁰ sqq.), is also treated by Grim (II., 384) and William (I., 25). The flight abroad, which in the interval between the councils of Clarendon and Northampton was attempted by the archbishop (Grim, II., 389; Herbert, III., 293; Roger, IV., 40; William, I., 29; and Garnier, 49, 50), is, strangely enough, unknown to the Icelandic version. The king's enforcement of secular law against clerical offenders (T., I., 180, ¹⁰⁻¹⁶) is also attested by Garnier (41-43), Roger (39), Grim (II., 385). The general reflections on the situation (T., I., 180, ¹⁶⁻¹⁸⁴), are peculiar to T., with the exception of the decree which the archbishop was never tired of repeating (T., I., 182, sqq.), which is also introduced in support of clerical immunities by William (I., 26).

Chap. XXXII. follows, in substance, the more detailed narratives, especially that of Herbert, but varies from them in many ways. The first matter under discussion, the story of John the Marshal, which is circumstantially

told by Garnier (51-52), Grim (II., 390), William (I., 30), seems to be, as such, unknown to the Icelandic version, though the first charge (T., I., 186, ₁sqq.) evidently refers to the same case. In this matter T. closely follows Herbert (III., 297), with whom Roger (IV., 42) partly agrees, though he makes, apparently, two cases out of one (cfr. IV., 43). The fine inflicted agrees with Herbert's statement (l.c.). The archbishop's reply, however, though agreeing in its first part with the same source, differs from it towards the end. The account of the proceedings of the second day of this council (T., I., 186, ₂₃-188) corresponds in substance with Herbert's narrative (III., 298-299), though not as a direct source; it answers no closer to Grim (II., 391), nor Roger (IV., 42), who makes the 500 marks, which, according to T., the King claimed back as having been merely a loan, to be a fine inflicted for disobedience of royal summons.

To the account of the proceedings of the third day (T., I., 190-200) Alan (II., 326) and Herbert (III., 298-9) bear the nearest resemblance. It is to be noted that for the statement (T., I., 192, ₁₋₄), which in substance agrees with Alan's: "ex edicto regis seris objectis," the saga refers to "some books," as authority; that is to say, the statement is introduced into the narrative from an authority *other* than the principal source of the saga. It follows therefore that even in this chapter Alan's narrative, or some narrative agreeing with Alan's in the above notice, which is found in no other extant life of Becket, is not the main source of T. The counsel taken with the bishops, and their respective answers (T., I., 192-98), follow closely the account of the same matters by Alan (II., 326-28), with this difference, however, that the first speech of bishop Henry of Winchester (T., I., 192, ₉₋₁₆) is not found in Alan; yet a clear allusion to it occurs in Herbert (III., 300). The continuation (in T.) to the end of the chapter resembles Alan, but not closely. The omission of the names of the two earls whom the arch-

bishop bade be called is common to T. (I., 198, 9) and all the contemporary lives but William (I., 39), who, however, introduces them under quite different circumstances, and on a different occasion, yet connected with the council of Northampton. Chap. XXXIII. in its opening passages reminds of William of Canterbury (I., 40). The story of the archbishop's illness, and the suspicion it roused (T., I., 200, 27-202, 1-15), is also related in the contemporary lives, William of Canterbury (I., 32), Fitzstephen (III., 56), Herbert (*ib.*, 300-301), Alan (II., 329), Grim (II., 392), Roger (IV., 44). The ominous rumours referred to, T. (I., 202, 15-21), are also mentioned by William of Canterbury (I., 32), Roger (IV., 44), and Alan (II., 330); and the advice consequent on these rumours, given by a monk to the Archbishop, to celebrate the mass of St. Stephen protomartyr (T., I., 202, 22-29, 206, 24-208, 1-4), is also referred to by other contemporary writers, as Herbert (III., 304), Fitzstephen (*ib.*, 56), Grim (II., 393), Alan (II., 330). The speech delivered by the archbishop to his brother bishops appealing to Rome (T., I., 204, 206) is found in substance in Herbert (III., 302-303), as also the counter appeal set up by the bishop of London.

Chapter XXXIV., dealing with the proceedings of the last day, agrees in substance with the description of the *Quadrilogus* of the same, which is a condensed narrative drawn from Herbert (III., 303-304), William (I., 36), Alan (II., 330-31); cfr. Grim (II., 394-97), Fitzstephen (III., 56-58), Roger (IV., 44-52). However, the speech of the Archbishop (T., I., 208, 24-210, 1-18) and that of the king (T., I., 214, 6-14) seem to have no counterpart in the contemporary lives.

Chap. XXXV. opens with an account of the situation, which closely agrees with Herbert's description of the same (III., 307). What then follows (T., I., 216, 23-220, 1-8) corresponds to Alan's record (II., 331-332), though with this difference, that the speech of the earl of Arundel (*ib.*, 220, 8-12) is peculiar to T., and the interchange of

words between that lord and the archbishop (*ib.*, 220, ₁₂ sqq.) only agrees in substance with Alan's report of the same (II., 331-332).

The story of the Archbishop's withdrawal from the council (T., I., 222, ₉ -224, ₁₋₉) is, in the form it has in T., peculiar to that version, though it is also referred to in Alan (II., 333), William of Canterbury (I., 39-40), Roger (IV., 51-52), who mentions the accidental stumbling of the Archbishop, Grim (II., 398-399), Herbert (III., 310), and Fitzstephen (*ib.*, 68). The agreement is closest with Alan, who alone (*l.c.*) gives the congratulatory address of the multitude of sick and poor who greeted the prelate on his escape (T., I., 222, ₃₁₋₃₂), and the Archbishop's thanksgiving address on his arrival at St. Andrew's (T., I., 224, ₂₋₆). The interview between the Archbishop and the bishops of Chichester and London at St. Andrew's (T., I., 224, ₉, 226, ₁₋₄), closely follows Alan's narrative (II., 334). The clauses introductory to the impending flight (T., I., 226, ₁₅₋₂₂) correspond loosely with Herbert (III., 312), the rest of this chapter, in substance, with John of Salisbury's account (II., 313).

In Chap. XXXVI. the opening paragraph (T., I., 228, ₂₀, 230, ₁₋₇), descriptive of the Archbishop's preparation for the flight, agrees substantially with what Alan writes to the same effect (II., 334-335). The dream (T., 230-232) is also recorded by William of Canterbury (I., 41-42), but is set forth in T., in far more graphic detail. The long explanation of it in Chap. XXXVII. is peculiar to T. alone. My surmise, that Valburg (T., I., 230, ₁₂) might mean Walburgetone, is corrected by Canon Robertson (William of Canterbury, I., 41) who gives, as its equivalent, Wabridge forest in Huntingdonshire.

The vision recorded in T. (I., 238, ₆₋₁₇) is alluded to by Herbert (III., 313), but its interpretation (T., *l.c.*, ₁₇ sqq.) is peculiar to T. alone. The concluding passages of this chapter (T., I., 238, ₂₇ sqq.) remind of Herbert (III., 322). Chap. XXXVIII., recounting the various stages of the

flight of the Archbishop, comes nearest to the relation of Herbert (III., 318-330), with, however, the following variations:—1st stage, Northampton to Grantham, 25 miles (Herbert, III., 324; T., I., 242); 2nd stage, Grantham to Lincoln, 25 miles. But while Herbert (l.c.) makes him consummate the 3rd stage by going in a boat from Lincoln to Hermitorium, 40 miles, and remain in hiding at the latter place for three days, T. (l.c.) makes him cross the river at Lincoln and then walk the distance of 40 miles on foot to Hermitorium, and remain there three days or more. The account given by T. of the prelate's forlorn manner of life at this place resembles, but agrees not with, Herbert's description (l.c.). The next stage from Hermitorium to Boston agrees with Herbert, with the difference that T. makes no mention of the distance, "*decem milliaria*;" so also the next from Boston to what T. calls Havelorr, and Herbert Haverolot, which Canon Robertson identifies with Haverholme. The last stage from Haverholme to Eastrý is described more in detail by Herbert (l.c.) than by T. (I., 244). On these wanderings the other lives speak with much vagueness; cfr. William of Canterbury (I., 42), Garnier (73-74), Roger (IV., 55), Grim (II., 399).

Here we must notice the conflicting statements of the biographers as to the date of the council. Fitzstephen, who was present at it, gives the date as octava Sancti Michaelis, feria tertia, *i. e.*, Tuesday, October 6th; and Herbert, also present at it, as hebdomadæ feria quinta, sexta ante beati Calixti natalitium, *i. e.*, October 8th, Calixtus day being counted exclusive. But Herbert, not sure of the date, states it reservedly as "*tempus, ni fallor*," &c. T. gives the date as pridie idus Octobris, *i. e.*, Wednesday, October 14th; while the contemporary chronicler Gervase gives it as either *iii. idus Octobris* = October 13th; or, *die tertia ante festum Sancti Kalixti*, October 12th (or 11th if St. Calixtus day be counted exclusive). All these authorities, however, agree in

referring the same proceedings to the same day of the week. It would seem that Fitzstephen and Herbert are really in substantial agreement. The meeting was summoned for Tuesday October 6th, Fitzstephen (III., 50); that day nothing was done, as the king was out hunting. Next day, Wednesday, was by the same authority (l.c.) apparently spent in settling an accidental grievance of the archbishop's, and in the preliminary discussion on the case of John the Marshal. Thursday, it would seem, the case of John came on for judgment, and at that point of the proceedings Herbert's account begins. The real difference, therefore, between T. and these authorities is that T. places the council a week later, but refers its proceedings otherwise to the right days respectively. As to the day on which the Archbishop left England, T. agrees with Herbert in referring it to November 2, both making the mistake of calling the day Tuesday, and T. committing further the blunder of referring All Saints' day to a Monday. In Herbert, who also makes the mistake of referring All Souls' to a Tuesday, we have a further blunder in the statement: "qui fuit . . . quintus decimus
" dies ab illa tertia feria, ab illo die Martis, quo apud
" Northamtune pugnarat ad bestias." By Herbert's own chronology the memorable Tuesday at Northampton was the 13th of October, so that the day in question was really the 21st after the memorable Northampton Tuesday. The editor of T., or his source, has, apparently, observed this conflict between Herbert's chronological statements, and, by giving primary importance to the words: "qui fuit quintus decimus dies, &c.," brought chronological harmony about by fixing the date of the council a week later than it really was, *i. e.*, October 13th. The last Tuesday of it fell thus on October 20th, and from that date, counted inclusive, to the Tuesday that the departure from England took place, which was really November 3rd, also counted inclusive, we have the exact number of 15 days. In this way the statement of T.

(I., 246, ₃) that the archbishop departed on the 15th day from that third day on which he was most worried at Northampton, tallies correctly with T.'s chronology. But this affords no explanation of the blunder in Herbert, which, we maintain, is not, and cannot be his own. We must consider it a later interpolation by some ignorant scribe, and we would point out that the source of it might have been a heedless construction of Fitzstephen's words, who says that the Archbishop remained in hiding in England "a decimo quinto die post Sancti Michaelis usque ad secundum diem Novembris." During the following night ("nocte" as Herbert has it), we take it, the passage was effected, that is on Tuesday, November 3rd.

The story of the passage and landing one mile from Gravelines (T., I., 246, ₅ sqq.) agrees substantially with Herbert (III., 324-25), but the encounter with the fowling youth who suspected Thomas of being the Archbishop, goes with Alan (II., 335). The account of his fatigue and dexterous evasion from discovery (T., I., 248) resembles the similar accounts by Herbert (III., 325) and William (I., 42-43) as condensed in the *Quadrilogus* (IV., 329-30). The anecdote of the Archbishop being recognised by the ostler at Gravelines (T., I., 248-252) is also found in Herbert (III., 326-328), as is also (III., 328-29) the story of the letter sent by king Henry to the count of Flanders, and the causes of the enmity between Thomas and that count (T., I., 252-53).

Chap. XXXIX. agrees, with some considerable variations, with the first *Quadrilogus* (IV., 332-34) as condensed from Herbert (III., 328-332), Alan (II., 336), and William of Canterbury (I., 43); cfr. also Fitzstephen (III., 71-72), Roger (IV., 56-57), Grim (II., 400-1), Garnier (74-75).

The long and detailed story of the mission to king Louis, Chap. LX., has, in its introductory part, no direct source in the extant lives, though the matter is mentioned by Grim (II., 401), William (4445), and Herbert (III.,

332). First, when the saga comes to relate, how Thomas sent his messengers to follow the King's legation close on their heels unknown to themselves, Herbert (III., 333) is the nearest source, and so to the end of the chapter, cfr. also Grim (II., 401) and William (I., 44-45); but none of these sources constitutes the immediate original of T. Chap. XLI., with the exception of the account of the interview of the Archbishop's emissaries with the pope (T., I., 272, 7—274, 1-6), where it follows Herbert (III., 334), but in a strongly condensed form, comes nearest to Alan (II., 337-340), so near, indeed, that Alan might be taken as the immediate source. None of the other extant lives could have been the source here, cfr. Grim (II., 402-403), William of Cant. (I., 45-46), Fitzstephen (III., 72-74). It is noticed already that the editor of fragment D. (T., II., 263-64) has known a source of these speeches which, in the one that it preserves of the earl of Arundel, differs altogether from the known authorities (see above, p. li-lii). What follows the address of the earl in T. (I. 284, 15—286) answers, in substance, nearest to Herbert (III., 336-338). Among the proposals put forth by the royal ambassadors, the third (T., I., 286, 9-11) finds a not distant parallel in Grim (II., 402).

Chap. XLII. agrees substantially with Herbert (III., 338-340), and, in that portion which describes the Archbishop's reception by the cardinals at Sens, with Alan (II., 341). Chap. XLIII., down to T., I., 294, 16, answers, in a general way, to Alan's narrative (II., 341-42). At this stage T. (I., 294-98, cfr. I., 168, 19-22) introduces first the customs of Clarendon, those nine of the seventeen, at least, which were the most objectionable from the church's point of view. In this arrangement T. depends upon none of the extant lives, nor are the customs, as given in the contemporary Lives, the direct source of T.: cfr. Fitzstephen (III., 47), Herbert (ib., 280-284), and more particularly the "*Causa exsilii et*

“martyrii beati Thomæ, Migne,” *exc.*, cols. 1413-16), William (I., 18-23), Grim (II., 380); see also Lyttelton's life of Henry II. (vol. iv., pp. 182-185), Stubbs' select Charters, &c. (pp. 131-134). The story of the refutation by the archbishop of cardinal William of Pavia, Chap. XLIV., though, as stated in T., I., 300, footnote 5, it bears close resemblance to the account of it given in the *Speculum historiale* of Vincent de Beauvais, is also referred to by the contemporary writers: William of Canterbury (I., 46), Garnier (83), Grim (II., 403-4), Roger (IV., 61, 63). It is noticeable that Herbert, himself present on the occasion, does not even associate the name of this or any other cardinal with the discussion (III., 340-356). The condemnation by the Pope of the constitutions of Clarendon, Chap. XLV., represents a condensed account of Herbert's description of the final interview with the Pope (III., 341-43); the matter is briefly alluded to by Roger (IV., 63-64), and by William (I., 46). The story of the resignation of the archbishopric into the hands of the Pope corresponds with Alan's account of the affair (II., 342-43); the fact is also mentioned by William (I., 46), Grim (II., 403), and, on hearsay evidence, by Fitzstephen (III., 76). Strangely enough, Herbert, who was with the Archbishop all through, does not even allude to any such resignation. The clauses describing the mode of the Archbishop's restitution to his see agree with Alan's account (II., 344), but the matter is told much more circumstantially in T. Closest to Alan comes also the story of the Archbishop's retirement to Pontigny (III., 344-45), though it is also mentioned at length by Herbert (III., 357-58), and shortly referred to by Fitzstephen (III., 76), John of Salisbury (II., 313), Garnier (90), Grim (II., 404), Roger (IV., 64), and William (I., 46). The passage at the end of this chapter (T., I., 312, 7 sqq.) is peculiar to T. alone.

The story told in Chapter XLVII., of the Cistercian habit, procured from the Pope himself, is based on a

source closely allied to Alan (II., 345-46). Divergencies to be mentioned are, in the first instance, that T. makes the Pope request the archbishop to benignly accept the raiment on the ground that he wore such an one himself, while Alan's words are: "Dicite domino Cantuari-
 "ensi, quod habitum ei misimus qualem habuimus, non
 "qualem vellemus," words which agree exactly with those quoted by Roger (IV., 64) and Grim (II., 345). In the second instance, Herbert is stated in T. to have been the messenger chosen to fetch the habit. This is mentioned in no other life of Thomas. He is further made to crack jokes with the archbishop about the fit of the dress, which in the Latin authorities in one point are a good deal broader than in the saga, but Alan as well as Grim give it clearly to be understood that the interlocutor was the cross-bearer, Alexander Llewellyn. The description of the archbishop's studious habits at the monastery, of his diet, illness, &c. (T., I., 316, ¹⁻¹⁵) expresses briefly what Herbert (III., 376-77) and Fitzstephen (*ib.*, 77) relate on the subject, cfr. William (I., 49), Grim (II., 412-13); but the nature of the illness as described by the last named authority is unknown to T. as well as to the other writers who mention it. The vision recorded in T. (I., 316-318) is given only by Fitzstephen (III., 83) and Grim (II., 419).

Chap. XLVIII. enumerates, in a manner peculiar to T., the oppressive measures taken by the king on learning, how fruitless his mission to the pope had turned out. Its statement, however, that the property of every priest who died within the diocese of Canterbury should be confiscated (T., I., 320, ⁹⁻¹³), and that the king himself appointed priests to vacant churches (*ib.*, ¹³⁻¹⁵), is borne out by William (I., 52); the appointment of the archbishop of York to visit the southern archiepiscopal diocese (*ib.*, ¹⁴⁻²⁰) is also testified to by William (I., 46); and the confiscation of the Archbishop's property, and the instalment of Ranulf de Broc into the stewardship

of the see, is corroborated by Herbert (III., 360), Roger (IV., 65), Grim (II., 404), and Garnier (91).

At this point of the story (T., I., 322) we come upon the first of the numerous letters, portions of letters, and abstracts of letters, inserted into the Icelandic narrative. Two of the extant biographers intersperse letters, in a somewhat similar manner, into the story, namely, William and Grim; but neither is, in this peculiarity, the source or type of the Icelandic. Out of the five letters which Grim inserts, three are found in T. (Thomas to Henry, I., 342-46, Grim, II., 419-421; the English bishops to Thomas, I., 394-396, Grim, II., 408-409; and the archbishop's reply, I., 398-410). Of the letters inserted into William's narrative only one is found in T., namely, Foliot's to the Pope (T., I., 380-386, and in a fragmentary state, II., 266-268, William, I., 58-59). It is quite evident that for the plan of embodying these letters in the narrative T. does not depend upon any of the now extant lives of Becket. But as a composite life still existed in an unpublished MS., "e Museo," No. 133, in the Bodleian Library at Oxford, by a monk of Croyland, named Roger, who re-edited the older *Quadrilogus*, or rather re-wrote a composite life on a new plan, I deemed it my duty to ascertain, how far that work might be the Icelandic's model. The distinctive peculiarity of Roger's work is, that it inserts into the narrative a vast number of letters and fragments of letters throughout, beginning immediately after the council of Northampton and continuing to the end, suppressing even the narrative itself, where the information contained in the letters is considered ample enough to take the place of it. But it soon became evident that this recension was entirely unknown to the Icelandic editor; between it and the saga there is no agreement but by accident. Equally clear is it that the Icelandic editor has not known Alan's large collection of the correspondence relating to Thomas, a fact, which goes far to prove, that T.'s

agreement with Alan in the speeches, is really an agreement with some other source, which was closely allied to Alan. This, too, bears out what we have advanced on this point above (p. xc). If such a separate collection had been known in Iceland, it would certainly have been mentioned or alluded to or made use of in the Thomas saga; but such is not the case. Consequently the letters contained in Thomas saga must have been embodied into the main source of that recension, that is, into Robert of Cricklade's or Benedict's Life of Becket; and that the Icelandic editor did not depend on the collection of Alan of Tewkesbury, seems further evident from the fact that in the Icelandic version there are inserted letters which seem not to exist anywhere else. References to the Latin originals of the letters, which the editor has been able to verify, are given in footnotes in their proper places.

Chap. XLIX. in its introductory part, though substantially corresponding to Alan (II., 346), may be said to be really peculiar to T.; thus the action attributed to "*discurrentibus interim hinc inde nunciis ad pacis reformationem*," the saga ascribes to epistolary intervention of men of goodwill in France. The account of the negotiations between the Pope and the King (T., I., 326, ₁₂-328) finds also a parallel in Alan (l.c.), but much less circumstantially set forth than in T.

Chap. L., in its description of Henry's schismatic plans (T., I., 330, ₃₋₂₇), answers in substance to William (I., 52), though that author could not have been the direct source, as he refers the overtures of king Henry to join the emperor's schism to a date posterior to the archbishop's removal from Pontigny (wherein he is followed by the *Quadrilogues*), but T. to a time anterior to that event. What next follows (T., I., 330, ₂₇ to the end of the chapter) is a summary of the retaliatory measures taken by the King against the Archbishop and the Pope, corresponding in substance to what William

(I., 53-55) terms "novæ constitutiones regis," which he inserts under 10 heads in his narrative, without, however, stating under what circumstances, local or otherwise, they were issued. But Garnier (93-95) followed, as usual, by Grim (II., 405-406) and Roger (IV., 65-66), states positively that the king, "a Clarendone ad fet sun concilie assembler," and there issued the oppressive enactments. It is not impossible, that such might have been the case; but it appears as likely that the words "novæ constitutiones regis," which seem to have been the title given to the document, when in public circulation, suggested the idea, that these orders had been issued at the same place as the famous "constitutiones" of 1164. The assumption was all the more natural, that the great assize of Clarendon took place the same year that these orders were issued (Stubbs' select Charters, pp. 134-139).

As to the mission at this time, 1166, of the alleged papal legates, Gerard, a sub-deacon, and Master Vivian (T., I., 332, ¹⁶ sqq.), there is a confusion in the story which we shall now try to clear up. At this time no papal mission is mentioned by the contemporary authorities. But Herbert (III., 383-385) states that during 1166 the Archbishop despatched, on three different occasions, messengers to the king with a view to redressing his wrongs. Twice a Cistercian abbot, Urban by name, undertook the task. His first mission must have taken place before the restoration of the legatine power to Thomas, that is, before the 24th of April, because, as Herbert says, the letters he bore were of the sweetest, "supplicationem solam, correptionem vero, nullam vel modicam, continentes," and stood in marked contrast to those taken out on Urban's second mission, which took place after the restoration of the legatine power: "cui et vice hac non adeo suavia ut prius, sed et duriora *legati* viva voce dicenda injunxit, et litteras aliquantulum austeritatis continentes destinavit."

These missions having failed utterly, a third was despatched in the person of a noted peace-maker, a tattered bare-foot brother named Gerard the "shoeless," accompanied by another person, whom Herbert does not mention. We take it, that this is the Gerard whom T. here introduces as a papal legate to king Henry, though such a confusion seems very strange. This will become clearer by a closer examination of the Pope's letter to the King, and the account of the king's dealings with the legates, and the part the bishop of Lisieux took in the negotiations, as set forth in T., chap LI. and LII.

The letter of the Pope seems by its wording to fit into the current of events exactly. It announces to the King his resolution to restore to the Archbishop the legatine dignity which Alexander, at the instance of Henry, under certain restrictions, had conferred on the Archbishop of York in Feb. 1164 (Ep. Alex. III., ccxxxvii., Migne, cc., 285-286), thus, on that point agreeing with another letter from the same authority, of date April 24th (Easter-day), 1166, in which the English clergy are called upon to yield due obedience to the Archbishop as the constituted papal legate to England (Ep. Alex. III., cccxcii., Migne, ib. 412-413). Now the letter in T. contains this significant statement: "And we refuse hereby " to close his mouth any longer." This refers to nothing that thus far has been recorded in T., but it refers most naturally to what the Pope might be supposed to have borne in mind when writing. He had, namely, by Peter's authority, really "closed" the archbishop's mouth, by warning him, in a letter dated in June, 1165 (Ep. Alex. III., cccli., Migne, ib. 377), to *abstain until Easter* this very year (1166) from visiting his opponents with ecclesiastical censures. At or about this very date (April 24th, 1166) Alexander, in a letter to the Archbishop removes this restriction (Ep. Alex. III., cccxciii., ib. 413). The letter, announcing to the English clergy the restoration of the legatine dignity to the Archbishop, was, for

reasons which are beside the immediate question, not delivered in England till the 30th of June. It is obvious that the Pope could not make himself guilty of such a discourtesy as to pass the king over in utter silence on such an occasion. A letter addressed to the latter announcing the change would naturally have been delivered at the same time, that the one to the clergy was promulgated, and the letter in T. might represent such an original, as not only coming in at the right moment in the narrative, but bearing in the features already exhibited the stamp of real genuineness. Though no such letter is known to exist now *in originali*, yet portions of this letter, which we failed to verify, when editing the first volume of the Saga, we now identify as embodied in one of Alexander's to king Henry, (Ep. DCXVII., Migne, cc., 586-88) dated Beneventi, vi. Idus Maii, and rightly referred by all authorities to 1169, by which the Pope announces to the king the appointment of the mission headed by Gratian and Vivian. The correctness of the date of this letter is further corroborated by an epistle from Thomas to Vivian (Ep. Thomæ CLXXIII., Migne, exc., 646-647), criticising his conduct as legate, in which we read:—"Cæterum quod hortaris nos, ut descendamus
 " ad colloquium regum, quod habituri sunt die Dominica
 " proxima apud S. Dionysium, &c.," a meeting at S. Denis having only once taken place, and without any doubt in 1169. In T. the letter appears in a very condensed and a very disguised form, and the statements which we have just been discussing do not appear in the Latin letter at all. The tone of the Latin letter is very different from that of the Icelandic, much more considerate and conciliatory: cfr. "nunc autem, quoniam
 " ex litteris postremo per nuntios tuos nobis transmissis,
 " animum tuum in his, divina inspirante clementia, novimus leniorem, et ad id quod regis Christianissimi et
 " pii principis est, non modicum inclinatum, gaudio gaudemus in Domino, etc."—The solution of the question

seems to be that, in T., two letters are here fused together, one, treating of the restoration to Thomas of the legatine power in 1166, the other, dealing with the mission of Gratian and Vivian in 1169; the original author, whoever he was, having satisfied himself, that both belonged together, and referred to two inseparable facts which happened in 1166; the interchange of the names of Gratian and Gerard might be an accident only, or it might be the result of a deliberate choice on the part of the author of T. or his original, taking Gerard, the archiepiscopal legate, to have been the Pope's legate at the same time, and Gratian as a variation or corruption of it.

The description in Chap. LII. of king Henry's behaviour towards the legates tallies, in its extreme brevity, with the account of the transactions sent to the Archbishop by a friend who was present at the proceedings, (*Ep. Cuiusdam amici ad Thomam*, Var. Epp. cclxxxiii., Migne, cxc., 720-22). From that letter, too, we learn, that bishop Arnulf of Lisieux favoured the king's party, which explains the statement of T. that the king threw it out, as a disdainful suggestion, that the bishop of Lisieux might, if he liked, write an answer to the Pope about the transactions. The Bishop's letter, as it appears in T., is but a short, though faithful, précis of the original letter (*Arnulfi Lexov. ep. lxii.*, Migne, cci., 91-92). The account of this mission cannot be borrowed from any now extant life of Thomas; the behaviour of the king, which in the opening passages of Chap. LII. is accentuated as "noisy" and "brawling," evidently rests on some such testimony as the above referred-to anonymous letter to Thomas, but not on Herbert's description of the proceedings, still less on William's. Rightly, all that which refers to this mission should come into the story at p. 444, where it is again referred to, but is dismissed with a few general sentences, without even the names of the legates being mentioned.

Chap. LIII., after some general remarks on the situation of affairs, gives a pretty full précis of what T. introduces as the first letter of the Archbishop to the King after his flight abroad. We have mentioned already the three missions from Thomas to the King during 1166, and the gradually increased severity of tone assumed by the former. We have surmised that the first mission of Urban took place before Thomas was restored to the legatine office. A letter which, from its cordial and temperate tone, might be supposed to have been taken out on that occasion, still exists, in the salutation of which Thomas styles himself only "*Cantuariensis ecclesie humilis minister*" (Ep. clxxviii., Migne, cxc., 649-51). In the present, the salutation of which is only preserved in the Icelandic, he styles himself "*legate*," so that in it we have probably that, 'somewhat more stern,' missive, which Urban took with him on his second mission, which, as we have pointed out above (p. cxxiii), took place after Easter, 1166. So that, almost certainly, this is not the first letter from the Archbishop to the King after the flight abroad. Yet T. is not the only authority which regards it so; Fitzstephen (III., 81) seems to look upon it in the same light.

Chap. LIV. introduces the banishment of the Prelate's kindred as a retaliatory measure resorted to by the King and his counsellors, on learning that the Archbishop had been restored to the legatine office. In no other extant life is such a connection put forth; on the contrary, the banishment of the Archbishop's kin and partisans is unanimously connected by the extant authorities with the failure of the negotiations of the first mission to the Pope, and the sympathy with which the Archbishop was treated in France: cfr. Herbert (III., 373), William (I., 47), John of Salisbury (II., 313), Garnier (91), Grim (II., 404), Roger (IV., 64-65). The portion of this chapter (T., I., 350₁₄ to the end), which reviews the relation of the King to public, particularly ecclesiastical,

opinion, does not seem to depend immediately on any of the extant lives.

The historical matter of Chap. LV. is also found in the contemporary writers, but nowhere connected in the same manner. The Pope's departure for Italy seems to be mentioned only by Alan (II., 347); Herbert, the Archbishop's constant companion, does not even allude to it, although, if it is historical, that the archbishop accompanied Alexander as far as Bourges (T., II., 257, ²²⁻²³; Alan, l. c.), Herbert must not only have been aware of it, but, in all probability, have been in the Archbishop's suite. But at this time Herbert has a somewhat loose hold on the thread of the narrative. T. is the only Life of Thomas which puts the Pope's departure and the restoration of the legatine office in strict and correct historical connection. In T. (354, ⁷⁻¹⁴), it is averred, that the Pope left himself behind with the Archbishop, joining his authority with the archiepiscopal power of the latter, &c.; cfr. Herbert (III., 397). As we have already seen, the legatine power was restored to the Archbishop April 24th, 1166; about, or rather, immediately after that date, the departure took place, for there is documentary evidence to show, that on or about April 28th the Pope arrived at Bourges. The affair of the bishop of Salisbury (T., I., 354, ²⁰, sqq.) is mentioned by Herbert (III., 391-92) and Fitzstephen (III., 92), but their accounts, as to the facts of the case, do not tally with that of T. The letter, excommunicating the Bishop, agrees, substantially, with the text preserved in Migne, exc., ep. cxlvii., 628, but neither with that of William (I., 63), nor with a third recension, now published in Materials, V. 397-99. But the letter excommunicating John of Oxford (T., I., 358-60) is only preserved in T. The letter addressed by the Archbishop to king Henry at this juncture (T., I., 360-68) is a pretty full abstract of the original, and much more severe in tone than that already discussed. The salutation bears witness to his writing in his legatine capacity;

quite possibly this is the third letter which he wrote to the king from Pontigny, and of which "shoeless" Gerard was the bearer.

The story of the Archbishop's removal from Pontigny, reception by king Louis, and settlement at Sens, is here related in a more circumstantial manner than by any contemporary authority, cfr. Herbert (III., 397-407), William (I., 50-51), Roger (IV., 65), Fitzstephen (III., 83-84), John of Salisbury (II., 313-315), Grim (II., 413-15), Garnier (128-138). The choice of St. Columba's monastery, near Sens, for residence, which is mentioned by all these authorities, with the exception of John of Salisbury and William, is, however, unknown to T. The story of the Archbishop's dream, prognosticating the manner of his death, follows pretty closely Herbert's account of the same (III., 405-406), cfr. William (I., 51).

The introductory remarks of Chap. LVII. seem peculiar to T. The Pope's letter to the bishop of London is introduced here out of date, no doubt on the ground of the clause (T., I., 378, ₁₂₋₁₄): "Now, in the third place, it seemed to him a matter not to be borne with, that the Archbishop should abide in quiet in Pontigny in company with poor Gray-monks, according to our command." But the original letter contains no such statement, and is, besides, dated Claremont, June 8th, 1165. However, we doubt not, that the statement was found in the Latin original. The letter of the bishop of London in answer to this of the Pope is a pretty full and exact translation of the first half of the original. The earliest recension of Thomas saga must have preserved a close translation of the whole letter, as may be inferred from fragment D., (T., II., 266-68). The concluding sentence in which the bishop refuses to lend money to the Pope, has nothing corresponding in the now extant Latin original. The letter of the Pope to which the saga next alludes (T., I., 386, ₁₇) is, no doubt, the same that Alexander dispatched from Gradus Mercurii, August

22, 1165 (*see* T., I., 386, foot note 14, where the misprint *cxc.* should be corrected to *cc*). No other Life of Thomas deals with this correspondence in the way that T. does.

Chap. LIX., in its introductory passages, is peculiar to T. The two visions it records are both found in Herbert, but not joined together as is the case here, nor set in the same frame of circumstances. The first, to which reference is made again (T., II., 176,₂₀-178) in the same circumstances into which Herbert weaves it, is found in Herbert's *Liber Melorum* (*Melus II.*, Migne, *cxc.*, 1320-21 ; *cfr.* *Materials*, IV., 419), told, of course, with far greater prolixity than in T.; the second we find introduced by Herbert (III., 460-61) in 1170, when he brings the crowning of the young king (June 14) under debate. No extant Life could have been here the immediate source of matter or arrangement. It may be noticed that the explanation of the second vision, which is promised at the end of the story, never occurs; on the contrary the writer supposes that Henry the younger is still alive in 1220 doing homage to the saint on the occasion of his translation (T., II., 204-206). The paragraph relating to the archbishop of York (T., I., 390-92) agrees in substance with William of Canterbury (I., 60), who supports his statement by adducing the Pope's letter, to which the saga refers. This letter (*ep. Alex. III.*, *ccclxxxiv.*, Migne, *cc.*, 406-7 ; *Materials*, V., 296) is dated *Laterani*, v. kal. Feb. (January 28th), and by collectors rightly referred to the year 1166. It is addressed to the bishops of England, warning them not to join in any violation of the rights and privileges of Canterbury. It is worthy of note that, in part, the wording of this letter is identical with that of a letter addressed by the pope to the archbishop of York, peremptorily forbidding him to carry the cross through the province of Canterbury. We suggested (T., I., 392, footnote 7) that this latter epistle, though referred by the collectors to January

1164, (by Migne, who prints it in two places, first to 1162, ep. Alex. III., lxxxv., and again to 1164, ccxxxv., vol. cc., 161, and 282-283, resp.), must be connected with this very Lateran epistle, their actual relation appearing obviously to be prohibition to York not to infringe on the rights of Canterbury, and warning to the bishops not to incur penalties in joining York in any act of disobedience of this order. Our view has now been corroborated by Canon Robertson's edition of this letter, *Materials*, V., 68, from MS. Claudius, B. II., Cott. Coll. in the British Museum, where it is dated Laterani iv. Idus (10th) Decembris, seven weeks before the one to the bishops was penned. There are obvious difficulties in the way of referring it to the year 1164. During January in that year the Pope had written in a friendly tone to York to abstain from carrying the cross in the southern diocese until the controversy concerning the privilege of York in this respect should have been duly settled. For York to have offended against this prohibition within the same month, and the matter to have gone to the Pope for decision, at the same time that Thomas was taken up with the preliminaries of the transactions of Clarendon (Jan. 25-28), seems almost out of question. Besides, the letter would seem to have been penned in consequence of the defenceless state of the province of Canterbury having been taken advantage of by the northern prelate. While therefore nothing seems to favour the date 1164, nothing seems to war against Dec. 10th, 1166.

The correspondence between the bishops of England, in the name of Gilbert Foliot of London, and Thomas (T., I., 394-410), is peculiar to this Life, to Garnier (111-124), and to Grim (II., 408-12), who, however, introduces it at a different date, after the crowning of Henry the younger. The letters as given in T. are but abstracts of the originals, though to the point throughout. Foliot's letter is not dated, but is written early

enough in the year to allow the bishops time to proceed to Rome and be there by Ascension day (June 2nd), the term fixed for the appeal by Foliot.

Chap. LXII. (misprinted LXXII.), T., I., 410 sqq. introduces the mission of cardinals William and Odo with various observations which do not appear in the extant Lives. William (I., 64) says the king demanded the mission, on the ground, that his friends had been excommunicated. Of the king's secret letter to these commissioners (T., I., 412, 9-14) he makes no mention, nor any other contemporary biographer. The proceedings and result of this mission are told by William (I., 64-65) substantially in the same manner as in T., except that Thomas's dream is not referred to by that writer; but in Herbert (III., 409-412), who gives a long-spun account of the legation, the dream is recorded in agreement with the account of it in T. As the account of this mission is rendered in T. neither of the authorities mentioned could have been the original source, nor yet the *Quadrilogus*; it must depend upon an unknown authority.

The excommunications mentioned in Chap. LXIII. are not, as we wrongly indicate, (T., I., 418), those of Vézelay, which we supposed the Icelandic version had misplaced in date, but they are those of Sens, and are rightly referred by T. to the year 1167 (Herbert, III., 413-414). It would seem that T. knew no particular narrative of the proceedings at Vézelay, which are graphically dealt with by Herbert, but confined itself only to the principal letters of excommunication written on that occasion. The passage relating to prayers for the archbishop having been prohibited throughout England (T., I., 420, 4-8) agrees with Herbert (III., 360). But both accounts would seem only to amount to an amplification of some record similar to Fitzstephen's (III., 83): "*In capella domini regis in cantico illo festivo, Christus vincit, non dicebant archiepiscopo, cum*

“ ventum esset ad illum verum, sed archiepiscopus, pax, salus et vita.” In stating that the party inimical to Thomas, after the excommunications of Sens, appealed against him to Rome, T. seems to follow Herbert (III., 412-413), or, rather, some similar source. Herbert states that the appeal was made at Le Mans, which statement is also embodied in the *Quadrilogues*, but the Icelandic knows nothing of any place at which it was issued. After mentioning that the king and his party displayed fresh activity in consequence of the excommunications of Sens, Herbert (III., 415) goes on, in words somewhat similar to the *Saga* (I., 420, ¹⁹, sqq.), to describe the interest the French king now took in the dispute; and the result of the busy communications is told in the *saga* in a condensed form in harmony with Herbert’s prolix account (III., 417-18). Pope Alexander’s letter to the King (T., I., 422-24) has no place in any other life of Thomas, but is here only an abstract of the original (T., l. c., footnote 10). The substance of Chap. LXIV. (T., I., 424-26) is also found in Herbert (III., 418), with the exception of the admonition which Louis is made to administer to Henry (T., I., 426, ⁷⁻¹³). But the account of the meeting at Montmirail (T., I., 426, ¹⁸-432), which T. seems (I., 433, ²³) to place somewhere in the neighbourhood of that place, is told in closest agreement with Alan’s relation of the same (II., 347-349); cfr. Herbert (III., 418-426), Fitzstephen (III., 97), William (I., 73-74). Chap. LXV., setting forth the estrangement of king Louis in consequence of the Archbishop’s unyielding attitude at Montmirail (T., I., 432-436), agrees substantially with Herbert (III., 427-437) as condensed in the *Quadrilogus prior* (IV., 362-63); cfr. also Alan (II., 349). The rest of the chapter (T., I., 436, ²²-440) agrees with Alan (II., 349-50), cfr. Herbert (III., 439-40), William (I., 75), with the exception of the passages which follow king Louis’s penitential effusion (T., I., 440, ¹⁰⁻²²), which are peculiar

to T., possibly the Icēlander's own reflections. Chap. LXVI. (T., I., 440-42) is not directly drawn from any extant contemporary life, but is in closest agreement with Alan (II., 351). The *précis in oratione directa* of the letter written by Henry to the French king (T., I., 442, 8-11) answers, in substance, to what Alan (l. c.) sets forth in narrative style. The sequel (T., I., 442, 27-444) agrees with Herbert (III., 440) as to the influence brought to bear on the French king for the purpose of causing a new legatine mission to be sent out from Rome. But the mission itself, that of Gratian and Vivian, is dismissed with only a short notice to the effect that it proved utterly futile (*see* p. cxxiii-cxxvi). The meeting at Montmartre is described (T., I., 444, 25-448) substantially in the way that William deals with it (I., 75), but T. is more circumstantial; the incident of the kiss of peace (T., I., 446, 23, sqq.) is told somewhat after the way of Herbert's (III., 450-51) condensed account of it in the *Quadrilogus prior* (IV., 367).

The introductory matter of Chap. LXVII. (T., I., 448, 24-450, 1-7) is peculiar to T., and may only be the Icelandic editor's own, introduced in order to show that the refusal of the kiss of peace at Montmartre had its cause in the secret plan which the king was hatching at the very moment, namely, of having his son crowned in despite of Canterbury, which also Herbert implies (III., 358). The account of the act itself, although similar to that of the *Quadrilogus prior* (IV., 368-369), differs from all extant authorities in a marked degree; *cfr.* William (I., 81-83), Herbert (III., 458-460), Roger (IV., 66-67), John of Salisbury (II., 315), Fitzstephen (III., 103), and Garnier (97-98), who makes it take place anterior to the archbishop's removal from Pontigny. T., namely (I., 450, 11-20), states that king Henry sent ambassadors to Rome to procure an order from the Pope, authorising the archbishop of York to perform the ceremony. No other Life refers to any such

mission on this occasion, yet in itself it is quite plausible that it might have been sent, considering what had gone before in connexion with the state policy, which was consummated on June 14th, 1170. Henry II. had for a long time entertained the idea of crowning his son. Already during Thomas's chancellorship he had taken care to pave the way for the coronation, by employing the irresistible influence of his great chancellor to cause homage to be done to his son by the barons and other mighty men of England (Roger, IV., 13). The nomination of Thomas to the see of Canterbury was avowedly an act done with that view; indeed Grim states positively (II., 366) that the king sent the chancellor to England, "*pro diversis negotiis et præsertim ut filio suo, jam tunc coronando in regem, fidelitatem et subjectionem acciperet ab universis, et juraretur in regem.*" Probably both the last named authorities refer to one and the same act. But that the matter was not left altogether in abeyance from 1162-70, may be inferred from the letters which pope Alexander wrote in the interval to the archbishop of York, who was perpetually on the alert for asserting privileges for his see at the expense of Canterbury. We conclude, namely, that whenever the pope finds it necessary to address the northern primate on this subject, rumour of impending coronation was abroad, carrying with it solicitations on the part of the Northern, and remonstrances on the part of the Southern Primate. Thus we find that, as early as July 14th, 1162, Roger of York obtained from the Pope the privilege of crowning kings in England (Materials, V., 21); it was, however, revoked by the same authority, April 5th, 1166 (Ep. Alex. III., cccxc., Migne, cc., 411; Materials, V., 323), on the ground that he had learnt that, by immemorial custom, the privilege appertained to Canterbury. Nevertheless, May 31st, 1167, at the request of the King, the Pope authorises the Northern Primate to crown his son (Ep. Alex. III. cdlv.,

Migne, cc., 457); but again, Feb. 26th, 1170, forbids the same Archbishop peremptorily, under threats of severe penalties, to have anything to do with the coronation ceremony (Ep. Alex. III., dxcv., Migne, cc., 653). The author, that is, the Latin source, of T. has apparently known some record setting forth, how the privilege of May 31st, 1167, was solicited, but deeming it powerless in the face of the prohibition of February 26th, 1170, saved the pope's inconsistency by only mentioning the latter as the outcome of a royal mission of 1167. Herbert (III., 458-59) states positively that the last of Alexander's letters was the result of remonstrances from Thomas; and, while T. (I., 452, ₁₆₋₁₉) makes Thomas send letters of warning to the bishops not to proceed to the unlawful consecration, Herbert (III., 459) positively avers, that letters of the Pope's were so sent, and that such really was the case we learn from a papal letter probably of date February 26th, 1170 (Ep. Alex. III., dxcvi., Migne, cc., 653), which, following immediately the above-mentioned epistle of the same date, forbids every kind of infringement of the privileges of Canterbury by the bishops of England. The reception of the letter is in T. (I., 452, ₁₂₋₂₁) described in a manner similar to Herbert's, (l. c.); the rest of the story agrees with William (I., 83), except the reflections attached to it (T., I., 454, ₁₋₁₀), which are peculiar to T. alone.

Chap. LXVIII. (T., I., 454-458, ₁₋₁₀) corresponds substantially with the narratives of Herbert (III., 462-63) and William (I., 76), as woven into the *Quadrilogus* prior (IV., 369-370); agreeing with it even in connecting with the coronation, the letter of Alexander, whereby he constitutes the bishops of Rouen and Nevres commissioners of peace (Ep. Alex. III., dclxxvi., Migne cc., 637-39), though that document is dated January 19th, more than four months in advance of the coronation, and does not refer to that act at all. In arrangement and detail there are such discrepancies, however, between the Quadri-

logus and T., that the former could not on any account have been the immediate source of the latter.

The latter portion of this chapter (T., I., 458, ₁₀—460), descriptive of the transactions preliminary to the peace, as well as Chap. LXIX., setting forth the reconciliation, are in general agreement with the story as told in the *Quadrilogus* (IV., 371—373), which is a condensation of Herbert (III., 463—69) with one passage inserted from William (I., 84), which roughly corresponds to T. (I., 462, ₁₉—464, ₁₋₈). In agreement with Herbert (III., 466) T. (I., 462, ₇₋₁₈) states that the understanding between King and Archbishop as to the punishment of the bishops, who crowned the young Henry, was arrived at in private without witnesses; cfr. Fitzstephen (III., 107—111); this important statement seems afterwards to have escaped the memory of some of the contemporaries, who would volunteer to act as witnesses, having heard the king himself agreeing to the excommunication of the bishops (see the letter of Theobald count of Blois, T., II., 20). The latter portion of this chapter (T., I., 464, ₂₀—468) still follows, substantially, the story as told in the *Quadrilogus* prior (IV., 372-373); cfr. Herbert (III., 467-69). But it commits the singular blunder of making John of Salisbury Thomas's successor in the see of Canterbury. Herbert, in mentioning the mission sent by Thomas to the King consisting of himself and John, adds to the introduction of the name of the latter: "postea Carnotensem episcopum;" which at first sight would seem to be the original source of the blunder. But such, we take it, is not the case; the Icelandic translator shows himself throughout far too careful to be capable of changing Carnotensem into Cantuariensem and episcopum into archiepiscopum. The blunder must have been already in the original from which he translated. It is again repeated T., II., 42, in the words: "they cleanse the church of Canterbury, and choose for archbishop thereof John of Salisbury, a lawful man, who had

“ been in exile with the blessed archbishop Thomas ;” and again, T., II., 184, archbishop John is made principally instrumental in procuring the canonisation of Thomas. It is evident that though it might be allowed that the mistake was the translator’s in the first instance, in the second and the third it must depend on the independent sources from which the translation was made.

Chap. LXX follows generally the line of the narrative of the *Quadrilogus* (IV., 373-374) as condensed from Herbert (III., 469-470); but amplifies it considerably with details which are either not mentioned, or else only alluded to in passing, by Herbert, such as the introductory clauses about the differences between Henry and the count of Blois, and the statement that the king returned from Chaumont into Normandy, and there established a great court, even as also the reasons which the writer conjectures directed the king’s course at this juncture (T., I., 472, ¹⁹⁻²¹). Here, it may be observed, the translator possibly knew that his source was Herbert; as, in giving the interpretation of the king’s address, he adds: “ But the master who wrote these “ things in Latin saith that these words had called fitly “ to mind the example of Satan vaunting his bounty on “ the mountain.” Herbert, however, says distinctly that the interpretation was not his, but his master’s, the Archbishop’s.

Chap. LXXI. opens with a rapid review of the Archbishop’s stay abroad, and departure from Sens, with a notice inserted about Symon, archdeacon of Sens, to the effect that he joined the Archbishop’s suite for the purpose of a family visit to England, which is mentioned in no other contemporary life of Thomas, except, in different circumstances, Garnier’s (165). The long and circumstantial account of the famous carbuncle of the French regalia, how it was found, and how Thomas, foreknowing that it would be his property eventually, asked the French king for the gift of it, is peculiar to this

Life only. In T., II., 212-222, the story is told at great length, how Louis VIIth's son, Philip II., was fain to promise the jewel to Canterbury as a price for his being healed of leprosy, and how, on regretting the bargain, when the saint had done his part of it, the stone jumped from the ring and was at once firmly set in the golden face of the shrine. As these stories are told in the Icelandic they are due to an unknown author. Diceto (I., 43-233), Gervase (I., 293), Bened. Peterb. Chron. (I., 240-2), mention that Louis on the occasion of his son's sickness did homage at the shrine, and bestowed lordly gifts on the saint, but no mention is made of the ring. Nowhere have we succeeded in finding corresponding originals in other writers, though allusions to both stories are not wanting; cfr. Materials, II., 298, and IV., 265. Louis, however, is only known elsewhere to play the part that in the Icelandic saga is ascribed to his son Philip. The thread of the narrative is again taken up, T., I., 478, ²⁸, at Thomas's arrival at Whitsand, but is again interrupted by Chap. LXXII. (T., I., 480-484, ¹⁻¹²), describing the effect which the settlement of peace and the Archbishop's impending return produced in England. This portion of the chapter is derived directly from no extant life of Thomas. It may be observed that the mission of John of Salisbury to Canterbury, which William (I., 602) mentions first after the arrival at that place of the primate, is here inserted in better chronological order, prior to that event.

The next passage (T., I., 482, ¹⁵⁻²⁶) deserves a passing observation. While Thomas was at Whitsand, he sent before him letters of suspension and excommunication to the archbishop of York, and the bishops of London and Salisbury, which letters they received according to some authorities at Dover; according to others, at Canterbury; cfr. Herbert (III., 471-72), Fitzstephen (III., 117), William (I., 89), Roger (IV., 68), Thomæ Epp. ad Alexandrum papam, xxvii (Migne, exc. 484-87). But T.

describes the mode of the delivery of these letters to the archbishop of York in his own cathedral church substantially in the same manner as Fitzstephen (III., 89, 90) sets forth Berengar's delivery to the bishop of London of the letter of excommunication which Thomas issued against him at Clairvaux, April 13th, 1169. It would almost seem as if William of Canterbury (*l. c.*) was cognisant of the mode of delivery of the letter of suspension to the archbishop of York having been effected in a manner similar to that described in the Icelandic saga, though differently localized, when he says: "Dum itaque littus obsidentes
 " exspectant, ante exspectatum puer Dovram præmissus
 " litteras suspensionis in oratorio beati Petri porrexit." Was the "puer," whom the archbishop's enemies after the reading of the letters searched for in order to take his life, but who saved himself by flight (William, I., 95) that "juvenis, non litteratus, periculo multo se exponens,
 " sed pro Deo mori non veritus" (Fitzstephen, III., 89), who so successfully took the Clairvaux fulminations to London and York the year before—Berengar himself again?

The latter portion of this chapter (T., I., 484–88) gives the story, independently of the arrangement of the *Quadrilogus*, and in substantial harmony with William (I., 86–87) and Herbert (III., 471–76). In mentioning Guzalin as one of the ringleaders with Ranulf de Broc in stirring up the country against the Archbishop, T. refers evidently to that "Gocelinus frater reginæ," that is, Joscelin of Louvain, younger brother of Adeliza the queen of Henry I., who afterwards, acting on the part of the young king, forbade the Archbishop to proceed on a visit to him at Winchester (Fitzstephen, III., 121–122; William, I., 112–13). In no other life is Joscelin associated with Ranulf in his proceedings on the arrival of the primate.

Chap. LXXIII. (T., I. 488–492, _{1–20}) traces the thread of the story in a general agreement with the *Quadrilogus* (IV., 376–378), which, however, is not the source of T.

Thus the part taken by John of Oxford (T., I., 490,₁₆₋₁₉), which the *Quadrilogus* does not mention, agrees with William (I., 100-101) and Garnier (164); cfr. John of Salisbury (ep. 300). In the same manner the episode of Symon archdeacon of Sens (T., I., 492,₁₁₋₁₈), cfr. p. cxxxviii. above, is unknown to the *Quadrilogus*, but is related by William (I., 101) and Garnier (165), these two being the only contemporary authorities who mention these things. The rest of this chapter (T., I., 492,₂₀-494), describing the entry of the archbishop into Canterbury, may be said to be peculiar to T., though a general agreement with Herbert (III., 478-79), cfr. William (I., 102), is observable.

The proceedings of the first day of the archbishop's residence at his see after the return, Chap. LXXIV. (T., I., 496-498,₁₋₂₀), are set forth in a manner peculiar to T.; but recurring points of agreement are observable with Herbert (III., 480), William (I., 102-104), and Fitzstephen (III., 120-121). The remainder of the chapter (T., I., 498,₂₀-502) follows closely the story as condensed in the *Quadrilogus* (IV., 379-381) from Herbert (III., 481) and William (I., 105, 122-23).

Chap. LXXV. (T., I., 504-506,₁₋₂₀), runs in general agreement with Herbert (III., 482-483). It is noticeable, that in mentioning the mission of Richard, abbot of St. Martin's (Dover), T. omits the words which now stand in the original: "postea in sede Cantuariensi suum successorem." Had these words stood in the original of the saga, it is not likely that the editor would have struck them out, for, as a rule, he is careful to embody such historical notices in his text. But otherwise it is in vain to speculate, how he came to prefer the blunder, above referred to, in the case of John of Salisbury, to the true statement about Richard. It does not appear, that the Icelandic editor knew the detailed account of this mission of Richard's, or its

results, as set forth by William (I., 105-111), and Fitzstephen (III., 121-126).

Chap. LXXVI. exhibits a general agreement with the *Quadrilogus* (IV., 382-385) as condensed from William (I., 120-29) and Herbert (III., 484-487), but its wording, except in the recapitulation of the speeches inserted, depends on a different source altogether. Into the report of the speeches of king Henry, T. inserts a passage (I., 514, ₂₋₄) which is derived from Grim (II., 429) or some similar source; cfr. Garnier(175).

In Chap. LXXVII. the passage of the Channel by the conspirators is told in conformity with the *Quadrilogus* (IV., 385-86), but more detailed and not immediately depending thereon. T. introduces into the story here (I., 518, ₁₉-522, ₁₋₃) rumours which came to the ears of the archbishop, of the intentions of the knights, while they remained at Saltwood, making up their plans. The circumstantial narrative of these rumours, and their effect upon the archbishop, seem to be peculiar to T. only. Fitzstephen (III., 130) alludes to them in general terms: "ante adventum eorum beatus archiepiscopus de imminente occisorum ejus ingressu certissime fuit edoctus." The passage in T., which seems to bear a distinct impress of genuineness, lends a feature of additional interest to the dreadful drama. This chapter winds up with a statement to the effect, that the four knights arrived in Canterbury on the "fourth" day of Christmas (Dec. 28th), late in the evening, and remained in the town during the night, behaving quietly after the fashion of ordinary travellers. Here the source of T. has followed, not the *Quadrilogus*, which states the day correctly in the words of Benedict, "die Natalis Domini quinto," but Herbert of Bosham (III., 488), who, possibly from predilection, makes it "quartus Natalis Domini dies, videlicet in Sanctorum Innocentium die." But while he dates the murder on that day, T., by making the knights rest over

night in Canterbury, brings it over to the next, in order to effect chronological harmony with the next chapter, and to give the correct date to the murder.

Chap. LXXVIII. runs in general agreement with the *Quadrilogus* (IV., 386-392); yet such are the transpositions, abbreviations of some, and additions to others of the speeches of the interlocutors, that that record could not have been the immediate source of T. The close of this first interview with the knights, as described by Benedict, who is the sole authority here, where John of Salisbury indignantly rebukes the Archbishop for his want of tact, is not even alluded to in T.

Chap. LXXIX. though, like the preceding, generally in harmony with the *Quadrilogus* (IV., 392-94), as condensed from Benedict (II., 9-13), William (I., 131-133), John of Salisbury (II., 319), and Herbert (III., 402-403), is not derived from that source immediately. Thus, on returning from the first interview to their comrades, T. alone makes the knights arm with the declaration that they "hold the archbishop a dead man" "by reason of the folly which is manifest in him." The description of the armour of the knights does not tally with the *Quadrilogus*, which gives it first in the words of Benedict, and afterwards again, on their entering the church, in the words of William. The progress of the armed band into the archiepiscopal palace is more detailed in the *Quadrilogus*, while, on the other hand, T.'s statement that all the palatial chambers resounded with the noise of the housebreakers, and that the monks at their evening service in the cathedral mixed their voices with the terror and fear caused by these proceedings, is peculiar to T. Again in stating that the archbishop was as blithe as if the murderers had come to bid him to a wedding, is unknown to the *Quadrilogus*, but is derived from Grim (II., 433). In the same manner the introduction of the notice about the evensong of the monks (T., I., 534, ¹⁹⁻²⁴) seems to be peculiar to T., while the

reason urged by the clerks who surrounded the archbishop (T., I., 536,⁵⁻⁸), that he ought to go to the cathedral to attend service, as the monks had done theirs, is not recorded in the *Quadrilogus*, but by Fitzstephen (III., 138), who is also the authority for the statement (ib., 10-12) that the archbishop went now last in the procession. The archbishop's reply to those about him (ib., 17-19) is peculiar to T. But the description of his reception in the cathedral by the monks (ib., 19-22) agrees closely with Fitzstephen (l. c.), as far as it goes. The scene at the re-opening of the door of the church is much curtailed, though Benedict, apparently, is the source. In stating that the archbishop was ascending the grades to the chancel, when the knights entered the church, T. (I., 538, 4) does not follow the *Quadrilogus*, but Fitzstephen (III., 138), and falls in immediately after that with Benedict, though without following him closely; giving, for instance, the reply of the archbishop, when charged to come along and to consider himself a prisoner, at greater length than Benedict, and embodying in it the opening words of the speech, by which the archbishop, according to John of Salisbury, (II., 319), interceded, on behalf of his people. According to T. (I., 540,¹³⁻¹⁵) the knights tried to pull the archbishop out of the church, in order to execute their deed outside; for this Grim (II., 436) is the only authority. But on the other hand it is unknown to T. that the archbishop shook de Tracy so violently that he almost fell on the floor, a feat which we may be sure would not have been eliminated from the Icelandic narrative, if the *Quadrilogus* had been the immediate source of T. The last passage of this chapter (T., I., 540, ¹⁵⁻²⁶) is peculiar to T. alone, accounting by a miracle for what Fitzstephen states thus: "quod poterat renitebatur, et monachi eum retinebant."

In Chapter LXXX. we still observe the same general agreement with the *Quadrilogus* (IV., 396-99), and simi-

lar discrepancies in important details as in the preceding. Thus, according to T., de Tracy begins the attack, wounding Grim, the only other authority for this being Fitzstephen (III., 141), cfr. Garnier (194). By the rest of the authorities the deed was done by Reginald Fitzurse. It is, however, noticeable that they are contradicted by William (I., 134), who declares that de Tracy afterwards, when at Saltwood the knights were conferring together and verifying the actual part that each had taken in the murder, boasted having wounded John of Salisbury, whom he mistook for Grim. The words in T. (I., 544, ⁹⁻¹⁰) "offrandi sik lifandi fórn" recall Grim's: "seipsum hostiam offerendo" (II., 437); but the sentence, "sem ... sinnar" (ib., ¹⁰⁻¹²), and "þröngvandi ... himinrikis" (ib., ¹⁶⁻²⁰), seem peculiar to T. The outrage, which T. alone (I., 546, ¹³⁻²³), after an introduction all its own (ib., ⁵⁻¹³), ascribes to Ranulf de Broc, is by Benedict (Quadrilogus) referred to the fourth knight, without his name being given; by Herbert (III., 506) to Robert de Broc; but by Fitzstephen (III., 142), Grim (II., 438), Roger (IV., 77), and Garnier (196) to Hugh Mauclerc of Horsea. The imitation of the outrage by Robert de Broc (T., ib., ²³ sqq.), with the difference that no blood or brains were scattered about, is based on the words inserted in the Quadr. from William (I., 135), "vacuo vertici mucronem infixit," by which in reality he describes Hugh Mauclerc's proceedings. These words being immediately followed in the Quadr. by Herbert's evidence in proof of Robert de Broc having committed the first outrage (III., 506): "ut dicebatur, de præfata illa viperarum progenie Robertus de Broc hic erat," this person came in T. to be charged with an offence, of which the eyewitnesses make Hugh Mauclerc only guilty. This seems to be the only obvious way of accounting for the discrepancy on this point between T. and the other authorities. That T. had neither the Quadrilogus nor Herbert for immediate sources, as it gives no reference

to the spearman Longinus whom both introduce as a parallel illustration, may be taken as granted. The words which Benedict puts in the mouth of the fourth knight, "Mortuus est; quantocius eamus hinc," T. divides between the two Brocs, making the first exclaim, "He is dead, he is dead!" and the second, "Away hence, away hence!" The behaviour of the knights (T., I., 548, ₂₋₇) is set forth in agreement with the *Quadrilogus* (IV., 398); but the next passage (ib., ₇₋₁₁) is drawn from John of Salisbury's considerations on the murder (II., 318), embodied in the *Quadrilogus* (IV., 401), and the end of the chapter, referring to the plunder of the palace, from the *Quadril.* (ib., Benedict II., 14); on this point there is a general agreement between all the extant authorities.

Chap. LXXXI. departs even somewhat more than the preceding from the *Quadrilogus*. It opens with a statement (T., I., 550, ₄₋₁₂) which agrees nearest with Herbert (III., 518); the additional observation, that wealthy folk did not choose to run the risk of royal displeasure by giving open vent to their grief, is not in exact agreement with Herbert (l. c.), who merely observes, "sed ut omitamus divites, soli pauperes acceleraverunt ad summi imperatoris militem trucidatum sic, etc.," but seems to have a reminiscential leaning towards Grim (II., 439): "nemo tamen palam ausus est profiteri quia malum est, metu ministrorum regis qui discurrebant, etc." The next passage (ib., ₁₂₋₁₇) is partly derived from Grim (III., 439): "Quis stupor intuentium, qui luctus, quanta fuerit lamentatio intuentium, quis explicet?" partly from an unknown authority. The miraculous manner in which T. accounts for the coagulation of the blood in cup-shaped forms, into which the stone floor sunk for its reception, is elsewhere unnoticed, but the description of this phenomenon runs (T., I., 552, ₁₋₃) into a reminiscence of Grim's words (II., 437) where, giving his account of the murder, he says of the third knight, "grave vulnus infixit, quo

“ ictu et gladium collisit lapidi, et coronam, quæ ampla
 “ fuit, ita a capite separavit, ut sanguis albens ex cere-
 “ bro, cerebrum nihilominus rubens ex sanguine, lilii et
 “ rosæ coloribus virginis et matris ecclesiæ faciem con-
 “ fessoris et martyris vita et morte purpuraret.” The
 gathering up of the blood is in T. (ib., 6-7), related in agree-
 ment with Fitzstephen (III., 148), but Benedict’s much
 more detailed account (II., 15; *Quadril.* IV., 404) is quite
 unknown to the Saga, which otherwise would certainly
 not have eliminated so graphic an evidence of the eager
 devotion of the multitude. The two miraculous pheno-
 mena (T., I., 552, 8-16) are unknown to other contempo-
 rary writers; for although there exists a “*Passion*”
 ascribed to Grim, in which it is related how, after having
 borne his wound for a year, he was miraculously cured
 by the martyrs advice (*Materials*, II., 288), any such
 speedy cure as T. mentions is nowhere else recorded.
 The mystical interpretation given of the fragments of
 the sword found under the body on its removal (T., I.,
 552, 17-27) is based on two different notices of Benedict:
 “*Elevato autem sancto corpore de terra . . . inventa*
 “*sunt sub eo malleolus ferreus et bisacuta* (*bryntröll*)
 “ (II., 15), and “*satisque veritate congruum videtur, &c.*,
 (II., 13); the mystical sense which Benedict evolves out
 of these implements in his second notice—a hammer of
 evil doers—is not known to T. in this connexion, but
 occurs in T., II., 2, 19. The removal of the body to a
 bier, and the adjustment of the crown to the skull, agrees
 with Herbert’s statement (III., 519), but the washing of
 the face at this stage of the burial proceedings is peculiar
 to T. Of the account of the appearance of the face (T., I.,
 554, 2-7) Benedict (II., 15) is the source. But the de-
 scription of the state of the corpse during the night
 (T. ib., 7-16) falls in with Herbert (III., 529). The re-
 moval of the body to the crypt, and burial there (T., I.,
 554, 18-20, 558, 10-12), is set forth in accordance with John
 of Salisbury (II., 322), and the reason given for the

hurried burial (ib., ²⁰ sqq.) agrees vaguely with Benedict's statement (II., 16-17), to which, in closer agreement, T. returns again (I., 556, ¹³⁻¹⁵). The discovery of the unexpected token of the Archbishop's sanctity, the hair-cloth, with its unusual length, is set forth (T. II., 556, ¹⁹ sqq.) in agreement with Benedict (II., 17) and Grim (III., 442). The story of the well (T., 556, ⁷⁻¹⁰) is unknown to all contemporary writers, and apparently no direct authority can be adduced older than the *Poli-stoire*, of the latter end of the 13th century; but that it must be much older, and indeed a contemporary one, is evident from the miracles which refer to the water of St. Thomas, in the accounts of which it seems tacitly understood, that it came from the well. The great exportation of water from Canterbury which is indicated by Fitzstephen (III., 150) and Benedict (II., 134), would naturally suggest to the popular mind a holy well from which such healing fluid was drawn.

As already indicated, the contents of Vol. II. once upon a time constituted an independent saga, as the preface to it, besides other criteria, seems clearly to show. Originally it would seem to have consisted of two principal parts: the story of the *gesta post martyrium*, with Benedict's *miracula* interwoven (cfr. Fragment E.), which is now contained in T. II., 2-92; and a work of Robert of Cricklade's, chiefly on miracles, T., II., 92-168, or possibly—184. The rest is drawn from later sources.

After a few introductory remarks, which seem to be peculiar to T., the preface falls in (II. 2, ¹¹⁻⁴, ¹⁻¹⁴) with John of Salisbury's considerations on the Archbishop's death (II., 316, 317), with which, however, the correspondences is somewhat loose, though the main points are caught correctly. In the parallel, drawn between the 'new martyr' and the Saviour (T., II., 4, ¹⁴⁻⁶, ¹¹),

Herbert's *Liber melorum*, or some similar record, seems to be the source, as we have pointed out in the *Saga*; but the parallel between Thomas and the Saviour, drawn by John of Salisbury (II., 318-19), which immediately follows the source of the first portion of the preface, and the parallel drawn by William (I., 2), the editor of T. does not seem to have known. The subject in T. is broken off here by a lacune of two leaves; but the missing matter is supplied to some extent by fragment E., II., 274-76, which is partly drawn from Benedict's prologue to his *Collection of Miracles* (II., 23-26), partly from some other source which we do not know now. What the source of II., 6, ¹⁴-10, ¹⁻⁴, may be we have not succeeded in verifying. The account of king Henry's mission to Canterbury to disavow all participation in the murder (T., II., 10, ⁵-12, ¹⁻¹⁵) agrees loosely with William (I., 124-126); cfr. *Gesta post Martyrium* (IV., 409-10). In stating that some of the Archbishop's friends betook themselves abroad after the murder, in order to set forth its unheard-of atrocity before the Pope, T. apparently refers to Alexander Llewellyn and Gunter, sent by Thomas shortly before his death, to France, whom the news of the murder reached on their way, and who were bearers of the denunciatory letters to the Pope. The insertion of the letters (T., II., 122-24), which are all abstracts, more or less full, of the originals, is peculiar to T. alone (for references to the originals see the footnotes). From the letters T. goes over to the first of the miracles. But as we treat the miracles under a separate head, we refer to the paragraph on them at the end of the collation. In reviewing the relations of Rome to the state of affairs immediately after the murder T. (II., 26, ¹¹, sqq.) seems to be in discord with other authorities, which represent the pope as only too desirous of inflicting the severest censures on all the king's dominions; cfr. especially a letter by Richard of Ilchester to Gilbert Foliot, Giles,

S. T. C., vi., 260, 261, and a letter from the king's envoys, Hoveden, II., 25.

At this point T. (II., 26, sqq.) takes up the story again before the murder, by referring to a letter of pope Alexander of Oct. 9th, 1170, by which he appointed the Archbishops of Sens and Rouen to interdict the King's cismarine dominions, if he should evince himself unwilling to carry out the terms of his agreement with the Archbishop of Canterbury. The terms of peace were never carried out, and when, in addition to that, the murder, which all people at the time laid to the guilt of the king, supervened, the mandate of Oct. 9th remained in full force, and must be fulfilled. Hence the action of the archbishops. William of Sens, acting under the terms of the mandate, singly pronounced the interdict in Jan. 1171. In the account of these proceedings T. betrays reliance on Brompton's Chronicle, Twysden, 1064-67. In averring that king Henry wrote to the pope (II., 30, ₁₁) in meek words, &c., T. seems to allude to a letter, still extant, in which the King, announcing to the Pope the death of the primate, prays for the medicament of the holy father's salubrious counsel (*Variorum epp. ad Alex. III.*, xxxi, Migne, cc. 1388-89).

In the account of the dealings of the new legates with the King, T. (II.) follows loosely the *Gesta post Martyrium* (*Herb. III.*, 542-3). The vague treatment of events at this time observable in T. is already adverted to in the notes to the text. In setting forth the story of the settlement of peace at Avranches, T. (II., 36-38) differs from all extant authorities in adding to the shrift the flagellation which, two years later, the King received at Thomas' tomb at Canterbury (T., II., 174, sqq.; *Grim*, II., 447). The manner in which the excommunicated bishops were again brought to the bosom of the Church (T., II., 38) is referred to in notes to the text; and for authorities on the fate of the murderers,

see T., II., 40, footnote 9. The insertion into the story of the gesta post martyrium of the part taken by bishop Bartholomew of Exeter is peculiar to T. The letter of the Pope defining the bishop's mode of procedure against the various classes of offenders in the case is not dated, but seems referable only to the year 1171. The next historical point which gleams through the miracle-legends, is the opening, on April 2nd, 1171, of the crypt to pilgrims visiting Canterbury. Here T. (II., 86, sqq.) agrees with Benedict (Mater., II., 60), but adds to the account various details not adduced by the latter authority, especially the statement that the mighty lords of the land set up a determined resistance against those who would divulge or disseminate stories in evidence of the martyr's sanctity (T. II., 90), which finds its corroboration in Fitzstephen's account of the attitude of the de Brocs towards believers in the new miracles (III., 151).

The account of the young King's sedition (T. II., 172-180), of the father's penance at Canterbury, and of the termination of the revolt, though in general vague harmony with Herbert (*Liber Melorum*, mel. ii. not. 9, *Mat.*, III., 544-48), depends evidently on some other record, though neither on Grim (II., 445-47), Garnier (209 sqq.), Gervase (I., 242), Diceto (i., 355, 373, sqq.), nor Brompton (1083 sqq.) This authority has dealt in a slipshod manner with facts and dates. Thus here king Philip II. of France, instead of Louis VII. his father, is made the principal ally of the young Henry, being apparently so mistaken for Philip count of Flanders (cfr. Gervase, I., 243; Diceto, i., 373.) Here the events are placed in 1175, instead of 1173-74. Here too, the most ignominious point of the sovereign's penance, the flagellation at Thomas's tomb, is omitted, although Herbert (l. c.) emphasizes it very solemnly as an event until then unheard-of in history. On the other hand, in conformity with Herbert, the vision to which

we have alluded above (page cxxx.) is brought in here again in order to bear out its fulfilment while, however, Herbert's observation that it had been related to the King and he had recognised in it a true prophetic vision, is not mentioned. A new vision introduced immediately after the King's successful issue from his troubles (II., 180-182), seems to be peculiar to T., though the eventual outcome of it, namely, the confirmation of the privileges of Christ Church, Canterbury, seems to refer to that charter which king Henry granted the monastery in 1175 (William I., 494), but which this latter authority represents as due to a vision of quite a different character, and, apparently, the same to which Grim (II., 448) ascribes the reconciliation of the King and prior Benedict. What T. next relates in evidence of the King's repentance and reformation (II., 182, ¹⁴⁻¹⁶), depends evidently on some legendary account of the King's last days.

The account of the canonization of Thomas (T., II., 184-194) is peculiar to T. alone. Here, in the first place, the event is placed in the year after the revolt of the King's sons, whereas it happened in the very year, when the revolt broke out, 1173. The circumstantial account in T. of the event follows some unknown source. Here the initiative comes from England, whereas it really came from Rome—according to the author of *Vita Alexandri III.* (Migne, cc. 38) from the church and people of Gaul. Pope Alexander having authorised the apostolic legates Theotwin and Albert to make reports to him on the subject of the Archbishop's death, with a view to canonization, it was due to their information—"habito itaque testimonio litterarum vestrarum"—that, on the 21st of February,¹ the act of canonization was performed by him; and in the letter in which he

¹ We must correct here an error which inadvertently we committed, T. II., 186, footnote 19, in dating | the canonization March 13th; the date should have been given as above.

announces this to his legates, it seems that he studiously abstains from mentioning any other informants as to the miracles except in general terms those, "quibus fidem adhibere consuevimus" (Ep. Alex. III., Mxxi., Migne, cc. 909). The council, at which T. avers it was agreed upon to send messengers to Rome to request the pope to canonize the new saint, was really a council holden at Westminster on the 3rd of June, three months and 11 days after the canonization, for the purpose of electing the new archbishop of Canterbury, Diceto, (i., 369), Gervase (I., 244).

From the canonization T. skips a period of 47 years, to the translation, 7th July 1220—by the peculiar chronology of T. dated 1224—of which it (II., 194–208) gives the most detailed account existing, so far as we know. Here the story begins by saying, that the act was countenanced by the Pope, and indeed Honorius III. authorised it by a letter dated Jan. 25th (viii. kal. Feb.), 1219, addressed "ad universos Christianos per Angliam constitutos" (Migne, exc. 979–980). Setting forth the account of the ceremony itself, T. divides it into three distinct acts:—1. (T., II., 196–202, _{1–20}) the removal from the vault in the crypt of the bones of the saint to a chest, made for the purpose, and then secretly put away. This ceremony took place on Saturday, June 27th (v. kal. Jul.). 2. (T., *ib.*, 202, ₂₀–208, _{1–2}) the solemn ceremony of the translation proper, on Tuesday, July 7th. 3. (*ib.* 210–212) the enshrinement which, according to the notion of the Icelandic sagaman, took place some time afterwards. Among those assisting at the translation the saga mentions king Henry, the son of Henry, evidently meaning the son of Henry II., who was crowned in Canterbury's despite in 1170, but who died in 1183. This must, of course, be due to the interpolating pen of a thoughtless scribe, who was led away by the reference of the original annalist to the young king

(Edward III.) devoutly assisting at the ceremony, and thought that it was the young Henry indeed, of whom the talk was still in 1220. As its authority in the description of the two first-named acts the saga mentions "The Master," who is an author whom we are unable to name; in all probability the allusion is to Vincent de Beauvais' *Speculum Historiale*. But otherwise the account, though far more detailed in T., corresponds to the description given in *Annales Waverleyenses* (Gale, *Scriptores*, II., 185-186), and Matthew Paris, (III., 59-60).

In the description of the third act (T. II., 212), a sentence occurs which must be noticed, to the effect, that pilgrims returning from Canterbury reported as a common saying among Englishmen that never, after the offerings to the shrine, had England been so rich again in gold. We have taken some considerable trouble in tracing the source of this statement, but in vain. Undoubtedly it looks as if by "pilgrims" were meant Icelandic pilgrims. What pilgrims from other countries returning home might have said on the subject of the shrine would hardly have got to Iceland, or, if it had, would have taken some shape different to what is really before us. We recognise in the saying a faithful reflection of that sense of blank amazement with which the sight of the golden shrine would naturally strike a simple beholder coming from a goldless country like Iceland; we discern in it the benighted visitor's want of perception of what English wealth meant, as well as his ignorance of the manner in which the Canterbury offerings were accumulated. His imagination, thus unguided by knowledge, would obviously suggest to him the idea that the flood of gold, which resulted in such a magnificent object of art as the shrine, must necessarily have left a permanent ebb-mark behind. To us it is clear, that here an Icelandic pilgrim's simple fancy must have put

the word in the mouth of Englishmen, who themselves doubtless made a different estimate of the effect upon the nation's purse.

The last chapter of the saga (II., 228-240), containing a mystical comparison between Elisha and Thomas of Canterbury, is drawn from a source which we have not been able to verify.

VISIONS AND MIRACLES.

In collating the visions and miracles with the original sources we content ourselves with only giving the bare references. We may, however, mention that what is now known of Benedict's work in Icelandic on this subject is only a small fragment in comparison with the original. There is no reason, why only gleanings from the first 32 miracles of Benedict's work should have been selected for preservation, while the rest was allowed to be clean forgotten. We doubt not that what is left of Benedict's miracles in Icelandic, is a small remnant of a larger work which once upon a time represented, possibly fully, the first three books of the Latin original (*see* above, p. lxxii.). As has already been pointed out, the miracles fall naturally into two groups, one by Benedict, the other by Robert of Cricklade. To the former belong the following:

1. Vision of Argentan announcing the death of Thomas - - -	T., II., 24, 278	Bened. II. 29
2. Vision of Brother Benedict, in which Thomas appears to him holding a lighted lantern enveloped in fog - - -	<i>ib.</i> 44, 276	<i>ib.</i> 27
3. Vision of Bishop Bartholomew of Exeter - - - - -	<i>ib.</i> 50	<i>ib.</i> 28
4. A person of Canterbury sees two wands grow up from the archbishop's armpits - - -	<i>ib.</i> 60, 278	<i>ib.</i> 30
5. A dead monk reveals to a living, how the martyr was honoured in heaven - - - -	<i>ib.</i> 279	<i>ib.</i> 31
6. A monk of Canterbury hears in a dream a respond and verse indicative of approaching miracles	<i>ib.</i> 64	<i>ib.</i> 34

7. The archbishop appears to a monk of Canterbury indicating the approaching manifestations of his miracles - - - -	T., II.,	66	Bened. II.	34
8. A son of William of Canterbury is cured by the martyr's blood -	<i>ib.</i>	68	<i>ib.</i>	55
9. A woman is cured of ague -	<i>ib.</i>	72	<i>ib.</i>	54
10. Another woman cured in a similar manner - - - -	<i>ib.</i>	74, 279		
11. Samson of Oxford cured of dumbness - - - -	<i>ib.</i>	76, 279	<i>ib.</i>	57
12. Gofridus of Canterbury cures his three sons by application of the martyr's blood - - -	<i>ib.</i>	78, 280	<i>ib.</i>	58
13. A blind man is cured by the same means - - - -	<i>ib.</i>	82, 281	<i>ib.</i>	59
14. Ermelin is cured of lameness -	<i>ib.</i>	82, 281	<i>ib.</i>	60
15. Roger archbishop of York is cured of ophthalmia - - - -	<i>ib.</i>	90		
16. Alditha is cured of a hurt in the knee - - - -	<i>ib.</i>	283	<i>ib.</i>	61
17. Alvena cured of curvature of the spine - - - -	<i>ib.</i>	283	<i>ib.</i>	62

To the second belong the miracles which are introduced, T. II., 92, ¹²⁻¹⁴, as having been brought out to Iceland by the men of old, or by former men, and have no counterparts in Benedict's collection. Nos. 19, 20, 21, 32, bear a distant resemblance to William of Canterbury, Mat. I., Lib. II. (3), V. (1), VI. (157), II. (44), respectively; but such is the distance between these miracles that not even the subjects of the stories agree in both recensions. William of Canterbury could not under any circumstances have been in any one case the original of T. It is evident, from the manner in which the first of these is introduced in the name of Robert of Cricklade, that all the following owe their authorship to him:

18. Robert of Cretel is cured of a hurt on his leg by the water of Thomas's well, cfr. Benedict II., 97 -	II., 90, 284
19. A mutilated man is cured by a vow to the martyr -	II., 102, 283
20. A man hanged at Perigueux kept miraculously alive by the Saint - - - -	II., 110
21. A dead cow restored to life through a vow to Thomas	II., 118
22. The cut-off leg of a man restored to him through a vow - - - -	II., 126
24. A church consecrated by Thomas after his death -	II., 130
25. A mother's deformed son restored to full health -	II., 134

26. A burglar robbing the cathedral treasure betrayed by the intervention of the martyr - - -	II., 140
27. A falcon which had lost its eye is healed - - -	II., 140
28. A mother dying from giving birth to a dead child is, together with it, brought to life again - - -	II., 148
29. The son of knight Jordan called to life again - - -	II., 156
30. A drowned child brought again to life - - -	II., 162
31. Three sons of a certain widow brought to life after having lain for a long time in their grave - - -	II., 164
32. A page of king Henry, kicked to death by a horse, brought to life again - - -	II., 168
33. The martyr appears to the king in a dream - - -	II., 180
34. The famous carbuncle of the French regalia miraculously attached to the shrine of the martyr - - -	II., 212
35. The son of a knight Robert miraculously saved from drowning - - - - -	II., 208

VII.—VARIOUS NOTICES.

1. MARIU SAGA.—In the extract from Mariu saga, p. 198–203, given in Appendix II. (T. II., p. 284–289), we have an intermediate fragment of a Thomas saga between T. and some text which has stood in close connexion with E. The portion of the Stockholm codex from which this extract is derived is, in the opinion of Professor Unger, written in the first quarter of the 14th century. That the extract is derived from a lost Thomas saga becomes clear from this passage, “þegar í “ öskublomi, *sem fyrr var greint*, setti signaðr Thomas “ guðs móðvr Mariam sinn vakran verndarmann”: already in the bloom of youth, *as is set forth above*, the blessed Thomas appointed God’s Mother Mary his watchful guardian, cfr. T. I., 18, ^{11–12}. To that, which is here stated to have been set forth above, there is no allusion made in Mariu saga. It becomes still more evident, that the passage is a scribe’s or a compiler’s thoughtless copying when, further on (T. II., 288, ^{23–24}), we read, “Goðs móþvr Mariam elskaði hann vmfram “ alla menn ok fal henni a hendi alla sina framferð “ nærst almatkvu goði”: God’s mother Mary loved he beyond all men, and committed to her care all his ways next to Almighty God—which the author, when he bethought himself of giving a picture of Thomas’s per-

sonal characteristics, copied, forgetting that he had already alluded to it.

This extract bears in parts a strong resemblance to the preface of T. II., and comes still closer to the corresponding portion of fragment E. From the miracle in Paris the author passes over to the fulfilment of it, and from that to the deserts of the Archbishop, in a manner which shows that, beside the life book, he had before him the story of the gesta post martyrium, beginning in a similar way to that which is now preserved in T., as this comparison makes clear:—

T. II., 2.

Alt sitt líf leiddi hann stórum heilagliga, hreinn ok grandvarr á sinn líkam. Erkibyskup var hann at tign ok vígslu, prímas allrar Englands kristne, ok þar með postoligs sætis legatus. Var þat vel verðugt því at alla tíma firnst hann verit hafa hinn réttvisasti dómare, er hvorki hallaði réttum dóme fyrir fémútur né manna-mun. Sva sterkr ok stöðugr með kirkjunne, að hann veik af réttri reglu hvorki fyrir blítt né strítt, svá réttvislega harðr við ómildan lýð, at hann má þeira hegnaðarhamarr vel kallast. Enn fátækra manna ok harmþrunginna var hann hinn háleitasti huggari. . . Nú ef sökin gerir mann góðan í Guðs augliti, sem einginn efar vitr maðr, þá finst hans sök eingi réttvisari, þvá at hann stríddi í mote Guðs óvinum, er með öllu vildu fyrirkoma kirkjunnar réttendum. En hvað eða með hverjum hætti hann lét sitt blezaða líf, er öllum kunnigt, at hann var drepinn fyrir Guðs móður altari í höfuð kirkju Englands af sjálfs síns andlegum sonum.

APPENDIX II., 286.

Fyllidiz ok sípan einkar fagrliga þat, er þessi kistill spaði fyrir, þviat þessi gvðs maðr Thomas enski son Gillibertz ok Moalldar öttaðr ok föddr í Lvndvnum varð sípan Kantvariensis erkibyskup ok allz Englandsprímasokpostoligssötislegatvsm allt England. Ok er þat vel verðuct þviat hann lifði, sitt líf storvm heilagliga ok finnz alla gotvverit hafa enn réttvisazti, er hvarki hallaðe nökkvrn tíma réttvm domi fyrir femvtvm ne manna mvn. Sva var hann sterkr ok stöðugr með kirkivnni moti Heinreki konvngi ok hans raðvneyti, at hann veik ser huarki af rettri reglv fyrir konvngsins bliðv ne stríðv hotvm ne harðindvm. Sva var hann réttvisliga harðr við hina omíldari, at uel matti hann þeira hegnaðarhamarr heita, enn fatökra manna ok harmþrvnginna var hann hinn haleitazti hvggari. Nv ef sokin, sem engi vitr maðr efar, gerir manninu goðan í gvðs avgliti, þa finnz hans sok ekki réttvisligra; þviat hann stríddi moti gvðs ouinvm, er kirkivnni ok hennar réttindum villdu með öllu fyrirkoma með sinvm bolvvðum ovönm . . .

287, _s : En hvar eða með hverjum hötti hann let lif sitt, þa er þat öllum kunnict, at hann var drepinn i heilagri höfud kirkiv allz Eng-landz, þeiri sem öllum öðrum er tignari, hēri ok haleitari. Her með var hann pindr af sinvm vndirmönnvm ok andligum sonvm.

On further comparison we find that the recension, from which the Extract in Mariu saga was made, was closely allied to, possibly a copy of that represented by fragment E. :—

E. T. II., 270, ₇.

allrar kristninnar, ok fyrir því er hann sannliga pislarvatr, litt aa því vigslvpallinn ok er hann hinn æzti erkibyskup ok legatvs, ok maa hann fyrir því sannliga heita postoli. leita því at liflazstvndinni ok hittiz hatið drottinsligs bvrðar, virð því davðastaðinn, ok er þat havft-kirkian i Anglia. Hverir erv davðamenn hans, eigi gyðingar eigi heiðingiar, helldr hans vndirmenn ok eignarsynir. Nv af þessa hins helga mannz dyrð ok iartegnagiorð fagni mær ok moðir nyian Abel dyrð hafa avðlaz af broðvr drapi, fagni hvn ok nyian Jakob legstan fra broðvrligv hatri, fagni hvn ok nyian Joseph frelstan af bræðra avfvnd ok nv rikiandi i himneskri havll. Þessi hinn haleiti gvðs þionn Thomas erkibyskup gaf sitt lif fyrir gvðs savk a fiorða ari hins. xii. hvndraðs fra holligvm gvðs getnaði. Eptir Dionysivm m.º c.º lxx. iiij. kalendas Janvarij. a þriðia degi vikv aa elliptv tið dags at likamligri Krists bvrðartið, honvm til erfviðis ok piningar, þat yrði þessum til hvilldar ok haleitrar dyrðar, til þeirar leiði oss allzvalldandi gvð sa er bæði er vpphaf ok

APPENDIX II., 288, ₃₂.

allrar kristninnar, fyrir því er hann sannr pislarvatr. Lit a vigslu pallinn ok er hann hinn özti byskup ok allz Englands primass ok postoligs sötis legatvs, ok ma hann af því sannliga heita postoli. Leita at liflatz stvndinni, ok hittiz a hatið drottinligs bvrðar. Virð davðastaðinn, ok er höfvðkirkian i Englandi. Hverir vorv dauðamenn hans? Eigi giöðingiar, helldr vndirmenn hans ok andligir synir. Nv af þessa mannz dyrð ok iartegnvm fagni heilög kristni, mēr ok moðir dyrð hafa öðlaz af drapi broðvrligu. Fagni hon ok Joseph selldan af bröðra sinna öfvnd ok nv rikianda i himinrikis höll. Enn þessi hinn haleiti ok hinn göfugligi gvðs vin Thomas Cantuariensis erchibyskup ok allz Englands primas ok postoligs sötis legatvs var pindr a því ari, er liðin voro fra vars herra holldgan m. ara c. ok lxx. ok eitt, a fimtögunda ári ok þriðia sealfs sins alldrs, fiorda kalendas Janvarii, þriðia dag vikv, a elliptv tið dags, fimta dag iola, at vars herra likamlig bvrðartið, honom til erfviðis, yrði þeim til hvilldar ok haleitrar dyrðar. Til þeirar hinnar sömv

endir allz hins goða, ok þo lifir ok
rikir an enda.

leiði oss varr lavarðr Jesus Krístr,
sa sem böðe er upphaf ok endir,
með feðr ok helgvm anda lifir ok
rikir einn gvð i þrenningu vm allar
alldir verallda.

The personal description of Thomas which precedes these reflections and historical notices corresponds almost word for word to T. I., 28, ⁹⁻¹³. We may, therefore, infer that, when the extract was made, probably in the beginning of the 14th century, Thomas saga existed in a form similar to that which is now presented in T.

2. THE CHRONOLOGY OF THOMAS SAGA.—In one respect our saga proves itself utterly independent of all other records relating to the life of Thomas of Canterbury, viz., in its chronology. The oldest fragment E., and the latest recension, that is, the present text, both agree in dating events, when referred to calendar years, four years after their real date. No authority is adduced in support of this method of computation, but so much is certain, that the Icelandic translators could not possibly have been left in any doubt as to the chronology adopted by the Latin biographers. Without going into any lengthy argument in support of this particular point, it is enough to refer to Benedict's statement, averring that the archbishop died "*anno ab incarnatione Domini millisimo centesimo septuagesimo*," which E. renders: 'a fiorða ari [hins atta tigar, or possibly: hins. viii^{ta} tigar] hins. xii. hvndraðs fra holligvm gvðs getnaði' = in the fourth year of the eighth decade of the twelfth hundred from the incarnation of God. The words in brackets are supplied by us, having evidently been missed out in E. by a scribal oversight. But to this sentence E. adds immediately:—"Eptir Dionysium m^o.c^o. lxx^o" *i.e.*, according to Dionysius 1170.—Now it is evident, that the author of E. gives in the first chronological statement the really correct time as he considered it; in the second he gives it as he knows it to be commonly accepted; for

Dionysius here can only refer to Dionysius Exiguus, the author of the *æra vulgaris*, or Christian time-reckoning. This contrasting of the two methods of computation shows, that the Icelandic author took his stand by the first, on grounds that to him were of sufficient authority to prove the incorrectness of the second, which he adduces merely as a computistic fact.

The same chronology is also observed in the priest's saga of bishop Gudmund, which makes Beda responsible for it,¹ a charge on that author which is not so utterly void of foundation as editors have hitherto supposed. But Beda's authority alone is not sufficient to account for the whole difference. The Icelandic clerks of the 12th and 13th centuries must have come to this chronological conclusion by some comparative method of inquiry, and as we take it, they could have arrived at it only by comparing Beda with the chronological statements of Josephus in his account of the reign of Herod the Great, and by collating the result thus obtained with the declarations of the gospels.

The long established fact that the Dionysian era begins too late by four years, may be said to rest almost entirely on the chronological statements contained in Flavius Josephus's account of the reign of Herod the Great, embodied in his *Antiquitates Judaicæ* and his history *De bello Judiaco*. That this writer was known to Icelandic scholars of the 13th century at least is evident from the *Gydingasögur* of Brand Jonsson, abbot of Ver and afterwards bishop of Holar, 1263-64, in which he is not only cited as a special authority for a special statement,² but is the very source from which the chronological locus classicus in question, the account, namely, of the last illness of Herod and his death is derived.³ That this author was known in Iceland a long time before may fairly be

¹ *Biskupasögur*, I., 415.

² *Gydingasögur*, ed. G. Þorlaks-son. Copenh., 1881, p. 59.

³ *Ib.*, ch. xxxi.

assumed. Briefly stated, the chronological statements of Josephus amount to this: Herod was nominated king of Judæa in the 184th Olympiade, in the year of the consulate of C. Domitius Calvinus and C. Asinius Pollio, that is, anno urbis 714.¹ But he did not obtain a secure enjoyment of his throne until he had overthrown and slain the actual ruler, the last Asamonean Antigonos, which event took place during the consulate of Agrippa and Caninius Gallus, a. u. 717.² Herod reigned for 37 years from the date of his nomination, and died 34 years after the overthrow of Antigonos, that is a. u. 750.³ To these chronological landmarks Josephus adds yet one of paramount importance, at least for modern research. During Herod's last illness there occurred the sedition of Matthias the high priest whom he overcame, and with his accomplices caused to be burnt alive. "That very night," says the historian, there occurred an eclipse of the moon.⁴ This eclipse it has been ascertained occurred at 1.48¹ in the morning of the 13th of March, in the year of the Julian era 4710, corresponding to a. u. 750. It is not necessary to assume that the Icelanders of the 13th century knew how astronomically to control this eclipse; the other dates were quite sufficient for their purpose.

From their study of history these islanders knew well enough, as did all the mediæval chronologists, Beda their chief included, that Dionysius Exiguus began his era in the year of Rome 754. They also knew that Beda did not agree with this time-reckoning, who not only distinctly says that Dionysius began it in the *second* year of his era,⁵ but who also, in common with the early fathers, placed the birth of Christ in a. u. 752: "anno Cæsaris

¹ Antiqu., l. XIV., ch. xiv., § 5.

² Ib., XIV., ch. xvi., § 4.

³ Ib., XVII., ch. viii., § 1; De bello Jud., I., ch. xxxiii., § 8.

⁴ Antiqu., XVII., ch. vi., § 4.

⁵ Qui in primo suo circulo quingentesimum tricesimum secundum

dominicæ incarnationis annum in capite ponendo manifeste docuit secundum sui circuli annum ipsum esse, quo ejusdem sacrosanctæ incarnationis mysterium cœpit. De temp. ratione, ch. XLVII.

Augusti XLII., a morte vero Cleopatrar̃e et Antonii quando et Egyptus in provinciam versa est, anno xxvii.,¹ Olympindis exciv. anno tertio, ab urbe autem condita anno decli., . . . Jesus Christus Filius Dei sextum mundi ætatem suo consecravit adventu.”² Here then Beda was to the chronological inquirer a distinct authority for the vulgar era of Dionysius being wrong by at least three years, removing its commencement back from a. u. 754 to 751. By Josephus’ evidence on the death of Herod it must be removed further back by a year at least, since by the testimony of the Evangelists Christ was certainly born before the death of that king. Thus the statement, that Beda was the authority for the time-reckoning observed in Thomas saga, is to a great extent correct as, no doubt, he was the principal source by the aid of which the Icelandic clerks came to that chronological result.

3. LITTERA FRATERNITATIS, concessa Wytfrido Iuarii filio de Insula de Island, Appendix IV. (T. II., pp. 293-4).

Besides the Icelanders mentioned above as having been in England during the 12th century, we may here mention two visits to Canterbury, which took place in the early years of the 15th, within a short period of each other.

Björn Einarsson, a wealthy chieftain (ob. 1415) of Vatnsfjörðr in the west of Iceland, in one of his many extensive travels visited “the holy Thomas” of Canterbury, 1410; but of this visit nothing is known beyond the bare fact, that it took place; as Björns itinerary, with the exception of an alleged quotation from it in the Greenland Annals (Grænlands Annálar) by the peasant annalist Björn of Skarðsá, of doubtful genuineness (cfr. K. Maurer, *Skíðaríma*, page 37), is now wholly lost.

Five years after Björn Wytfridus Iuarii filius de Insula

¹ A clear clerical blunder for xxviii., as all trustworthy authorities have it.

² De temp. ratione, ch. LXVI., sexta ætas.

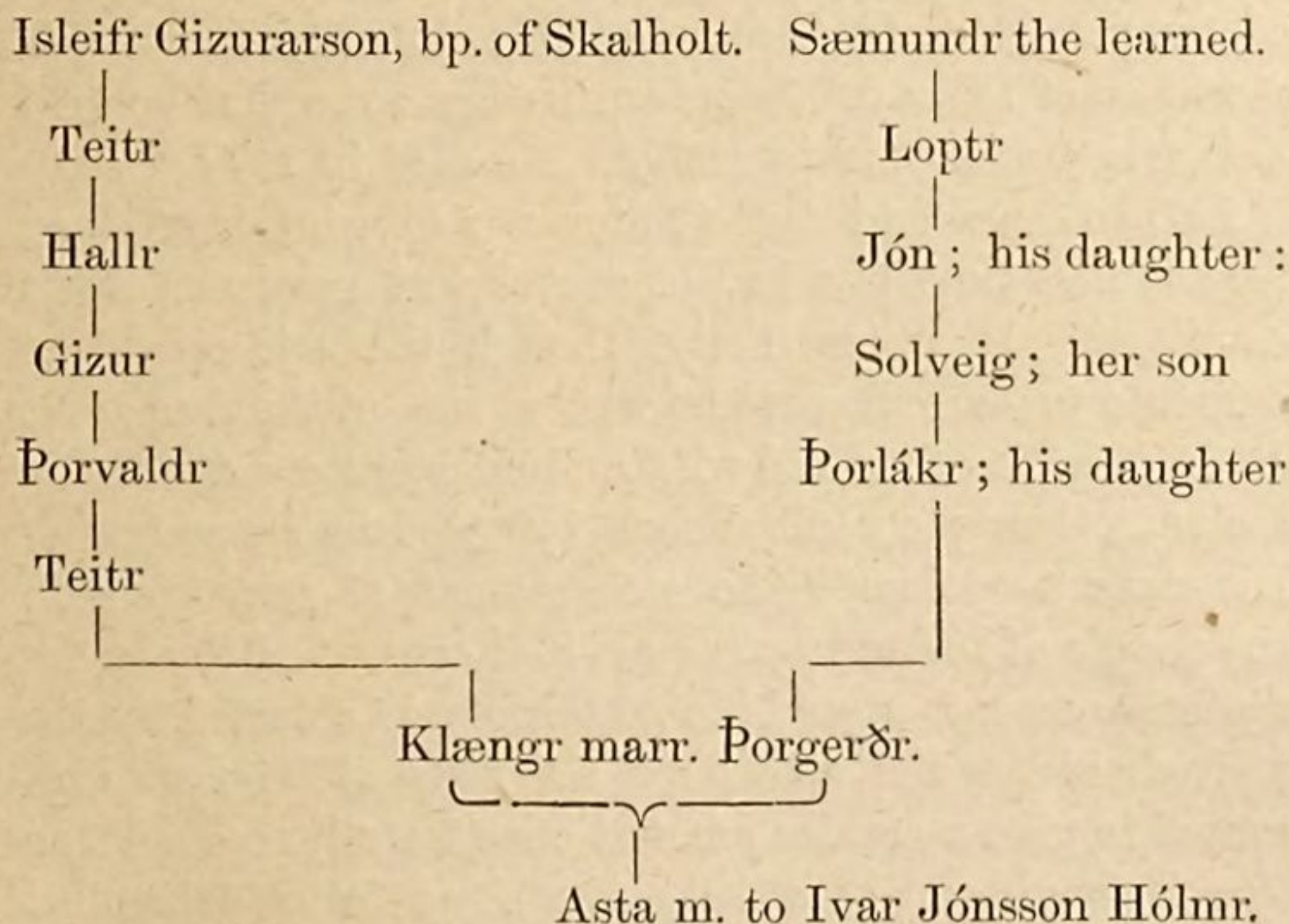
de Island, *i.e.*, Vigfús Ivarsson Hólmr, went to Canterbury on the pious errand explained in the *littera fraternitatis*. The difference between the name Wytfridus and Vigfús may be accounted for by the following fact. This same Vigfús had in 1402 obtained from "frater Augustinus de Undinis, ordinis S. Benedicti, Apostolicæ Sedis Nuntius," at the court of Queen Margaret of Denmark, a letter of indulgence for one hundred persons in Norway, chiefly his own relatives, no doubt, where his name is spelt Wichfridus (*Deplomat. Norveg.* v. No. 415). This letter undoubtedly was Vigfús's chief credential to the chapter of Canterbury, and from it the name was copied into the *littera fraternitatis* as Wytfridus, c being read as t by a common mistake. *De Insula* is evidently a translation of Hólmr, Engl. holme, island. The identity of Vigfús Ivarsson with the person mentioned in the letter is borne out absolutely by the other names mentioned in it. This Vigfús belonged to a Norway-Icelandic family,¹ members of which frequently occupied prominent posts in Iceland from 1307-cir. 1432. When first appearing on the scene, we find these Holms allied by marriage to the two noblest and most influential families of southern Iceland: the men of Oddi, descendants of Sæmund Sigfússon the learned, on one side, and the men of Hawkdale, the progeny of Isleif Gizurarson, the first bishop of Skalholt, on the other. Ivar Jónsson Hólmr, the earliest mentioned representative of the family in Iceland, arrived there, apparently for the first time, in 1307, the bearer of royal mandates, by which one half of the royal tax of the country was conceded to the king's bailiffs². In 1312 he

¹ A relative of this person, we take it, was that Vigfús Ivarsson who died during king Hakon Hakonsson's expedition to the "Western Isles," in 1262. *Fornmanna Sögur*, VIII., 125.

² *Islenzkir. Annálar*, 1307, cfr. Jón Sigurðsson in *Lögsögumanna-*

tal og lögmanna, Safn til Sögu Islands, II., 55. *Espolin*, I., 21, and F. Jónsson *Hist. Eccl.* I., 426, make this Ivar a son of Vigfús, and identical with that Ivar who first appears in 1345, though later *Espol.* doubts their identity, I., 79.

appears again, but with the title of *Herra*, which shows that, in the interval, he had been knighted.¹ He married in Iceland a lady by name Ásta,² whose relationship to the above-mentioned families appears from this table :—



From 1312 no mention is made of the family until 1345, when an Ivar Vigfússon Hólmr, uncertain what actual relation to the foregoing, makes his appearance in the annals, apparently as a royal commissary or governor of the island.³ Again he is referred to in 1351 as being entrusted with high official functions, and in 1354 (or, according to others, in 1352), when the annals state that he arrived in Iceland with the startling news, that he had farmed the revenue of the whole country for three years, being at the same time appointed to the post of royal commissary.⁴ In 1358 he acts as a representative of the laity of Iceland in certain disputes which at that time strained the friendly relations between the church and

¹ Isl. Ann. 1312; Laurentius saga in Biskupa Sögur, I., 825 (886).

² Espolin, I., 21, Isl. Ann. l. c. Jón Sigurdsson, l. c. Hist. Eccl. l. c.

³ Espolin, I., 79.

⁴ Isl. Ann. 1351, 1352, 1353, 1354; Espolin, I., 82, 84; Hist. Eccl. I., 426.

the lay community.¹ In 1365, in the capacity of royal commissary, he comes forward at the althing summoning to the king's presence certain leading persons among the laity.² And in the same year he undertakes, on behalf of the papal legate Guido de Cruce, to collect the papal revenues of Iceland.³ Some authorities aver that he held this commission still in 1369.⁴ He died in 1371.⁵

In 1389 we find the Canterbury pilgrim mentioned for the first time, and in the capacity of governor of the country.⁶ It seems likely, though there is no direct evidence to show it, that he was a son of the foregoing. In 1393 he is connected with an important constitutional incident, being commissioned by Queen Margaret of Denmark to attempt the enforcement of new taxes on the people of Iceland by the aid and consent of the representative assembly, and his popularity is attested by the attitude of the diet, who "for the sake of Vigfus" consented to give a certain amount once for all, on condition that it should not be called a tax nor ever be demanded again.⁷ He appears as arbitrator in a blood-suit in 1394.⁸ In 1397 (April 27th) a still existing charter (Arnamagnæan Coll. Fasc. v. 20) bears witness to his having declared his wife, Guðríðr Ingimundar dóttir, to be possessed, in her own right, of property, in Iceland and Norway, amounting in value to "five hundred hundreds." Consequently he had been married before this date, and the statement of the annals, that he brought his wife with him, apparently for the first time, to Iceland in 1403, then presumably just married, since her age at that date is given as fifteen, must depend on some confusion. In 1402 we find him at Roskild, as has been said before, in treaty with "Augustinus de

¹ Hist. Eccl. I., 528.

² Hist. Eccl. II., 213.

³ Diplom. Noru. III., No. 339.

⁴ Isl. Ann. 1369.

⁵ Isl. Ann. 1371; Hist. Eccl. I., 426; Espolin, I., 99.

⁶ Isl. Ann. 1390; Hist. Eccl. I., 441; Espolin, I., 110.

⁷ Isl. Ann. 1393.

⁸ Isl. Ann. 1394; Hist. Eccl. I. c. Espolin, I., 119; Jón Sigurðsson, I. c. 75, 76.

Undinis." In 1405 and 1408 he figures as high steward, or master of the ceremonies, at two of those grand social banquets which form such a striking feature of that age.¹ In 1409 (July 2nd) he is acting at the althing, and on the 7th of the same month at an island called Perney, in his official capacity as governor of the country, vindicating certain commercial prerogatives vested in the crown.² Again, in 1413, he figures as one of the signatories to a deed drawn up by the bishop of Skálholt, conferring certain privileges on the monastery of Viðey.³ This same year, in the capacity of governor, he enforces upon a certain English trader, named Richard, some restrictive provisions regarding his choice of market station, apparently in favour of the bishop of Skálholt.⁴ In 1415 king Eric of Pomerania invested the then bishop of Skálholt, Arni Olafsson, with the governorship of all Iceland.⁵ On learning this Vigfús Ivarsson Hólmr, in the summer of the same year, betook himself on board one of six English traders then lying in the harbour of Hafnarfjörður, and sailed with 60 "lasts" of fish and a great quantity of precious things away to England.⁶ On the 7th of the following October we find him, as the *littera fraternitatis* testifies, on his pious errand at Canterbury. We have no means of confirming or refuting the statement of the *littera*, that Vigfús was related to Thomas Becket—*ex cujus propagacionis linea se asserit descendisse*—though we have made a somewhat diligent search with that view; but that Vigfús himself believed it is evident, and his character and career seem to preclude the idea of any intentional fraud on his part. It might perhaps be possible, if search were made in Norway, to bring some light on this obscure point.

¹ Isl. Ann. 1405, 1408; Espolin, II., 3, 4.

² Jón Sigurðsson, l. c. 170, 171.

³ Espolin, II., 8.

⁴ Isl. Ann., 1413.

⁵ Espolin, II., 10, 11.

⁶ Espolin, II., 11.

All Vigfús's immediate family connexions mentioned in the letter tally correctly with what we learn about them from Icelandic records, as far as they go. His mother's name was Margret, she was the daughter of Össur, and is supposed by Icelandic genealogists to have been of Norwegian descent.¹ His wife's name was Guðríðr (=Gutreda), the daughter of one Ingimund, probably of Norwegian origin.² Of their children only three seem to be known in Icelandic records: Ivar, who married Sophia, daughter of the greatest north country nobleman of the time, Lopt the Mighty of Möðruvellir.³ This Ivar must have been a man of great promise, for in 1431 (on June 14th) we find his name first among the signatories to the oath of allegiance to king Eric of Pomerania.⁴ As the story goes, he was slain by the attendants of that episcopal miscreant Jón Gerriksson⁵ who, after having plundered the archiepiscopal see of Upsala, and been deposed by papal authority,⁶ was rewarded by king Eric with the see of Skálholt, where the Icelanders soon lost patience with him, and put an end to his career in a sack sunk down in a river, 1433.⁷ Another of Vigfús's children was Margret (Margarita), of whom the story goes, that she refused the hand of Magnús, the above-named bishop's butler who, in revenge for the slight, slew her brother and set fire to the house. Escaping from the burning house, she is said to have made her way to Möðruvellir, and to have vowed that she would marry whomsoever that wrought revenge for her injuries. Thorvald, son of Lopt, accepted the challenge, having himself suffered great indignities at

¹ Espolin, I., 107.

² Espolin, I., 110, 120.

³ Espolin, II., 33.

⁴ Jón Sigurdsson in *Lögsögmanna tal og lögmanna, Safn til Sögu Islands*, II., 176.

⁵ In Swedish records called Johannes Jerechini.

⁶ Espolin, II., 24, 25; Langebeck, *Script. Rer. Dan.* VI., 236; *Upsala Ärkestifts herdaminne*, Upsala, 1842, I., 7.

⁷ Espolin, II., 29-33.

the bishop's hands, and wrought the revenge as already stated.¹ A third child of Ivar's, Erlendr (Ellendrus), is also named in Icelandic records. The rest of the children mentioned in the document are unknown in Iceland; their names are all genuine or current Icelandic names, except Edmundus, which is a transformation of Ingimundr, due, no doubt, to the scribe of the chapter taking the former as an English equivalent for the latter; the son thus named in the Latin document was evidently named after his maternal grandfather, Ingimundr.

It is evident that this Canterbury document is perfectly genuine. As such it settles a hitherto vexed question in the history of the Canterbury pilgrim. There exists, namely, in the Arna-Magnæun Collection (No. 238, 4to. fol. 24b) a document of the following tenor:

BREF FYRI HOLUM I GRIMSNESI.

Það giore ec gvdridvr ingemundzdotter ollvm godvm monnvm kvnnigtt med þesso mino opnv brefi . at ec gefr j heidvr med gvd & hans signada modir Marie til æverndiligx bæna haldz til videyar stadar jordina sem holar heita med viii. kvigilldum sem ligr j grimsnesi fyri sal vigfvsar jvarsonar & hans sonar, ellendz, sem gvd þeirra sal frelsi til æfverndiligrar eignar, med ollvm þeim gognvm & gædvm sem til hennar liggvr & leigit hefvr fra fornvr & nyiv & avngvv undann skilldv, svo framt sem ec matte framast med logvm hana eignazt, samþyckte minn sonvr jvar, þessa mina giord med mier, og til sanninda hier vm setti ec mitt innsigle fyrir þetta bref er giortt var j bravtarholhti jn die sancti Magni martiris anno domini medvij.

¹ Espolin, II., 30.

DEED FOR HÓLAR IN GRIMSNESS.

I, Gudrid, daughter of Ingimund, make known unto all good men by this my open letter, that I give, in honour of God and His Blessed Mother Mary, for perpetual offering up of prayers, to the monastery of Videy, the farm which is called Hólar, with a stock of viii. "cow-gilds" (= farm-stock of the value of eight cows), within Grimsnes, for the souls of Vigfús Ivarsson and his son Ellend—on whose souls may God be merciful—in perpetual possession, with all commodities and advantages thereunto belonging and having belonged from of old and from of late, with nothing exempted, all as fully as I might the same by fullest right in law have acquired. To this my deed gave consent my son, Ivar, with me conjointly, and in witness thereof I put my seal to this letter, which was done at Brautarholt in die Sancti Magni martiris (16th April) Anno Domini mcdvij.

In the light of the Canterbury document it is clear that here we have to deal with a deed the spuriousness of which now becomes obvious, at least as the date of it stands. The wording of it indicates that both father and son must be considered as dead when it pretends to have been drawn up. But the *Hist. Eccl.* positively affirms (IV., 170): *certum est Vigfusum Ivari filium Islandia exiisse anno 1429 et in illo itinere obiisse*. Moreover, among the estates belonging to the monastery, at the time of the dissolution, Hólar is not mentioned at all, cfr. *Hist. Eccl.* IV., 94–96.

4. EDITORIAL.—In reproducing the text of T. it was out of question, that the authorities of the Royal Library of Copenhagen could be expected to lend over to England the unique MS. containing this important contribution to English history. To me, as librarian, it seemed so unreasonable to make even a request for the loan of the MS. that I chose rather to advance no solicitation to that effect at all. There was, too, all the less reason to do

this, that the object of the publication was in the main historical, and Professor Unger had reproduced, letter for letter, the text of the MS. in his edition of *Thomas saga*, Christiana, 1869. My duty was, then, to examine the printed text carefully, and, where any point of doubtful grammar or questionable style presented itself, to ascertain the reading of the MS. This I have done. In every case Professor Unger's reading has proved correct. The not inconsiderable number of text alterations found in the present edition are therefore independent of the readings of the MS. Conjectures, however, have been indulged in only in cases where the change is self-evident. I may here add a few more: Vol. I., 128, ₈, after *Englands* there ought to be added probably, *konungs*; p. 164, ₁, after *segja*, the word *hann* seems to be a repetition of *hann* in the same line, I have now no doubt that it ought to be altered to *þat*; p. 308, ₁₉, *sátt*, neuter of *sátttr*, "at peace with," is hardly the right reading, a better, though not quite satisfactory, would be *satt*, neut. of *sannr*, true, reliable, settled; Vol. II., 16, ₇, *þeim* altered to *þeirra* gives better sense; p. 42, ₁₀, *at* must go out; p. 54, ₂₂, *sína*, "his," seems to be a scribe's blunder for *sýna*, "manifest;" p. 98, ₂₃, *ok* should probably be *at*; p. 86, ₅, *bræði*, "anger," should read *bræðr*, "brethren," the sentence being a translation of an original which must have agreed more or less closely with Benedict's: "*opinionem nostram minui ajebant qui talentum nobis creditum videremus abscondere*" (Mat. II. 60).

In the appendices the spelling of the MS. has been retained; in the main text it has been normalised, the MS. spelling being indicated in the footnotes. Systematic deviations from the MS. spelling are: *enn* in all its senses for *en*, *ft* for *pt* where kindred languages have preserved *ft* in the root, and *framm* for *fram*. As to *enn*, this spelling of the word in all its senses is not only borne out by the oldest vellums, such as the *Eluci-*

darius, one of the oldest, if not the very oldest Icelandic vellum book in existence, but also by the alliterative rhymes of the poets, which are an irrefragable evidence of the correctness of the spelling. Scholars seem inclined to doubt the fact, that *enn*, in the sense of *but*, ever, except by a mere accident, is sounded by the poets in the manner here stated, and some maintain that it is an *enclitic* particle, thus ascribing to it a phonetic element which is utterly foreign to the Icelandic language. In the poems it not only bears in hundreds of cases the weight of the first syllable in *Drottkvæðr háttir*, which is invariably long, a function entirely impossible for an *enclitic* particle, but in addition to that bears the alliterative stress of a verse in no end of instances as well, *e.g.*,

Enn varð eigi en minna.

Ætt-skarð þat er hjó Barði, Heiðarvíga saga. Isl. Sög. II., 390.

Enn þótt ellri finnisk. Grettla, 23.

Enn réð orðskvið sanna, *ib.* 32.

Enn fyr mækis munni, Gísla saga, 67, 154, 167.

Enn ek mun með svinnum, Sturl. Vigfusson's ed. II., 220.

Enn (printed *en*) í mót fyri mönnum, *ib.* 321.

Enn (printed *en*) eld-broti unnar, *ib.*

Enn ef aptr koma sunnan, *ib.* I., 164.

Enn er mót-för manna, *ib.* 261.

Enn þótt ófrið sunnan, Erringar Steinn, Edda, I., 440.

Enn herskipum hrannir, Valgarðr, *ib.* 500, &c. &c.

With regard to the spelling of *ft* for the customary *pt* of the editions, it is enough to observe that *p* in Icelandic before the hard dental muta has always been pronounced *f*, even where *p* is the thematic exponent of the sound. No Icelander pronounces, unless he be trained to it, *pt* otherwise than as *ft*. The old Icelandic clerks, to whom the Latin language was the main orthographic guide, were led involuntary to the spelling *pt*

for *ft*, from the fact, that, the Latin did not possess the combination *ft*, but abounded in *pt*. It is acknowledged on all hands, that the spelling adopted here is the right one, cfr. Cleasby's Dictionary, 137a: "the spelling with *pt* in such words as *aptan*, *evening*, *aptr*, *after* (see, however, article *aptr*, 23a), &c. is against the sense and etymology, and is an imitation of Latin MSS." As to the phonetic value of *pt*, see Konrad Gislason Old-nordisk form-lære, § 75.

The spelling of *framm* for *fram* is not only borne out by the modern pronunciation, but by ancient use as well, *e.g.*—

hramma, þaz ek berk *framm*. Edda, I., 412.

framm mót lagar *glammi*. (Snorri) *ib.* 630.

Should it be objected that this word also rhymes with *gram* in

guðr vóx um um *gram*
gramr sótti *fram*,

we answer that it is not proved, that *m* in *gram* was sounded as a soft *m* (English *m* in *came*); elsewhere at least it rhymes with undoubted *mm*:—

grams und *arnar hramma*; even in the case,

Sva fór þat *fram*

at flestr of *nam*, we think it is doubtful

whether *nam* was not pronounced *namm*, cfr. Danish *nemme*. Consistently we ought to have spelt *umm*, not *um*, in which word the feeling of the hard *m* was so strong of old that very frequently it is found in the vellums spelt *umb*, and to this day it is pronounced by every Icclander as *umm*.

5. NOTE.—In T., I., 364, ¹⁵⁻¹⁹ we read: Ozias, frægr Juda konungr af mörgum sigri, er Guð gaf honum, hófst í kennimanns þjónustu fórn at færa, því var hann líkþrá lostinn ok or kirkju rekinn ok dó í því. This, in the Icelandic rendering, corresponds to the following in the Latin text of the letter:—Oza quoque, etsi rex

non esset, quoniam arcam Domini tetigit, et tenuit nutantem ad præcipitium bobus recalcitrantibus, quia ad eum non pertinebat, sed ad templi ministros, indignatione Divina percussus, juxta arcam Domini corruit mortuus (Mat. V. 274). In the first instance we have to correct Hosiah to Uzziah, son of Amaziah, king of Juda, for it is evident that he is the king meant in the text. His example, as set forth in II. Chron. XXVI. 16-21, seems to be exactly that which was wanted to give point to the Archbishop's argument, while the illustration adduced from the incident of the driver Uzziah, as recorded in II. Sam. VI. 3-7 and I. Chron. XIII. 7-10, seems really to miss the point altogether. We cannot help thinking that here the Icelandic text represents the original letter faithfully, but the Latin passage a later corruption.

Finally, it is my duty to acknowledge the kind assistance I have received in the execution of my work. First to the memory of the great Jón Sigurdsson I owe to state that, besides affording me his unreserved assistance whenever I appealed to him on doubtful points, it is largely due to his liberality in admitting me to his rich collections, that the matter contained in the preface xxviii.-xxxv. is due. To the renowned editor of the laws of the Icelandic Commonwealth, Dr. Vilhjálmr Finsen, Judge in the Supreme Court of Judicature at Copenhagen, I am indebted for untiring kindness and valuable assistance, especially in matters connected with the *littera fraternitatis*. To Dr. Jón Thorkelsson, for steadfast friendship and instructive correspondence, I gladly offer my grateful acknowledgments; and here I take the opportunity of stating that I received in a letter from him a conjecture on the difficult passage, Vol. I., 94, ¹², identical with my own, but too late to refer to it in the note. To the Arna-Magnæan stipendiary, Mr. Guðmund Þorláksson, are due the new readings in Fragment B., Appendix I., pp. 248-252. And to him and

Mr. Finnur Jónsson of the University of Copenhagen, I owe kind and valuable replies to queries relating to the history of Thomas saga. I acknowledge last, though by no means as least, the unvarying kindness and generous interest which my learned chief, Mr. Bradshaw, has so readily extended to me on every arising occasion.

EIRÍKR MAGNÚSSON.

Cambridge, June 1883.

E R R A T A.

- lx, footnote, xxx. *read* ***.
- Vol. I., 8, 6, *eingin read* einginn.
- 10, 16, *príór read* priórr.
- 18, 23, *framsett read* frammsett.
- 18, 23, *lýsirt read* lýsist.
- 26, 8, *Eptir read* Eftir.
- 32, 11, *siálfr read* sjálfr.
- 32, footnote 3, *uonndur read* uonnduz.
- 36, 6, *príór read* priórr.
- 38, 5, *Því er, read* því er
- 38, 6, *þessskó la read* þess skóla.
- 50, 15, *brast read* brást.
- 64, 13, *lagliga read* lágliga.
- 68, 1, *þarfnist read* þarnist.
- 69, 1, *furthurance read* furtherance.
- 84, 15, *silkiðklæði read* silkiklæði.
- 16, *kanuka read* kanúka.
- 90, 19, *Adríanus read* Adrianus.
- 92, 20, *Roma read* Róma.
- 22, *þraungslir read* þröngslir.
- 96, 2, *honumm read* honum.
- 106, 9, *líflat read* líflát.
- 110, 4, *forðast read* forðast.
- 110, 9, *i read* í.
- 118, 23, *lagst read* lagzt.
- 124, 23, *biskup read* byskup.
- 130, footnote 1, *concilium, read* concilium.
- 142, 19, *snarast read* snarast.
- 146, 26, *dirfist read* dirfist.
- 148, footnote 1, *nefnilega read* nefniliga.
- 150, 28, *at, read* at
- 154, 12, *snarist read* snarist.
- 164, 19, *har-ma read* harm-a.
- 170, 24, *klerkunun read* klerkunum.
- 174, 22, *saurr read* saur.
- 180, 4, *konum read* honum.

- Vol. I., 182, ²³ veral dligum *read* veraldligum.
²⁴ kirkjunar *read* kirkjunnar.
 198, ¹² erkibyskupinum *read* erkibyskupinum.
 204, ⁸ brigzlandi stundum *read* brigzlandi, stundum.
²⁴ heftist *read* heftizt.
 210, ⁹ okk *read* ok.
 212, ²⁶ feg-jalda *read* fégjalda.
 220, ¹⁹ öðruvís *read* öðruvíss.
²⁸ eingin *read* einginn.
 224, ¹⁷ bliðkast *read* blíðkast.
 230, ⁶ laundyr *read* laundyr.
⁸ klekr *read* klerkr.
¹⁴ þyss *read* þys.
 234, ²⁰ konungsmannua *read* konungsmanna.
 250, ¹⁸ gleðist *read* gleðizt.
 254, ³ bonorð *read* bónorð.
 256, ¹⁷ komust *read* komuzt.
 292, ¹² hitt *read* hit.
 296, ¹⁶ leyfa *read* leifa.
 308, ²¹ sviptist *read* sviptist.
 330, ¹⁹ fyjara *read* fylgjara.
 334, ¹⁷ snarist *read* snarizt.
 336, ¹¹ með, *read* með
 340, ²⁶ ek *read* ok.
 380, footnote 7, 377-379 *read* 877-879.
 384, ²² ér *read* er.
 394, ¹⁸ Forðist *read* Fordizt.
 396, ⁴ ástuð *read* ástúð.
 398, ²⁰ óttist *read* óttizt.
 402, ⁶ vansæmi *read* vansami.
 footnote ¹³, Icelanders *read* Icelandic's.
 afflixit *read* afflixit.
 404, ⁴ þer *read* þér.
⁸ skildast *read* skyldast.
¹⁸ en *read* enn.
 406, ²³ eptir *read* eftir.
 410, ³ LXXII. *read* LXII.
 414, ²⁴ tapast *read* tapazt.
 418, ²⁴ ¹⁹ *read* ¹².
 424, ¹⁴ streingir *read* strengir.
 426, ³ lesist *read* lesizt.
 430, ²⁵ leyfði *read* leifði.
 432, ²¹ stað *read* stað, er.
 436, margin, St. Louis *read* King Louis.
 442, ⁷ fekkst *read* fékkst.
 444, ²³ Heinrekr *read* Heinreks.
 466, ⁴ huersu *read* hversu.
²⁰ þer *read* þér.

- Vol. I., 466, ²², annsuör *read* annsvör.
 492, ¹⁶, her *read* hér.
 ¹⁷, engi *read* eingi.
 494, ¹⁰, öngvann *read* öngvan.
 500, ¹⁰, helst *read* helst.
 ²¹, rettindavald *read* réttindavald.
 504, ¹⁶, enginn *read* einginn.
 ²⁴, flekkast *read* flekkast.
 548, ²⁴, maundráp *read* manndráp.
 554, ⁹, fögur *read* fögr.
- Vol. II., 2, ¹², postolegs *read* postoligs.
 18, ², brixluð *read* brigzluð.
 ¹², Vpp *read* Upp.
 44, ¹⁶, síðan *read* síðan.
 52, ³, flytiz *read* flytist.
 64, margin, responsoy *read* respond.
 68, ²³, þikkiz *read* þikkist.
 80, ¹⁸, Hæc *read* Hæc est.
 88, ¹⁴, hár *read* hárr.
 92, ²³, priórin *read* priórrinn.
 93, CXI. *read* XCI.
 100, ³, Fram *read* Framm.
 134, footnote ²⁰, hörmuligan *read* hörmulegan.
 156, ⁴, sëm *read* sem.
 162, ⁴, gammall *read* gamall.
 172, ¹⁰, greptaðr *read* greftaðr.
 184, marginal note, canonise *read* canonize.
 204, ⁴, vnder *read* under.
 206, ⁶, folksins *read* fólksins.
 208, ²⁰, byrinn *read* byrrinn.
 220, ²⁸, unnder *read* under.
 224, ¹⁷, seigist *read* segist.
 226, ¹⁷, vitkast *read* vitkast.
 234, ²⁹, gudómlig *read* guðdómlig.
 236, ¹⁵, Því *read* því.
 252, ¹², redi *read* reði.
 ³⁵, þafinn *read* pafinn.
 253, ⁴, glesi- *read* gləsi-.
 ⁸, farselldar *read* farselldar.
 255, ²⁹, lausa *read* lausu.
 259, ¹⁶, hafvm *read* havfum.
 260, ⁹, allu *read* avllu.
 264, ⁹, dafan ok mallasan *read* davfan ok mallavsan.
 265, ²⁴, ardvelligarr *read* avdvelligarr.
 266, ¹⁴, Lvndva *read* Lvndvna.
 267, ⁵, þa *read* þav.
 ¹³, 354 *read* 384.
 ¹⁴, trath *read* travtt.

- Vol. II., 268, ₂, *va read sva.*
269, ₃₂, *daðlig[vm] read davðlig[vm].*
270, ₇, *1 read 2.*
279, ₂, *dryð read dyrð.*
291, ₂₇, *eptir dæmi read eptir-dæmi.*
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THÓMAS SAGA ERKIBYSKUPS.

K 541. Wt. B 1275.

A

THÓMAS SAGA ERKIBYSKUPS.

FORMÁLI.

1171.
Reflexions
on the
murder.

BLEZADR sè sá Guð himneskr, er sèr¹ valde þvílík-
an² þjón, sem nú er hær³ greftraðr; því at kosningr
heilagrar speki skein yfir honum þegar í æskublómi⁴ 5
ok fyrr enn hann væri⁵ fæddr.⁶ Hær⁷ er leiddr log
brandrinn, sá er móðir hans Mailld leit⁸ með háfum
eldi standa upp í loftið, því at nú hefir ástarhite
lifanda Guðs hafið hann upp af jarðríki. Alt sitt líf
leiddi hann stórum heilaglega, hreinn ok grandvarr á 10
sinn líkam. Erkibyskup var hann að tign ok vígslu,
prímas allrar Englands kristne, ok þar með postolegs
sætis⁹ legatus. Var þat vel verðugt, því at alla tíma
finst¹⁰ hann verit hafa hinn réttvísasti¹¹ dómare, er
hvorki hallaði réttum¹² dóme fyrir fëmútur¹³ nè 15
manna¹⁴ mun, svá sterkur¹⁵ ok stöðugr með kirkjunne,
að hann veik af rætti¹⁶ reglu hvorki fyrir blítt nè
strítt,¹⁷ svá réttvíslega¹⁸ harðr við ómildan¹⁹ lýð, at
hann má þeira hegnaðarhamarr²⁰ vel kallast. Enn
fátækra manna ok harmþrunginna var hann hinn 20
háleitasti huggari. Ekki finst hans lífe bjartara, því

¹ *sier*, T.

² *þuulikann*, T.

³ *hier*, T.

⁴ *eskublómi*, T.

⁵ *uæri*, T.

⁶ *fæddr*, T.

⁷ *Heir*, T.

⁸ So altered by the editor; *liet*,
T.

⁹ *sætis*, T.

¹⁰ *finz*, T.

¹¹ *riettuisazti*, T.

¹² *riettum*, T.

¹³ *fiemutur*, T.

¹⁴ *manna* added by Prof. Unger.

¹⁵ *So*, T.

¹⁶ *riettri*, T.

¹⁷ *stridt*, T.

¹⁸ *riettvislega*, T.

¹⁹ *omilldann*, T.

²⁰ *hegnadarhamar*, T.

THE STORY OF ARCHBISHOP THOMAS.

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BLESSED be that heavenly God, who chose for his servant such an one as him who now lieth here buried; for election by Holy Wisdom shone over him in the bloom of his youth, yea and before he was born. Here is now entombed that burning brand which appeared to his mother with high flames issuing aloft therefrom, for now the heat of the living God's love hath lifted him up from the realms of earth. All his life he led in a right holy fashion, being pure and heedful of his body. He was archbishop by dignity and ordination, the primate of the whole church of England, and thereby the legate of the apostolic see. And right worthy it was, for he is found to have been at all times the most rightwise of judges, and one who never allowed a right judgment to be swayed by bribes or respect of persons; and in so firm and steadfast a manner he stood by the church, that no means, soft or severe, ever brought him to depart from a right rule; so rightwisely stern towards wicked people, that he may well be called their hammer of revenge. But to the poor and afflicted he was the most exalted comforter. Than his life nothing may



1171. at hann fyrirleit<sup>1</sup> alla heimsins fegrð, fóstrland ok fjárlute, frændr<sup>2</sup> ok vine, takandi fyrir Guðs ást bæði<sup>3</sup> á sig ok sína frændr<sup>2</sup> fátæktar<sup>4</sup> útlegrð með svá myklum<sup>5</sup> ok margháttuðum meingerðum. Sex ár þoldi hann útlegrð með svá myklum hugarkrafti, at hann líktist<sup>6</sup> 5 sjálfum Guðs postolum í sinne staðfesti. Nú ef sökin<sup>7</sup> gerir mann góðan í Guðs augliti, sem einginn efar vitr maðr, þá finst<sup>8</sup> hans sök<sup>7</sup> eingi rættvísari,<sup>9</sup> því at hann stríddi í móte Guðs óvinum, er með öllu vildu fyrirkoma kirkjunnar rættendum.<sup>10</sup> Enn hvað 10 eða með hverjum hætti<sup>11</sup> hann lét<sup>12</sup> sitt blezaða líf, er öllum kunnigt, at hann var drepinn fyrir Guðs móður<sup>13</sup> altare í höfuðkirkju<sup>14</sup> Englands af sjálfs<sup>15</sup> síns andligum sonum. Ok þau lof er rættliga<sup>16</sup> renna at hans líflæti<sup>17</sup> eru frábær<sup>18</sup> í frumtignum, þá er limr- 15 inn líkist<sup>19</sup> höfðino í mörgum<sup>20</sup> greinum. Hver heilagra manna samvinnandist<sup>21</sup> framar sjálfri Guðs pínu enn þessi Thómas? Lít á þat, er fylgir, ok munt þú sanna svo verit hafa. Hvortveggi forðaði sér<sup>22</sup> um stund fyrir óvina valdi, þar til<sup>23</sup> inn gekk<sup>24</sup> fyrir- 20 ætluð<sup>25</sup> tíð af sjálfum Guðe. Ok báðir fyrir sögðu<sup>26</sup> sína písl, fyr enn framm kæmi;<sup>27</sup> báðir mót runnu sínum banamönnum með líku orðtaki, ok báðir þágu frið sínu fólki. Hyartveggi bar svá hógværliga<sup>28</sup>

<sup>1</sup> For *fyrirlæt* (=fyrirlèt), from *fyrirláta*, to forgo?

<sup>2</sup> *frændr*, T.

<sup>3</sup> *bæði*, T.

<sup>4</sup> *fátæktar*, T.

<sup>5</sup> So T.

<sup>6</sup> *líktiz*, T.

<sup>7</sup> *saukin*, T.

<sup>8</sup> *finz*, T.

<sup>9</sup> *riettvísari*, T.

<sup>10</sup> *riettendum*, T.

<sup>11</sup> *hætti*, T.

<sup>12</sup> *liet*, T.

<sup>13</sup> *modr*, T.

<sup>14</sup> *haufudkirkju*, T.

<sup>15</sup> So U.; *sialf*, T.

<sup>16</sup> *riettliga* T.

<sup>17</sup> *líflæti*, T.; *líflati*, U.

<sup>18</sup> *frabær*, T.

<sup>19</sup> *líkiz*, T.

<sup>20</sup> *maurgum*, T.

<sup>21</sup> Prof. Unger reads: *er samvinnandizt*, which gives hardly satisfactory grammar or sense. I am inclined to think that *samtvinnaðist* may represent the original reading: what saint's martyrdom was more entwined with=more closely resembling, &c.

<sup>22</sup> *sier*, T.

<sup>23</sup> Prof. Unger adds *er* after *til*.

<sup>24</sup> *gieck*, T.

<sup>25</sup> *fyrirætlud*, T.

<sup>26</sup> *saugdu*, T.

<sup>27</sup> *kæmi*, T.

<sup>28</sup> *hoguærliga*, T.



be found brighter, for he scorned all this world's glitter, even his native land and wealth, kinsmen and friends ; taking, from love of God, upon himself and his kinsfolk the poverty of exile, together with great and manifold hardships. For six years he endured banishment in such firmness of mind, that he resembled the very apostles of God in his steadfastness. Now, if the very cause maketh a man good in the sight of God, the which no wise man misdoubteth, then no cause may be found more just than his was, for he struggled against the enemies of God, whose aim was to bring utterly to nought the rights of the church. But by what cause, and in what manner he lost his blessed life, is known unto all men, inasmuch as he was slain before the altar of God's mother in the cathedral church of all England by his own spiritual sons. And the praises which rightfully appertain to his death are the most rarely met with among the merits of martyrs, and only when the limb resembleth the head in many ways. Who among saints hath gone through a passion more closely resembling the very passion of God than this Thomas ? Consider what now followeth hereafter, and thou wilt find, how truly it hath been so. Both saved themselves for a while from the power of the enemy, until the season came by which had been ordained before by God himself. Both foretold their passion before it came to pass ; both went forward to meet their banesmen with a similar address, and both prayed for peace for those about them. Both bore in so lowly a



1171. sjálfan píslarpálminn, at lambinu líktust báðir, því at þessi ágætismaðr,<sup>1</sup> erkibyskupinn, bar eigi hönd<sup>2</sup> eðr klæði<sup>3</sup> sér til hlífðar, eigi heyrði andvarp eðr styn af hans brjóste, heldr sofnaði hann svá sætliga,<sup>4</sup> sem hans dauði dýrkast eilíflega.<sup>5</sup> Báðir leifðu þeir fê- 5 muni sínum kveljörum ok hvartveggi leiddist í nýrre<sup>6</sup> steinþró af sínum hugðarmönnum. Svá fylgir þjónn herra sínum, signaðr Thómas Lausnara várum, er um langan tíma offraði sig lifandi fórn Guði sjálfum með margháttoðum gæzkuverkum,<sup>7</sup> lerkandi 10 sinn líkam frá lýtum ok löstum með hár<sup>8</sup> . . . . .

## KAP. LXXXII.

Consternation caused at the news of the archbishop's death.

. . . . má réttliga, at einskis<sup>9</sup> manns<sup>10</sup> orðfæri<sup>11</sup> skýrir þat með fullu, hver uggr ok ótti, hörmung ok 15 hræzla<sup>12</sup> kom yfir alt fólk<sup>13</sup> í Englandi bæði<sup>14</sup> lærða<sup>15</sup> ok leika ok almúg fyrir dráp ok dauða Thóme erki- byskups, því líkt sem fólkit væri<sup>16</sup> lagt at jörðu ok eingi lyfti upp sínu höfði, meðan nýjast var um sagða hörmung.<sup>17</sup> Sem marka má af orðum eins 20 byskups, þann tíma sem einn af klerkum kom fyrir hann biðjandi fulltings á sínu máli, segir sig<sup>18</sup> mis- haldinn við einn konungsmann bæði<sup>19</sup> með rán ok “ annarri vanvirðu. Byskupinn svarar : “ Hvat megum “ vèr þèr gjöra? Hirðir várr ok höfuð, hinn hæsti<sup>20</sup> 25

<sup>1</sup> *agiætismadr*, T.

<sup>2</sup> *haund*, T.

<sup>3</sup> *klæði*, T.

<sup>4</sup> *sætliga*, T.

<sup>5</sup> *eilíflega*, T.

<sup>6</sup> *nyre*, T.

<sup>7</sup> *gæzkuverkum*, T.

<sup>8</sup> Here is a lacune of two leaves in T. The comparison made here between the passion of Christ and that of the martyr is derived, in a strongly condensed form, from Herbert of Bosham's *Liber Melorum*,

i. notulæ 8-26, Migne, exc. 1295-1297.

<sup>9</sup> *einkis*, T.

<sup>10</sup> *manz*, T.

<sup>11</sup> *ordfæri*, T.

<sup>12</sup> *hræzla*, T.

<sup>13</sup> *folk* added in U.

<sup>14</sup> *bæði*, T.

<sup>15</sup> *lærða*, T.

<sup>16</sup> *veri*, T.

<sup>17</sup> *haurmung*, T.

<sup>18</sup> *sigh*, T.

<sup>19</sup> *bæði*, T.

<sup>20</sup> *hæsti*, T.



fashion the very palm of passion, that they resembled a lamb; for this glorious man, the archbishop, bore forth neither hand nor raiment in defence of himself; not a sigh nor a groan was heard to escape his breast, nay rather fell he so sweetly asleep as the perennial worship of his death sheweth. Both left things of value to their tormentors, and both were entombed in a new stone sepulchre by their loving friends. In this wise the servant followeth his master, the blessed Thomas our Saviour, he who for a long time offered himself a living sacrifice unto God with manifold works of mercy, weaning his body from sin and vice with hair. . . .

## CHAP. LXXXII.

. . . may rightfully, that no man's manner of speech can fully explain, what terror and awe, what sorrow and fright fell upon all folk in England, learned and layfolk alike, as well as upon the commonalty, from the slaughter and death of archbishop Thomas; indeed it appeared as if the people were smitten down to earth, and no one durst lift up his head while the said affliction was at its freshest. This may be inferred from the words of a certain bishop, when once upon a time one of the clergy appeared before him praying him for aid in a certain case, which he said was one of unfair dealings by one of the king's men, who had both robbed him and brought other shame upon him. The bishop answered: "What may we afford to do for you? Our  
" shepherd and head, the highest bishop in the whole land,



1171. “ byskup í öllu<sup>1</sup> landinu er drepinn ok deyddr<sup>2</sup> í sínum  
 “ erkistóli ok móðurkviði alls Englands, er drottning  
 “ má rættliga kallast annarra<sup>3</sup> kirkna. Af hverjum  
 “ skulum vèr nú fullting fá, hvar er traust vart, stoð  
 “ eðr styrkr? Byskuparnir eru drepnir í kirkjunum,<sup>5</sup>  
 “ heilagir staðir eru svívirðir ok saurgaðir, góðir menn  
 “ fóttroðnir, enn glæpamenn<sup>4</sup> tignaðir.” Þvíligt var at  
 heyra, ok þó meir í hvísli enn hámæli,<sup>5</sup> því at sumir  
 konungsmenn váro svá grjótligir í sínu brjósti, at  
 þeira ofsi ok yfirgirnd gekk upp til afarkosta við<sup>10</sup>  
 lærdóminn<sup>6</sup> fyrir slík ódæmi,<sup>7</sup> sem sýndist í þeim stað,  
 sem konungsmaðr<sup>8</sup> átti málum at skifta við einn  
 klerk. Ok sem þá greindi mjög<sup>9</sup> á, talaði hann svá:  
 “Veizt þú eigi,” sagði hann, “at oss, konungsmönnum<sup>10</sup>  
 “ er nú kent at raka krúnur klerkanna?” Má af slíku<sup>15</sup>  
 marka, hversu hátt illmennit geisaði því er sam-  
 kvæmt<sup>11</sup> sitr milli höfuðs<sup>12</sup> ok herðar, þat er at skilja  
 Heinrekr konungr gamli ok hans hirð. Því at þar birt-  
 ist meir hægómlig<sup>13</sup> dýrð ok hræsni<sup>14</sup> fyrir mönnum<sup>15</sup>  
 enn kristiligr harmr þeirrar<sup>16</sup> grátligrar óhæfu,<sup>17</sup> sem<sup>20</sup>  
 ljóst má verða í því sem fylgir. Því at þær<sup>18</sup> bækr,<sup>19</sup> er  
 framast fylgja Heinreki gamla, setja þat í fyrstu eftir  
 andlát erkibyskups, at ránfengi þat er honum fluttist  
 af Kantúaría lèti<sup>20</sup> hann flest aftr færa.<sup>21</sup> Enn þat  
 segir<sup>22</sup> eingi<sup>23</sup> bók, at hann fenytti<sup>24</sup> sèr<sup>25</sup> eigi nokkuð<sup>25</sup>  
 af. Hèr<sup>26</sup> með fer þat, at svá sem hann hefir frètt

The king  
restores the  
archbishop's  
property.

<sup>1</sup> *aullu*, T.  
<sup>2</sup> *daudr*, T.  
<sup>3</sup> *annara*, T.  
<sup>4</sup> *glæpamenn*, T.  
<sup>5</sup> *hameli*, T.  
<sup>6</sup> *lærdominn*, T.  
<sup>7</sup> *odæmi*, T.  
<sup>8</sup> So altered by Prof. Unger;  
*konungr*, T.  
<sup>9</sup> *miogh*, T.  
<sup>10</sup> *konungsmaunnum*, T.  
<sup>11</sup> *samkuemt*, T.  
<sup>12</sup> *haufuds*, T.  
<sup>13</sup> *hiegomligh*, T.

<sup>14</sup> *hræsni*, T.  
<sup>15</sup> *maunnum*, T.  
<sup>16</sup> So T.  
<sup>17</sup> *ohæfu*, T.  
<sup>18</sup> *þær*, T.  
<sup>19</sup> *bækr*, T.  
<sup>20</sup> *lèti*, T.  
<sup>21</sup> *færa*, T.  
<sup>22</sup> *seigir*, T.  
<sup>23</sup> *engi*, T.  
<sup>24</sup> *fienytti*, T.  
<sup>25</sup> *sier*, T.  
<sup>26</sup> *Hier*, T.



“ is smitten and killed in his arch-see, in the mother-  
“ womb of all England, that may rightly be called the  
“ queen of other churches. From whom may we now  
“ get aid? where is our trust, stay, or strength? The  
“ bishops are slain in the churches, holy places are filled  
“ with abomination and uncleanness, the good are trod  
“ under foot, but the wicked are honoured.”

Things of this kind were now to be heard, uttered though they were in whispers rather than in loud words, for some of the king's men were of such stony hearts, that their fierce insolence, by reason of their hearts' unexampled wickedness, grew even into overbearing deeds against the learned men, as came to pass in a certain place, where a king's man and a clerk had some dealings together. On their disagreement growing earnest, the former spoke in this way: “Dost thou not  
“ know that we, the king's men, are now taught how to  
“ shave the crowns of the clerks?” From this it may be seen, how wantonly wicked people, that is to say, king Henry the old and his court, gave reins to the thing which hath its seat between head and shoulder.<sup>1</sup> For they showed forth rather vainglory and hypocrisy before man, than any christian sorrow for this grievous abomination, as will be clear from what follows hereafter. For the books that favour king Henry the old the most record it among the first things done by him after the death of the archbishop, that of the wrongfully begotten goods which were brought to him from Canterbury he let most be brought back again. But no book averreth that he did not turn some of them to his own use. And herewith went also this, that on

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<sup>1</sup> This obscure passage from: gave | the *tongue*, i.e. the language held by  
reins, &c. seems to be an allusion to | King Henry and his party.



1171. fall erkibyskupsins fyrir vopnum sinna manna, lætr<sup>1</sup> hann líða nokkura daga, áðr hann gerir klerka sína með bræfum til Englands, at þeir fegri hans mál fyrir capitulo Kantuariensis.

Messengers  
sent to Can-  
terbury to  
exculpate  
the king.

Ok þeir frammkomnir<sup>2</sup> kalla bræðr<sup>3</sup> samt með<sup>5</sup> þvílíku orðfelli: “Vér<sup>4</sup> erum sendir til yðar,<sup>5</sup> bræðr,<sup>6</sup> af Heinreki konungi gamla þess erindis, at afsaka fyrir yðr hans meinleysi, at einginn grunr leggist til hans af þeirri óhamingju, sem hær með yðr hefir at borizt. Því at konungrinn fèll<sup>7</sup> í sára hrygð, svá sem<sup>10</sup> hann spurði þat ferliga verk, svá at þrjá daga hèlt<sup>8</sup> hann sik út af heilagri kirkju með því harðlífi, at hann þarnaðist alla fæðu<sup>9</sup> utan kendi lítið af kjarna- mjólk, hafði einvistir utan alla gleði, því at honum sýndist færð<sup>10</sup> á sitt ríki mikil ófrægð,<sup>11</sup> ok varla vildi<sup>15</sup> hann skilja sik með öllu hlutlausan af þessu verki, mest fyrir þann ótta, er margar meingerðir erkiby- skups hefði hrært<sup>12</sup> hann til nokkurrar<sup>13</sup> þeirar<sup>14</sup> bræði,<sup>15</sup> at vondir ógiftumenn hefði tekit í sitt framm- hleypi. Því at þungbær<sup>16</sup> var sú meingerð, er<sup>20</sup> hèðan,<sup>17</sup> fluttist frá yðr, at herra væri<sup>18</sup> bannsettr ok allir er við vígslu sonar hans váro. Var sú örin<sup>19</sup> þar fyrir hættlig,<sup>20</sup> at hon flaug at óvöru,<sup>21</sup> því at kon- ungrinn hugði allan óþokka niðrsettan á þeim fundi, er friðr formeraðist í Franz millum hans ok Thóman<sup>25</sup> erkibyskups. Nú þóttust þeir, er glæpinn<sup>22</sup> unno hefna konungsins meingerða á þeim manne, er honum átti bezt at ömbuna<sup>23</sup> fyrir margfaldan<sup>24</sup> sóma. Enn

<sup>1</sup> lætr, T.

<sup>2</sup> framkomnir, T.

<sup>3</sup> bræðr, T.

<sup>4</sup> Vier, T.

<sup>5</sup> yduar, T.

<sup>6</sup> bræðr, T.

<sup>7</sup> fiell, T.

<sup>8</sup> hiellt, T.

<sup>9</sup> fæðu, T.

<sup>10</sup> ferd, T.

<sup>11</sup> ofrægd, T.

<sup>12</sup> hrært, T.

<sup>13</sup> nokkurrar, T.

<sup>14</sup> So U.; þeira, T.

<sup>15</sup> bræði, T.

<sup>16</sup> þungbær, T.

<sup>17</sup> hiedan, T.

<sup>18</sup> ueri, T.

<sup>19</sup> aurinn, T.

<sup>20</sup> hettlig, T.

<sup>21</sup> ouauru, T.

<sup>22</sup> glæpinn, T.

<sup>23</sup> aumbuna, T.

<sup>24</sup> margfaldann, T.



hearing of the archbishop having fallen before the weapons of his own men, he allowed several days to pass by or ever he sent his clerks with letters to England to put a fair face upon his affairs before the chapter of Canterbury.

And having arrived, they summoned the brethren together, with words framed in the manner following:  
“ We are sent to you, brethren, from king Henry the  
“ old, with a commission to bear witness to his innocence  
“ before you, so that no suspicion may fall on him for  
“ the grievous mishap which hath come to pass here  
“ among you. For the king fell into sore tribulation as  
“ soon as he heard the news of that fell deed; so much  
“ so, that for three days he kept away from holy church,  
“ doing penance even to the extent of abstaining from  
“ all food, taking only little almond-milk, and abiding  
“ in solitude, reft of all joy; for it seemed to him, that  
“ a great dishonour had been brought upon his realm;  
“ withal he would scarcely deem himself without share  
“ in this work, chiefly from fear, lest the many hurt-  
“ ful deeds of the archbishop might have moved him  
“ to some such vent of anger as might have spurred  
“ wicked men on to reckless actions. For sore, indeed,  
“ was the provocation which was bruited abroad from  
“ you here, to the effect that the lord king was excom-  
“ municated together with all those who had been  
“ present at the coronation of his son. That arrow was  
“ even therefore a dangerous one, because it came flying  
“ unawares, while the king thought that all ill-will had  
“ been allayed at that meeting whereat peace was  
“ settled in France between him and archbishop Thomas.  
“ Now, those who wrought the wicked deed deemed  
“ they wreaked thereby the injury done to the king on  
“ the man who had most to requite to him for mani-  
“ fold honours received. But so far removed from any



1171. “ svá var konungrinn fjarri þeira fyrirætlan,<sup>1</sup> at þann  
 “ tíma, er glæprinn<sup>2</sup> gerðist, hugði hann þá vera á sínum  
 “ garði. Bölfað<sup>3</sup> verk er vorðit ok svá óheyrligt, at  
 “ æfinlega<sup>4</sup> mun í minnum haft ok aldri um aldr gleym-  
 “ ast. Enn því ljótara sem þat prófast, hæfir<sup>5</sup> því 5  
 “ síðr undirmönnum<sup>6</sup> konungsins at ætla<sup>7</sup> honum  
 “ nokkura samvitand, eðr vilja þar af. Enn ef nokkur  
 “ flekkur í þessu mále hefir honum færzt<sup>8</sup> fyrir eins-  
 “ hverja bræði,<sup>9</sup> hæfir,<sup>10</sup> at hann af máist með yðvarri  
 “ bæn<sup>11</sup> ok góðfýse. Sýnir hann konungrinn sína mýkt, 10  
 “ at eigi ofsækir<sup>12</sup> hann frammlidinn,<sup>13</sup> heldr gjarna  
 “ fyrirlætr<sup>14</sup> sálunni þat, er hann misgerði. því býðr  
 “ hann, at þær<sup>15</sup> greftið Thómam svo sæmiliga<sup>16</sup> hjá  
 “ sínum forfeðrum, erkibyskupunum hær<sup>17</sup> í Kancia, sem  
 “ eingin sturlan um aldr hefði hrært<sup>18</sup> hans lífdaga.”<sup>19</sup> 15  
 Nú þótt Heinrekr konungr gerði sèr þvílíka skrök-  
 semd,<sup>20</sup> linaðist eigi harmr þeira við slíkt, er fyrir  
 váru, heldr veljast til nokkurir af ástvinum erki-  
 byskups, at fara or landi ok framm<sup>21</sup> til Róms, at þeir  
 flyti herra páfanum með fullum sannendum svá mikil 20  
 hörmungarefni.<sup>22</sup> þessir sækja<sup>23</sup> upp í Franz ok finna

Messengers  
sent from  
Canterbury  
with the  
news to  
Rome.

<sup>1</sup> fyrirætlan, T.

<sup>2</sup> glæprinn, T.

<sup>3</sup> Baulfad, T.

<sup>4</sup> æfinliga, T.

<sup>5</sup> hæfir, T.

<sup>6</sup> undirmaunnum, T.

<sup>7</sup> ætla, T.

<sup>8</sup> færzt, T.

<sup>9</sup> bræði, T.

<sup>10</sup> hæfir, T.

<sup>11</sup> bæn, T.

<sup>12</sup> ofsækir, T.

<sup>13</sup> frammlidinn, T.

<sup>14</sup> fyrirlætr, T.

<sup>15</sup> þær, T.

<sup>16</sup> sæmiliga, T.

<sup>17</sup> hær, T.

<sup>18</sup> hrært, T.

<sup>19</sup> The message delivered to the chapter of Canterbury agrees sub-

stantially with the Latin text of the same in the *Gesta post Martyrium*. But one of a number of discrepancies between them must be noted here, namely this, that here Henry is represented as being unaware of the departure of the murderers at the very time when the murder took place, for that is what the Icelandic text must be supposed to imply, while in the *Gesta* he is represented to have taken measures for guarding the coasts of Normandy, in order to prevent the murderers effecting their purpose.

<sup>20</sup> skrauksemd, T.

<sup>21</sup> fram, T.

<sup>22</sup> haurmungarefni, T.

<sup>23</sup> sækja, T.



“ knowledge of their intention was the king that, at the  
“ time when the crime was committed, he believed they  
“ were indeed at his court. An accursed deed has been  
“ done, and one so unheard of, that for ever it will be  
“ remembered, nor in any age be forgotten. But the more  
“ wicked it proves, the less it beseemeth the king’s  
“ subjects to hold him guilty of any complicity therein  
“ or connivance thereat. But should he, by reason of  
“ some angry behaviour, not be utterly spotless in this  
“ matter, it behoveth that such a spot be wiped off by  
“ your prayers and goodwill. For the king showeth his  
“ heart softened inasmuch as he persecuteth not the  
“ departed one, but pardoneth readily his soul all that  
“ he did amiss. He therefore ordereth you to bury  
“ Thomas among his departed forefathers of Canterbury,  
“ as honourably as if no trouble had ever befallen to  
“ disturb his life-days.” Now, although king Henry put  
on this feigned guise, the grief of those who were there  
gathered together was allayed none the more; and, this  
notwithstanding, some of the well beloved friends of the  
archbishop joined together, betaking themselves abroad  
and proceeding to Rome in order to bring to the lord  
pope true news of the great cause of their grief. These



1171. Lodvis konung. Prófast þeim, sem var von, at ólíkr var hann Heinreki konungi, því at yfir lífláte Thóme erkibyskups hefir Frakka konungr tárligan harm ok trega. Ok hann skrifar með þeim til herra páfars þat bréf, er svo byrjar :

5

## KAP. LXXXIII.

BRÉF FRAKKA KONUNGS.<sup>1</sup>

King Louis  
writes to  
the Pope.

Hinum helgasta feðr ok æzta<sup>2</sup> byskupi Alexandro páfa sendir kveðju Lofvis konungr af Franz. Sá son er saurgar mæðr<sup>3</sup> sína svívirðir mjök manneskjuna, ok 10 brýtr lögmálit<sup>4</sup> hæðilega,<sup>5</sup> úminnigr<sup>6</sup> velgernings várs Lausnara. Aumr er sá maðr, er sèr lætr<sup>7</sup> öngrar<sup>8</sup> hrygðar fá, hverja skamm eðr skaða sem fær<sup>9</sup> heilög kristni í frammhleypi<sup>10</sup> Guðs óvina. Nú, ef öllum kristnum mönnum<sup>11</sup> er rættliga grátandi harmr kristn- 15 innar, kallar sú skylda myklu hærra<sup>12</sup> til yðar<sup>13</sup> enn nokkurs annars. Nú er nýjung<sup>14</sup> grimmeiks<sup>15</sup> ok ofse údæma<sup>16</sup> inn leidd, því at nú hefir aumlig<sup>17</sup> upp risit ok dauðlig<sup>18</sup> illska<sup>19</sup> móti ástvinum Guðs, ok sverði lagt í sjáldr Krists, slökkvandi ljós ok lampa 20 Englands kristni, svo mjög<sup>20</sup> ljótliga sem grimmliga.<sup>21</sup> Hvert kallar þetta et meinlausa blóð til hegningar, utan upp á yðr? því vaknið við, heilagr faðir, ok upp-

<sup>1</sup> This letter, beginning, "Ab humanæ pietatis lege recedit filius, " qui matrem deturbat," is inserted among *Variorum Epistolæ ad Alexandrum III.* in Migne's *Patrologia*, cc., col. 1378. But as we have it there, it could not have formed the original to our text, which contains pointed sentences not occurring in the Latin recension as we now have it.

<sup>2</sup> æzta, T.

<sup>3</sup> mædr, T.

<sup>4</sup> laugmalit, T.

<sup>5</sup> hæðiliga, T.

<sup>6</sup> uminnigr, T.

<sup>7</sup> lætr, T.

<sup>8</sup> öngrar, T.

<sup>9</sup> fær, T.

<sup>10</sup> frammhleypi, T.

<sup>11</sup> maunnum, T.

<sup>12</sup> hærra, T.

<sup>13</sup> yduar, T.

<sup>14</sup> nýjung, T.

<sup>15</sup> grimleiks, T.

<sup>16</sup> údæma, T.

<sup>17</sup> aumliga, T.

<sup>18</sup> dauðligh, T.

<sup>19</sup> illzska, T.

<sup>20</sup> miogh, T.

<sup>21</sup> grimliga, T.



men wended their way into France to have a meeting with king Louis ; and, as might be looked for, he proveth himself to them right unlike unto king Henry, for the king of the French falleth into tearful grief and sorrow at the death of archbishop Thomas, and writeth with them a letter to the lord pope which beginneth thus :

## CHAP. LXXXIII.

## THE LETTER OF THE KING OF THE FRENCH.

To the holiest father and highest bishop, Alexander, Louis the king of the French, sendeth greeting. He who defileth his mother shameth sorely humanity, and breaketh the law mockingly, forgetful of the benefits of our Saviour. And wretched, in sooth, is the man who is not moved to sorrow at any shame or hurt which the insolence of God's enemies bringeth upon the holy church. Now if all men have a rightful cause to grieve for the affliction of the church, the duty so to do calleth louder to you than to anyone else. Now a novel cruelty and insolence unexampled has been brought about, for now a wretched and deadly wickedness hath been raised up against God's own beloved, the sword having been thrust into the very pupil of Christ's own eye, slaking the light and lamp of England's church in a fell no less than a cruel manner. Unto whom crieth this innocent blood for revenge, but to you? Awake, therefore, holy father, and arise in just chastisement. Draw from the



1171. rísit til rættrar<sup>1</sup> refsingar. Dragit or sliðrum sverðit hins heilaga Petri, ok höggvit<sup>2</sup> framm<sup>3</sup> til hefndar eftir svá heilagan<sup>4</sup> mann, því at hans dreyri ok dauði hljóðar hátt um alla kristni. Nú þeir menn er bréf bera,<sup>5</sup> ok síns forstjóra dýrligs<sup>6</sup> hafa svo hörmoliga<sup>5</sup> misst,<sup>7</sup> mega yðr inniliga greina allan<sup>8</sup> hátt ok efni þessara stórtíðenda, ok trúið þeim orðum svá sem vorum. Valet.

Margir höfðingjar í Franz skrifuðu til herra páfans, þótt þar af se<sup>9</sup> fáir nefndir. Enn þat er ljóst af<sup>10</sup> letrum, at næst<sup>10</sup> Frakka konungi skrifar Vilhjálmr erkibyskup af Sainz ok Theobaldus af Blesis, er fyr var nefndr. Erkibyskups bréf hefir þat form, sem hér<sup>11</sup> má heyra:<sup>12</sup>

The arch-  
bishop of  
Sens writes  
to the Pope.

Alexandró, Guðs vin, hinum æzta<sup>13</sup> byskupi sendir<sup>15</sup> kveðju Vilhjálmr, lágr þjónn Sennonis kristni, með góðfúsri hlýðni. Yðvarri postoligri tign er handfengið vald á himni ok jörðu,<sup>14</sup> ok yðr í hendi leikr tvíeggjat sverð til heilagrar hegningar, yfirsettr allar þjóðir ok ríki, svá at þer megið konunga í fjötri læsa,<sup>15</sup> <sup>20</sup> ok ríkismenn í rekendur keyra.<sup>16</sup> því er yðr álítanda, hversu vingarðrinn Guðs er nú geymdr, nær<sup>17</sup> því sem Davíð sagði, því at göltr<sup>18</sup> af skógi ok önnur<sup>19</sup> villisvín hafa hann bitið,<sup>20</sup> ok etið Kantarabyrgis kristni, ok enn heldr almennilig<sup>21</sup> móðir sitr ok drýpr með hörm- <sup>25</sup> ung<sup>22</sup> ok gráti, fellir tár blóði blandat í yðru augliti,

<sup>1</sup> riettrar, T.

<sup>2</sup> huoguit, T.

<sup>3</sup> fram, T.

<sup>4</sup> heilagann, T.

<sup>5</sup> bera added in U.

<sup>6</sup> dýrleigs, T.

<sup>7</sup> mist, T.

<sup>8</sup> allann, T.

<sup>9</sup> sie, T.

<sup>10</sup> næst, T.

<sup>11</sup> hier, T.

<sup>12</sup> This letter, beginning, "Vestro apostolatui, Pater sancte, data est omnis potestas in cælo et in

"terra," Migne, ib., col. 1430, is here given in a very condensed form.

<sup>13</sup> æzta, T.

<sup>14</sup> Cfr. Matth. xxviii. 18.

<sup>15</sup> læsa, T.

<sup>16</sup> Cfr. Ps. cxlix. 6-8.

<sup>17</sup> nær, T.

<sup>18</sup> gaultr, T.

<sup>19</sup> aunnur, T.

<sup>20</sup> Cfr. Ps. lxxx. 8, 13.

<sup>21</sup> almenniligh, T.

<sup>22</sup> haurmang, T.



sheath the sword of the holy Peter, and march forward dealing blows of revenge for such a holy man; for his blood and death cry aloud throughout all christendom. Now the men who carry this letter, and have had to forego their ruler in such a sorrowful manner, may set forth to you in all fulness the whole manner and matter of these great tidings, and we pray that you believe in their words as in our own. Valete.

Many lords in France wrote to the lord pope, although few of them are named by name. But books on the subject make it clear, that next to the king of the French writeth William, archbishop of Sens, as well as Theobald of Blois, who has been mentioned before. The archbishop's letter was framed in the form that here may be heard:—

To Alexander, God's beloved, the chief among bishops, William, humble servant of the church of Sens, in devoted obedience, sendeth greeting. Into the hands of your apostolic highness is delivered power in heaven and on earth, and in your hand playeth a two-edged sword for holy chastisement, you being set over all nations and kingdoms, for the purpose of clasping kings in fetters, and putting in chains the mighty ones. It behoveth you, therefore, to consider, how the guarding of God's vineyard now accordeth with the words of David, inasmuch as the boar from the wood and other wild swine have eaten it up, and devoured the church of Canterbury; aye, and still more, the catholic church sitteth drooping in affliction and weeping, shedding tears blended with blood before your face; and is set up like



1171. og<sup>1</sup> er svá sett sem teinn í bakka ok höfð at skotspæni,<sup>2</sup> brixluð af sínum kunningjum,<sup>3</sup> er skaka sín höfuð at henne<sup>4</sup> ok segja: Hvar er nú Guð þeira?<sup>5</sup> Enn hún stynr mót háði þeira ok drepr niðr höfði, kallandi til yðar.<sup>6</sup> Heyrið hennar rödd,<sup>7</sup> heilagr faðir,<sup>8</sup> ok hefnið blóðs sonar yðvars ok Guðs píslarvotts,<sup>9</sup> erkibyskups af Kancia, er nú liggr drepinn sem krossfestr sakir verndar heilagrar kirkju. Ógurligr hlutr ok ódæmilig<sup>9</sup> ilska með guðrækiligum<sup>10</sup> glæp<sup>11</sup> er vorðin á vorum dögum, svá at öllum gnestr í eyrum,<sup>12</sup> 10 úheyrt<sup>13</sup> með heiðingjum, ok eigi finst<sup>14</sup> getið slíkra údæma<sup>15</sup> með sjálfum Gyðingum. Vpp er nú risinn annarr<sup>16</sup> Heródis, er illgerðamenn sendi af sinni síðu, er eigi skömmuðust<sup>17</sup> at herja ok sverðum særa<sup>18</sup> krismaða kórónu erkibyskupsins í musteri Drottins. Nú 15 at vitnisburð ritninganna ok eigi síðr góðra manna, gerðist þessi maðr sannr píslarvottur<sup>19</sup> bæði<sup>20</sup> fyrir sök<sup>21</sup> ok sárleik, fyrir lífit lofsamligt ok sjálft líflátið. Nú risit upp, heilagr faðir, með stríðu kristiligs rættar,<sup>22</sup> ok fremit hegning guðligra laga eftir þann, er lögunum<sup>23</sup> 20 fylgdi ok fyrir þeira sóma er<sup>24</sup> gaf sik í dauða. Setið lækning<sup>25</sup> liðnum hlutum ok gefit forsjó úkomnum. Hverr<sup>26</sup> staðr er nú traustr? Hræðiligr<sup>27</sup> úfriðr blóðg-

<sup>1</sup> ogh, T.<sup>2</sup> skotspæni, T. Cfr. Lam. iii. 12.<sup>3</sup> Cfr. Ps. xxxi. 11.<sup>4</sup> Cfr. Lam. ii. 15.<sup>5</sup> Cfr. Ps. cxv. 2.<sup>6</sup> yduar, T.<sup>7</sup> raudð, T.<sup>8</sup> píslaruotz, T.<sup>9</sup> odæmilig, T.<sup>10</sup> guðrækiligum, T.<sup>11</sup> glæp, T.<sup>12</sup> gnestr i eyrum, Prof. Unger, correctly; cfr. "tinnient ambæ aures ejus," a quotation from 1 Sam. iii. 11; gnistr i aurum, T.<sup>13</sup> vheyrt, T.<sup>14</sup> finz, T.<sup>15</sup> udæma, T.<sup>16</sup> annar, T.<sup>17</sup> skaummuduz, T.<sup>18</sup> særa, T.<sup>19</sup> So T.<sup>20</sup> bæði, T.<sup>21</sup> sauk, T.<sup>22</sup> rættar, T.<sup>23</sup> laugunum, T.<sup>24</sup> Prof. Unger suppresses *er*; but it is retained here as correctly serving a rhetorical purpose.<sup>25</sup> lækning, T.<sup>26</sup> hver, T.<sup>27</sup> hræðiligr, T.



a pole at butts, and is had for a target, being a reproach to her acquaintances, who wag their heads at her, saying, "Where is now their God?" But she groaneth at their mockery, and droopeth her head while raising her cries unto you. Listen to her voice, holy father, and avenge the blood of your son and God's martyr, archbishop Thomas of Canterbury, who now lieth slain, as crucified, because of his defence of holy church. A horrible thing, and an unexampled wickedness, together with a godless crime hath befallen in our days, one that rendeth the ears of all men, an unheard-of thing among heathens, a heinousness not found mentioned even among Jews. A second Herod is now arisen, who has sent out on his behalf evil-doers that were not ashamed to go warring, and with swords to wound the anointed crown of the archbishop in the temple of the Lord. Now, by the testimony of Scripture no less than by the witness of good men, this man was a true martyr both as to his cause, and his penances, his laudable life, and his very death. Arise now, holy father, with the stern authority of christian right, and wreak the chastisement of divine law for him, who always walked in the law, and gave himself in death for the honour thereof. Supply healing for the things which have come to pass, and warning for things to come. Where is now a place of safety? A dire trouble



1171. ar kirkjurnar<sup>1</sup> ok dregr í dauða hina hæstu<sup>2</sup> stólpa kristninnar. Vakni guðligri rætt,<sup>3</sup> ok væpnist<sup>4</sup> lögin<sup>5</sup> til frammgöngu<sup>6</sup> at hefna blóðs ok bana þessa manns,<sup>7</sup> er af Englandi kallar svá hátt, at skelfr undir eigi at eins jörðin, heldr jafnvel himnarner. Gefit þau heil-<sup>5</sup> ræði<sup>8</sup> harmi várum, at yðvarri<sup>9</sup> tign sè<sup>10</sup> til frægðar,<sup>11</sup> enn heilagri kirkju til hjálpar ok uppreistar. Valet.

Count  
Theobald of  
Blois writes  
to the Pope.

Herra Theoballdus<sup>12</sup> skrifar svá fallit herra páfanum af sama efni:<sup>13</sup>

Alexandro með Guðs myskunn hinum hæsta<sup>14</sup> byskupi<sup>10</sup> sendir kveðju<sup>15</sup> Theoballdus jarl með drottinligri hlýðni. Yðvarri<sup>9</sup> tign, heilagr faðir, sýndist betr at semja ok frið gera millum Englands konungs ok Thómam erkibyskups. Ok á þeim fundi var ek eftir<sup>16</sup> yðru boði, ok ek sá Heinrek konung taka Thómam erkibyskup í<sup>15</sup> frið, ok játaði þat sama fyrir alla sína menn. Erkibyskup kærði<sup>17</sup> bæði<sup>18</sup> á konung ok byskupa um aflagliga vígslugerð við Heinrek unga, enn konungr gafst<sup>19</sup> í vald um þat alt bæði<sup>20</sup> fyrir sína hönd<sup>21</sup> ok byskupanna; gekk<sup>22</sup> með, at ofgert var, ok erkibyskup með yðru<sup>20</sup> ráði leggja þar<sup>23</sup> upp á þvílíka skyn, sem honum sýndist. Hér<sup>24</sup> var ek nær,<sup>25</sup> ok þat mætta<sup>26</sup> ek með eiði sanna. Lýsist hēðan<sup>27</sup> því framar, hversu afskapligt er, ef

<sup>1</sup> *kirkjunnar*, T.

<sup>2</sup> *hestu*, T.

<sup>3</sup> *riett*, T.

<sup>4</sup> *uepniz*, T.

<sup>5</sup> *laugin*, T.

<sup>6</sup> *framgaungu*, T.

<sup>7</sup> *manz*, T.

<sup>8</sup> *heilræði*, T.

<sup>9</sup> *yduari*, T.

<sup>10</sup> *sie*, T.

<sup>11</sup> *frægðar*, T.

<sup>12</sup> Theobald count of Blois.

<sup>13</sup> This letter is found among *Va-  
riorum epistolæ ad Alexandrum  
III.*, No. 89, beginning: "Vestræ  
" placuit majestati, ut inter domi-  
" num Cantuariensem archiepisco-  
" pum et regem Anglorum pax

" reformaretur, et integra firmare-  
" tur concordia." Migne, *Patro-  
logia*, cc., col. 1447-48.

<sup>14</sup> *hesta*, T.

<sup>15</sup> *quediu*, T.

<sup>16</sup> *eptir*, T.

<sup>17</sup> *kærði*, T.

<sup>18</sup> *bæði*, T.

<sup>19</sup> *gafz*, T.

<sup>20</sup> *bæði*, T.

<sup>21</sup> *haund*, T.

<sup>22</sup> *gieck*, T.

<sup>23</sup> So altered by the editor; *þat*,  
T.

<sup>24</sup> *Hier*, T.

<sup>25</sup> *nær*, T.

<sup>26</sup> *mætta*, T.

<sup>27</sup> *hiedan*, T.



covereth the churches with blood, and draggeth into death the main-stays of the church. Let God's right awaken; let the law put armour on, and proceed to revenge this man's blood and death which cry so loud from England, that not only trembleth again the earth, but also the very heavens. Give to our grief such wholesome counsel as may redound to your highness' glory, and to the help and restoration of holy church. Valete.

Lord Theobald writeth to the lord pope on the same matter in the manner following:

To Alexander, by the grace of God, the chief of all bishops, earl Theobald in humble obedience sendeth greeting: It seemed good to your highness, holy father, to frame and settle peace between the king of England and archbishop Thomas. And by your order I was present at that meeting, and I saw king Henry receive archbishop Thomas into peace, the which he also agreed to on behalf of all his men. At the meeting archbishop Thomas accused both king Henry and the bishops of having unlawfully performed the coronation of king Henry the young; but the king delivered himself into the archbishop's power as concerning all such matters, and did the same on behalf of the bishops, confessing that it was a deed of presumption, and agreeing that by your counsel it should be left to the archbishop to treat the matter as should seem good unto him. I was present thereat, and to this I could testify by oath. Hence it becometh the more apparent, how abominable it is, if



1171. hirting byskupanna með yðvarri skipan eftir<sup>1</sup> lögun-  
um<sup>2</sup> skyldi gefast í sök<sup>3</sup> ok sættarrof<sup>4</sup> erkibyskup-  
inum. Nú at samdri sætt<sup>5</sup> ok friðuðu máli millum  
þeira, sneri sá Guðs maðr óttalauss<sup>6</sup> ok örugg<sup>7</sup> heim  
til sinnar kirkju þess erendis, sem nú er öllum ljóst, 5  
at gefa sitt höfuð<sup>8</sup> undir högg<sup>9</sup> ok píslarvætti.<sup>10</sup>  
Þetta et saklausa lamb fórnfærðist<sup>11</sup> í musteri Guðs á  
næsta<sup>12</sup> dag<sup>13</sup> eftir<sup>14</sup> píslartíð saklausra sveina í þeim  
stað, sem fórnfærðist<sup>15</sup> várs Herra blóð allri kristni til  
hjálp. Gaf hann glaðr sitt blóð í frelsi kirkjunnar. 10  
Konungsins menn hinir kærustu,<sup>16</sup> eða<sup>17</sup> heldr hundar  
af hans höll,<sup>18</sup> gerðu sig<sup>19</sup> verkreka fjandans ok unnu  
svá ljótan níðingskap, sem úheyrðr er annarr<sup>20</sup> þvílíkr.  
Enn ef ek tala langt af tilför<sup>21</sup> ok efni þessarar<sup>22</sup>  
údæma,<sup>23</sup> má vera, at mér virðist til rógs ok fjandskapar, 15  
ok því kýs ek, at þeir birti yðr framar, er brèfit bera,  
því at af þeirra<sup>24</sup> orðum fáe þér<sup>25</sup> skilt, hversu údæmi-  
ligr<sup>26</sup> harmr, nauð ok áfelli vorðin<sup>27</sup> eru allri kristni  
í þessa manns<sup>28</sup> drápi ok dauða,<sup>29</sup> þó at erkistólinum  
í Kancia liggi næst<sup>30</sup> ok í mestu rúmi svá hörmuligt 20  
fráfall síns herra ok höfðingja. Því má hin rómverska  
móðir eigi lengi<sup>31</sup> þegja<sup>32</sup> yfir slíkum hlutum, svo at  
henne sè lýtalaust, því at hver skömm<sup>32</sup> eðr skaði sem

<sup>1</sup> *eptir*, T.<sup>2</sup> *laugunum*, T.<sup>3</sup> *sauk*, T.<sup>4</sup> *sættarrof*, T.<sup>5</sup> *sætt*, T.<sup>6</sup> *ottalaus*, T.<sup>7</sup> So U.; *örauggr*, T.<sup>8</sup> *haufud*, T.<sup>9</sup> *haugg*, T.<sup>10</sup> *píslaruætti*, T.<sup>11</sup> *fórnfærdiz*, T.<sup>12</sup> *næsta*, T.<sup>13</sup> *dagh*, T.<sup>14</sup> *eptir*, T.<sup>15</sup> *fórnfæriz*, T.<sup>16</sup> *kjæruztu*, T.<sup>17</sup> *eða*, T.<sup>18</sup> *haull*, T.<sup>19</sup> *sigh*, T.<sup>20</sup> *annar*, T.<sup>21</sup> *tilfaur*, T.<sup>22</sup> *þessara*, T.<sup>23</sup> *udæma*, T.<sup>24</sup> So T.<sup>25</sup> *þier*, T.<sup>26</sup> *udemiligr*, T.<sup>27</sup> *uordinn*, T.<sup>28</sup> *manz*, T.<sup>29</sup> So altered by Prof. Unger;  
*daudi*, T.<sup>30</sup> *næst*, T.<sup>31</sup> *leingi*, T.<sup>32</sup> *þeigia*, T.<sup>33</sup> *skaum*, T.



the chastisement inflicted upon the bishops by your command, and according to law, should be made a cause for breaking the peace made with the archbishop. Now when agreement had been framed, and peace had been brought about in their affairs, the man of God returned without fear and misgivings home to his church, but on an errand, which now hath become manifest to all folk, namely to deliver his head up to blows, and himself to martyrdom. This innocent lamb was sacrificed in the temple of God the very next day after the martyrdom of the Innocents in the very place, where the blood of our Lord is sacrificed for the salvation of all christendom. He gave his blood cheerfully for the freedom of the church. The king's dearest friends, or rather the dogs of his court, made themselves the workers of the deeds of the devil, and wrought such a lewd deed of shame that the like thereof hath never been heard of. But lest I should be charged with malice and enmity, if I should speak at length about the things which led up to the perpetration of these unexampled things, I rather prefer that the bearers of this letter should make the matter further known unto you; for from their words you may understand, what an unexampled grief, misery, and affliction hath befallen the whole of christendom in the slaying and the death of this man, although it cometh most home to the arch-see of Canterbury, and that see must needs take most to heart such a sorrowful end of its ruler and lord. The Roman mother cannot therefore without blame abide long silent concerning these things, for every shame and hurt which may be done to the daughter becomes a dishonour which reflecteth



1171. ger er dótturinni, dreifist sú svívirðing alt, til mæðr-  
innar,<sup>1</sup> ok eigi er móður háðungarlaust, ef dóttir hennar  
er hertekin. Til yðar<sup>2</sup> kallar, heilags föður,<sup>3</sup> dreyri  
ok dauði þessa heilaga manns,<sup>4</sup> ok biðr hefndar eftir<sup>5</sup>  
sig. Enn yðr sè nær<sup>6</sup> ok samráðr alsvoldugr Guð, 5  
leggjandi allan<sup>7</sup> hefndarhug lögligrar<sup>8</sup> stríðu upp á  
yðvart brjóst með þeirri frammkvæmd,<sup>9</sup> at heilög kirkja  
frelsist af ljótri svívirðingu ok endrbætist<sup>10</sup> til fegri  
ásjónu. Valet.

Nú hafa lesin verit þrjú bréf þriggja höfðingja af 10  
Franz, er öll gera minning af þeirri rödd,<sup>11</sup> er dreyri  
virðuligs Thóme Guðs píslarvotts sendi til himna, þá  
er hann krúnaðist undir vopnum sinna undirmanna.  
Því sýnist vel fallit, at sú birting, er samhljóðar<sup>12</sup> þess  
háttar efni, setist næst<sup>13</sup> bræfum þessum svá sem styrkt- 15  
ar innsigli.<sup>14</sup>

In a vision  
at Argentan  
the death of  
archbishop  
Thomas is  
announced.

Í þeim stað, er Argentheus heitir, bar fyrir einn  
virðuligan mann í svefni á næstu<sup>15</sup> nótt, áðr þar  
kæmi<sup>16</sup> tíðenda sögn<sup>17</sup> af erkibyskups láti. Hontum  
heyrðist upp í loftið,<sup>18</sup> sem ein rödd<sup>19</sup> kallaði með svá 20  
miklu megni: "Sè hær," sagði hon, "blóð mikið kallar  
" af jörðu til Guðs, framar enn blóð Abel forðum, er  
" í upphafi heims var drepinn af bróður<sup>21</sup> sínum." Sá  
maðr íhugar drauminn ok segir eftir<sup>22</sup> um daginn  
félögum<sup>23</sup> sínum, sem þeir tala millum sín um ýmis- 25  
liga hluti. Öllum<sup>24</sup> sýndist fyrirburðrinn merkiligr,  
þótt þeim væri<sup>25</sup> þá enn eigi ljós þýðingin. Enn litlu

<sup>1</sup> mæðrinnar, T.

<sup>2</sup> yduar, T.

<sup>3</sup> faudr, T.

<sup>4</sup> manz, T.

<sup>5</sup> eptir, T.

<sup>6</sup> nær, T.

<sup>7</sup> allann, T.

<sup>8</sup> laugligrar, T.

<sup>9</sup> framkvæmd, T.

<sup>10</sup> endrbætiz, T.

<sup>11</sup> raud, T.

<sup>12</sup> After samhljóðar T. adds þeirri.

<sup>13</sup> næst, T.

<sup>14</sup> innzsigli, T.

<sup>15</sup> næstu, T.

<sup>16</sup> kæmi, T.

<sup>17</sup> saugn, T.

<sup>18</sup> loptid, T.

<sup>19</sup> raud, T.

<sup>20</sup> Sie, T.

<sup>21</sup> brodr, T.

<sup>22</sup> eptir, T.

<sup>23</sup> fielaugum, T.

<sup>24</sup> Aullum, T.

<sup>25</sup> væri, T.



upon the mother ; and the mother is surely not without shame, if her daughter be taken captive. Unto you, holy father, crieth the blood and the death of this holy man, praying for revenge. And we beseech that God almighty may be with you, and that His counsel may be your counsel, and that He imbue your heart with a spirit of revenge for lawful chastisement which may have the effect of holy church being freed from fell dishonour and reformed so as to shew forth a fairer countenance afterwards. Valet.

Now have been read three letters from three lords in France, all of which make mention of the voice which the blood of the worthy God's martyr raised to heaven, when the crown of his head was cut off by the weapons of his underlings. It seemeth therefore well fitting that a certain vision bearing out this matter be brought in next to these letters as a corroborating seal to them.

In a certain place called Argentheus a certain worthy man had a vision in sleep the night before the news of the archbishop's death arrived there. It seemed to him as if he heard, up in the air, a voice crying in a right mighty manner :—" Behold," it said, " much blood crieth " from earth unto God, louder even than the blood of " Abel in days of yore, who in the world's beginning was " slain by his brother." The man considering the dream, related it the next day to his comrades, as they happened to be discoursing together on sundry matters. And unto all of them it seemed, that the vision was one of weighty import, although the meaning thereof was not yet clear



1171. síðar gengr inn at þeim sá, er segir dráp ok dauða Thómas erkibyskups. Einn af þeim talar þá: “Sè nú, “fèlagi,<sup>1</sup>” sagði hann, “hèr er nú þat kall, sem þú “heyrðir í nótt, því at utan ef kallar þetta hit<sup>2</sup> mein- “lausa blóð hátt ok hvelt til lifanda Guðs. Fljót<sup>3</sup> virk 5 “ok lifandi er sjá rödd<sup>4</sup> ok gagnfærri<sup>5</sup> hverju sverði “tvíeggjuðu, ok engi rödd<sup>6</sup> er þessi samlík, at svá “skjótt hafi flutzt<sup>7</sup> ok fyllt allar álfur heimsins kristn- “innar, því at hennar dýrðarhljómi snaraði<sup>8</sup> út á “hvert jarðarskaut, eigi minnr enn af blóði Abels 10 “fyrsts<sup>9</sup> píslarvotts.”<sup>9</sup> Enn þó at<sup>10</sup> loft<sup>11</sup> fyllist með píningarrödd<sup>12</sup> heilags Thóme, heyra þat eigi því heldr kardinales í Róm eðr heldr Heinrekr konungr gamli, er fleygir svá margan flutning ok florinn<sup>13</sup> í eyrun á þeim, at þar af daufeyrast þeir margir, 15 ok snúa frá vandlæti<sup>14</sup> Guðs ok laganna, sljófandi svá eggteininn hins heilaga Petri, at þar fyrir fær<sup>15</sup> herra páfinn stórligt ámæli<sup>16</sup> af mörgum<sup>17</sup> manne, því at allr hinn heitasti bruni, er svara átti þvílíkum ódæm- um,<sup>18</sup> bræðist<sup>19</sup> fyrir honum. Enn þó verðr þat í 20 síðustu dregit fyrir bæn<sup>20</sup> ok bréf góðra manna, at

Rome shows reluctance in taking up the case of the murder.

The pope at last consents

<sup>1</sup> *fielagi*, T.

<sup>2</sup> *hitt*, T.

<sup>3</sup> *raudd*, T.

*gagnfæri*, T.

<sup>5</sup> *raudd*, T.

<sup>6</sup> *flytz*, T.

<sup>7</sup> So altered by the editor; *sua-radi*, T., which gives no meaning.

<sup>8</sup> *fystz*, T.

<sup>9</sup> The story of this vision agrees closely with the same told in Benedict's *Miracula*, lib. i. 2. But the words here put into the mouth of an acquaintance of the visionary of Argentan as being called forth by a discussion of his vision, “Fljót-“virk . . . tvíeggjuðu” occur in Benedict's *Miracula*, in a commentary on a vision of Bartholomew, bishop of Exeter, immediately pre-

ceding that of Argentan: “Viva “est enim vox ejus et efficax et “penetrabilior omni gladio anci-“piti.” Robertson, *Materials for the History of Thomas Becket*, ii. 28, 29. The Icelandic story comes, therefore, in all probability, from an original of a different recension to that which we know now.

<sup>10</sup> So altered in U.; *et*, T.

<sup>11</sup> *lopt*, T.

<sup>12</sup> *píningarraudd*, T.

<sup>13</sup> *florunn*, T.

<sup>14</sup> *uannlæti*, T.

<sup>15</sup> *fær*, T.

<sup>16</sup> *amæli*, T.

<sup>17</sup> *maurgum*, T.

<sup>18</sup> *odæmum*, T.

<sup>19</sup> *bræðiz*, T.

<sup>20</sup> *bæn*, T.



to them. But shortly afterwards stepped in to them one who told them of the slaying and the death of archbishop Thomas. Whereupon one of them spake, saying: "Behold now, good fellow, here is the cry which you heard last night, for without doubt this innocent blood crieth loudly and clearly unto the living God. Swiftly acting and living indeed is that voice, and more penetrating than any two-edged sword, and no voice is like unto this one, in so swiftly having been borne abroad and filling all quarters of christendom in the world; for the glorious sound thereof shot out into every the outermost corner of the earth, no less than that of the blood of Abel the first among martyrs." Yet, although the air was filled with the cry of the passion of the holy Thomas, the cardinals at Rome heard it none the more therefore, or king Henry the old either, who hurled into their ears so many remonstrances and promises of money, that many of them gave a deaf ear thereto, and turned away from the face of God and from the law, thereby blunting the edge of the sword of the holy Peter, so that the lord pope received mighty reproach therefore from many a man, while all the hottest ardour with which such abomination ought to have been met dwindled away in him. But at last, by the prayers and letters of



1171.  
to impose an  
interdict on  
the cis-  
marine  
dominions  
of king  
Henry.

herra páfinn sendir þann boðskap Vilhjálmi byskupi af Sainz ok byskupinum af Rúðuborg, at stórmæla<sup>1</sup> alt ríki Heinreks konungs fyrir sunnan sjó. Ok sá sem framar fylgir erendinu til hirtingar, skal með öllu einlitr til frammferðar,<sup>2</sup> þótt annarr<sup>3</sup> hallist or 5 fyrir vild eðr vanmegn.<sup>4</sup>

## KAP. LXXXIV.

ER HEINREKR KONUNGR TÓK SKRIFTIR.<sup>5</sup>

The arch-  
bishop of  
Sens sum-  
mons the  
king to a  
conference.

Sem bréf herra páfans koma til erkibyskups í Sainz, tekr hann svo þeira skilning, at enn skal hann fyrri<sup>6</sup> 10 gera orð Heinreki konungi ok bjóða honum samtal til yfirbótar á sinn fund, heldr enn steypa stórmæli<sup>7</sup> yfir ríki hans. Ok svá gerir erkibyskup, at hann skrifar til Heinreks konungs í þann skilning, at hann kjóse, hvárt hann vill, sættast<sup>8</sup> eðr stórmælast.<sup>9</sup> 15 Heinrekr konungr tekr þetta upp, at hann sækir<sup>10</sup> framm<sup>11</sup> til Sainnz með mörgu stórmenni, bæði<sup>12</sup> byskupum, klerkum ok leikmönnum. Ok er skjótt at greina, hversu sá fundr fór, at þar skorti eigi við slægðir,<sup>13</sup> undanfærslur<sup>14</sup> ok sakverndir,<sup>15</sup> svá at byskup 20 af Rúðuborg viknar fyrir, segist heldr skulu sækja<sup>16</sup> páfann sem fyrst, enn stórmæla<sup>17</sup> Heinrek konung með þvílikri vörn,<sup>18</sup> sem hann leiðir málit. Enn herra Vil-

The arch-  
bishop of  
Rouen  
inclines to  
temporize.

<sup>1</sup> *stormæla*, T.

<sup>2</sup> *framferðar*, T.

<sup>3</sup> *annar*, T.

<sup>4</sup> The letter here referred to is chronologically misplaced by the Icelandic Sagaman, it having been issued Anagniæ on the 9th of Oct. 1170, enjoining the archbishops of Sens and Rouen to lay the French dominions of king Henry under interdict, if within thirty days from its communication he should not have complied with the terms of peace arranged between him and Thomas. Alexandri Epist., Declxix, Migne, 200, col. 708.

<sup>5</sup> *skriptir*, T.

<sup>6</sup> *fyri*, T.

<sup>7</sup> *stormæli*, T.

<sup>8</sup> *sættaz*, T.

<sup>9</sup> *stormælaz*, T.

<sup>10</sup> *sækir*, T.

<sup>11</sup> *fram*, T.

<sup>12</sup> *bæði*, T.

<sup>13</sup> *slægðir*, T.

<sup>14</sup> *undanfærslur*, T.

<sup>15</sup> *sakvendir*, T.

<sup>16</sup> *sækja*, T.

<sup>17</sup> *stormæla*, T.

<sup>18</sup> *vaurn*, T.



good men, it was brought about that the lord pope despatched an injunction to William bishop of Sens, and to the bishop of Rouen, to put under interdict the whole of king Henry's realm south beyond sea. And he provided that he who should execute the commission so as to carry out the chastisement, should be thoroughly competent to do so alone, even should the other recede either from obsequiousness or infirmity.

#### CHAP. LXXXIV.

##### HOW KING HENRY WAS SHRIVED.

As soon as the letters of the lord pope came to the archbishop of Sens he interpreted their purport to be, that first he must needs once more send word to king Henry, to offer him a parley for the purpose of doing penance before plunging his realm into an interdict. And this the archbishop doeth, writing to king Henry, offering him the choice between peace and interdict. King Henry resolveth to proceed to Sens with a large and lordly company both of bishops, clerks and lay-folk. And it is soon told, how that meeting went off, for there were wanting neither wiles, evasions, nor shifts, unto which the bishop of Rouen yielded at length, declaring that he would rather go and see the pope first, before pronouncing an interdict on king Henry, after the defence he had brought forward in the case. But lord William



1171.  
But the  
archbishop  
of Sens  
acts single-  
handed and  
imposes the  
interdict.

King Henry  
disregards  
his proceed-  
ings,

and re-  
quests the  
Pope to send  
legates to  
treat with.

Two legates  
are autho-  
rised to  
settle all  
questions  
arising out  
of the  
murder.

hjálmr öruggar<sup>1</sup> sik því framar með samþykkt síns  
kapítulí, þar með byskupa í Franz ok annarra<sup>2</sup> lærðra<sup>3</sup>  
manna, svá at hann fellir et sterkasta<sup>4</sup> forboð yfir  
alt ríki Heinreks konungs fyrir sunnan sjó, bjóðandi  
þar með erkibyskupum ok ljóðbyskupum undir valdi<sup>5</sup>  
Róma kirkju, at þeir haldi ok haldast láti þessar álögur,<sup>6</sup>  
þar til sjálfr herra páfinn leysir þær<sup>6</sup> með sinni rök-  
semd.<sup>7</sup> Heinreki konungi þikkir nú at þröngva,<sup>8</sup> enn  
sakir þess, at Vilhjálmr hefir framit með öllu sitt mál  
ok vald í þessu máli, vill konungrinn honum öngva<sup>9</sup> 10  
lotning veita, heldr skrifar hann nú af nýju til páfans  
með mjúkum orðum framar enn fyr, sem iðranda  
manni heyrir, þeim er sik vill betra ok Guðs mys-  
kunnar leita. Hér með biðr hann, at herra páfinn  
sendi til hans af sínu valdi tvo legatos, at þeir geri 15  
honum alla skyldu með lausn ok líkn allra hluta, er  
þeir sjá hann í flekkaðan.<sup>7</sup> Verðr herra páfinn þessu  
harðla feginn, kjósandi tvo kardinales í þetta eyrendi,  
þá er hann treystir bezt at standa fyrir konunginum  
með lögum<sup>11</sup> ok rættlæti.<sup>12</sup> Þessir taka nú fullt vald út 20  
af kúría með öllum greinum, er at lúta því hrygðar-  
máli, sem heyrir erkibyskups lífláti, svá hverjum  
skrifta<sup>13</sup> meira manni ok minna, sem þeim sýnist lög<sup>14</sup>  
til bera.<sup>15</sup>

Sem þessir legátar koma til Englands, finna þeir 25  
Heinrek konung í þeim stað, er heiter Doram.<sup>16</sup> Kon-

<sup>1</sup> *auruggar*, T.

<sup>2</sup> *annara*, T.

<sup>3</sup> *lérðra*, T.

<sup>4</sup> *sterkazsta*, T.

<sup>5</sup> *alaugur*, T.

<sup>6</sup> *þær*, T.

<sup>7</sup> *rauksemd*, T.

<sup>8</sup> *þraungua*, T.

<sup>9</sup> *aungua*, T.

<sup>10</sup> *fleckadann*, T.

<sup>11</sup> *laugum*, T.

<sup>12</sup> *riettlæti*, T.

<sup>13</sup> *skripta*, T.

<sup>14</sup> *laug*, T.

<sup>15</sup> The legates here alluded to were cardinals Theotwin of St. Vitalis, afterwards bishop of Portus, and Albert of St. Lawrence in Lucina (afterwards pope Gregory VIII.), chancellor of the Roman see. *Gesta post Martyrium*, Lupus, p. 147; Mansi, xxii. 137, 138.

<sup>16</sup> The place to which the Icelandic text gives the name of Doram, evidently on the supposition that it was Durham in England,



showeth himself all the more firm, being backed therein by his chapter, and the French bishops, and other learned men, and so inflicteth the severest interdict on the whole of king Henry's kingdom south beyond sea, commanding at the same time, under the power of the church of Rome, archbishops and suffragans to hold themselves, and let be holden, these impositions, until the lord pope himself should remove them with his authority. King Henry deemed that now in sooth his affairs were growing straiter, but because William had executed his errand and used his power entirely alone, the king refused to yield him any obedience, but wrote once again to the pope in meeker words than ever heretofore, even as it behoved a penitent person to write, desirous of mending his ways and seeking God's mercy. At the same time he prayed that the lord pope would send by his own authority two legates to him, in order that they might dictate to him all things that it behoved him to do, both as to absolution and indulgence, in all matters wherein they might find him guilty. At this the lord pope was much rejoiced, and chose for this commission two cardinals such as he trusted best to abide by law and right before the king. These men now received full power from the curia in all matters which appertained to the sad affair which concerned the death of the archbishop, and to shrive every one, high and low, as should seem to them right and lawful.

Now when these legates come to England they meet king Henry in a certain place called Doram. The king



1171.  
The king  
refuses to  
abide on  
oath by  
their deci-  
sions, and  
goes away  
to Ireland.

ungrinn tjár sik blíðan í þeira tilkvomu, enn þann tíma sem þeir leiðast framm<sup>1</sup> í málagreininir, ok kardinales bjóða konunginum eið vinna eftir<sup>2</sup> lögum<sup>3</sup> at standa á þeira dómi, áðr hann væri<sup>4</sup> leystur, bregzt hann svá styggr við, at hann býst þegar til bruttreiðar. 5 Ok sem hann er búinn í veg, talar hann svá til kardinales: "Nauðsun<sup>5</sup> ríkis várs krefr oss at koma til "Irlands fljótt í þessum tíma, viljum vær,<sup>6</sup> at þer bíðit

was really the castle of Gorham (*Gesta post Martyrium*, Lupus, p. 147), now Goron, situated on the banks of the river Colmont, in Mayenne in Normandy, (Stanley, *Memorials of Canterbury*, p. 87, and note 6). The statement that the legates had come to England at this time to treat with king Henry, shows a misconception of the chronology of passing events, due, as it seems, to the Icelandic translator having attempted to tack unto Gervase's notice of the event that of the *Gesta post Martyrium*. Gervase says: "Decrevit et hoc Romana curia ut duo legati ad cognoscendam causam ecclesie mitterentur in Normanniam, et ad ultionem de morte Sancti Thomæ inferendam. Quod cum regi innotuisset citissime transfretavit in Angliam." Gervase, 1419. The passage of the *Gesta* runs: "Rex autem et legati primo convenerunt apud Gorham die Martis ante Rogationes, ubi invicem recepti sunt in osculo pacis. In crastino venerunt Saviniacum, ubi archiepiscopus Rothomagensis et multi episcopi et proceres convenerunt. Quumque ibidem de pace Domini tractatum esset, quam rex secundum mandata eorum absolute jurare renuit, rex ab eis cum indignatione recessit in hoc verba: Redeo in Hiber-

niam, ubi multa mihi incumbunt. Vos autem in pace ite per terram meam ubi vobis placuerit. Et agite legationem sicut vobis injunctum est." If king Henry really did use these words on this occasion, which seems likely enough from the legate's letter to the archbishop of Sens describing the proceedings—"Quum autem non possemus in omnibus convenire, recessit ipse a nobis velut in Angliam profecturus,"—they could only have been meant as a threat, for he certainly did not act upon them. According to the chroniclers, who are remarkably circumstantial on the proceedings of king Henry from the time he left Normandy and came to England, on his way to Ireland, on the 6th of August 1171, till his return to Normandy in 1172, it is evident that the legates never were in England during that time; moreover they expressly state that the legates waited for the king in Normandy. See Diceto, ed. Stubbs, i. 347-351; Gervase, 1419-21; Brompton, 1069-80; Epist. Fol. ed. Giles, No. 387, vol. ii., p. 122-125.

<sup>1</sup> fram, T.

<sup>2</sup> eptir, T.

<sup>3</sup> laugum, T.

<sup>4</sup> ueri, T.

<sup>5</sup> Naudzsun, T.

<sup>6</sup> uer, T.



showeth himself right blithe to them on their arrival, but when they came to treat of the matter of their mission, and the cardinals demanded of the king that he should swear an oath, according to law, to abide by their judgment, before being absolved, he started thereat in such anger that forthwith he prepared to ride off, and being ready to go away spake to the cardinals saying:—"The need of  
" our realm requireth that we should go to Ireland with  
" all speed, as at this time, and we desire that you abide



1171-2. “hèr í landi, þar til vèr komum aftr.<sup>1</sup> Ok ei bönnum  
 “vèr, at þèr hafit framm<sup>2</sup> herra páfans boðskap við  
 “þá menn, sem hlýða vilja yðru valdi.” Legátarnir  
 taka þat ráð, at þeir skipa í ferð með konunginum  
 tvo góðfúsa menn, byskup Pictavensem ok erkidjákn 5  
 Sariboriensem,<sup>3</sup> bjóðandi þeim af herra páfans álfu, at  
 þeir leiði konunginn til mýktar, hvat er þeir mega  
 með sínum fortölum.<sup>4</sup> Ok þat verðr svá, at konungr-  
 inn verðr víkjanligr, þá er hann kemr aftr<sup>5</sup> or  
 Irlandsferðinni.<sup>6</sup> Finnast þeir þá í þeim stað, er 10

King Henry  
 goes to Ire-  
 land.

<sup>1</sup> *aptr*, T.

<sup>2</sup> *fram*, T.

<sup>3</sup> According to the *Gesta post Martyrium*, the persons charged by the legates to bring king Henry to terms were Arnulf, bishop of Lissieux, and the archdeacons of Poitier and Salisbury. Lupus, 147.

<sup>4</sup> *fortaulum*, T.

<sup>5</sup> *aptr*, T.

<sup>6</sup> Again the mistake pointed out p. 30, note 16, is here repeated. The time that passed from the first meeting at Goron, to the delivery of the king's oath at Avranches, is thus given in the *Gesta post Martyrium*: “Rex autem et legati primo  
 “convenerunt apud Gorham die  
 “Martis ante Rogationes,” *i.e.* Tuesday, May 11th. “In crastino  
 “venerunt Saviniacum,” *i.e.* Wednesday, May 12. “Tunc cardina-  
 “les arctiori consilio revocarunt  
 “episcopum Lexoviensem et archi-  
 “diaconum Pictaviensem et archi-  
 “diaconum Saresberiensem” (see note 3), “et per eos laboratum est,  
 “quod sexta feria sequenti rex et  
 “cardinales apud Abrincas conve-  
 “nerunt,” *i.e.* Saturday, May 20th; and then the text goes on: “Sed  
 “quia rex filium suum voluit ad-  
 “esse, ut quæ pater permetteret,  
 “ille etiam asseveraret, terminus ei

“dilatus est usque ad sequentem  
 “Dominicam proximam, videlicet  
 “Ascensionis Domini. Tunc in  
 “publica audientia rex manu sua  
 “tactis sacrosanctis Evangeliiis ju-  
 “ravit,” &c. That by the *sequen-tem Dominicam proximam* must be meant Rogation Sunday, 5th after Easter, May 21st, is evident from the letter of the legates to the archbishop of Sens, describing the proceedings between them and the king: “ad prædictam processimus  
 “civitatem” (*i.e.* Abrincas), “ad  
 “quam Dominica, qua cantatur  
 “Vocem jocunditatis, convenimus  
 “cum personis plurimis et ipse  
 “nobiscum,” &c. The words “Vo-  
 “cem jocunditatis” decide the date, being the beginning words of the Introit for Rogation Sunday. Consequently, the date on which king Henry came to terms of peace with the church, is Rogation Sunday, May 21, 1172. The inscription to be read on the one pillar still remaining of the whilom great Norman cathedral of Avranches, which, in modern French, avers that the reconciliation of the king to the church took place “le Dimanche,  
 “xxii. Mai MCLXXII,” brings all the less authority to bear upon the important question of the actual date



“ here in the land until we return. Nor forbid we you  
“ to execute the commission of the lord pope on such  
“ people as are willing to obey your power.” The legates  
then resolve to order two men of good-will, the bishop of  
Poitiers, to wit, and the archdeacon of Salisbury, to  
accompany the king, commanding them, on behalf of  
the lord pope, to bring the king into meeker mood, all  
that their persuasions may avail. And thus it came to  
pass, that the king showed himself more pliable, on  
returning from the journey to Ireland. So they met



1171. Brinchas heitir. Sver þá konungrinn, at hann skal halda allar þær<sup>1</sup> skriftir,<sup>2</sup> er kardinales setja honum. Meeting at Avranches. 21st May 1172. þat stendr ok í hans eiðstaf, at hvarki bauð hann nè girntist, at erkibyskupinn væri<sup>3</sup> drepinn;<sup>4</sup> enn með því gengr hann, at hann hafði kært<sup>5</sup> fyrir vinum sínum, 5 svo sem erkibyskupinn væri<sup>6</sup> einn af hans mein-gerðarmönnum. Eftir<sup>7</sup> eið unninn fara þeir framm í skriftaboð<sup>8</sup> við konunginn, ok hafa þat upphaf, at hann skal ganga klæðlauss<sup>9</sup> fyrir þá kirkju, sem þeir nefna til, ok þar skal hann frammfallinn<sup>10</sup> þola opinbera 10 húðstroku. Svá sem þeir standa fyrir með lima, enn hann gengr at framm<sup>11</sup> með nöktum<sup>12</sup> líkama, segir hann svá: "Herrar mínir," segir hann, "líkamr minn " er í yðru valdi, ok þó at þèr bjóðit mèr at fara til " Jórsalalands eða<sup>13</sup> í annan stað til frelsis heilagri 15 " kirkju ok kristninni, skal ek þat gjarna gera." Sem konungr hefir tekit ráðningina, er þat upphaf á skriftum<sup>14</sup> hans frammleiðis,<sup>15</sup> at allar skipanir, sem hann hafði sett við Clarendun móti frelsi kirkjunnar, skal hann eyða ok aftr<sup>16</sup> kalla, ok allar aðrar úvenjur, er á 20 hans dögum<sup>17</sup> váro innleiddar,<sup>18</sup> enn þeir landsvanar sem fyrir honum váro, skulu svá lagfærast<sup>19</sup> ok betrast, sem herra páfinn leggr ráð á. Hèr með skal konungrinn halda heilaga Jórsalalandi til starfs tvö hundrat riddara með svá dýran kost, at hverr riddari hafi eigi 25

of this peace, that it is an impossible one, the 22nd of May 1172 falling on a Monday, and not on a Sunday. It is strange that both Gervase, 1422, and Brompton, 1080, should agree in dating the peace " v. kal. Octobris," Sept. 27, while Diceto refers the act to a date anterior to Pentecost: " promisit, quod " ab instanti festo Pentecostes us- " que in annum tantam pecuniam " daret," &c.

<sup>1</sup> þær, T.

<sup>2</sup> skriptir, T.

<sup>3</sup> uęri, T.

<sup>4</sup> drefinn, T.

<sup>5</sup> kęrt, T.

<sup>6</sup> uęri, T.

<sup>7</sup> Eptir, T.

<sup>8</sup> skriptabod, T.

<sup>9</sup> klędlaus, T.

<sup>10</sup> framfallinn, T.

<sup>11</sup> fram, T.

<sup>12</sup> nauktum, T.

<sup>13</sup> eþa, T.

<sup>14</sup> skriptum, T.

<sup>15</sup> framleidis, T.

<sup>16</sup> aptr, T.

<sup>17</sup> daugum, T.

<sup>18</sup> After innleiddar T. adds ok innleiddz.

<sup>19</sup> lagferaz, T.



in a place called Avranches, where the king swore to hold to all shrifts which the cardinals might dictate to him. In the words of his oath it was also expressed that he neither ordered nor desired the murder of the archbishop ; but he confessed having complained to his friends of the archbishop as being a man who wrought harm against him. The oath having been sworn, they proceed to dictate the shrift to the king, whereof the beginning was, that he should walk stripped of his clothes to a certain stated church, where he should kneel down and suffer a public flagellation. Now as they stood there before him whilst he walked along himself with his body naked, he spoke thus, saying :—" My lords, " my body is in your power, yea, and though you should " order me to go to Jerusalem, or to any other place for " the freedom of holy church and christendom, I shall be " ready to do so." Having received the flagellation, the king shriveth afresh, and commenceth by binding himself to annul and repeal all the constitutions of Clarendon, which were framed against the freedom of the church, as well as all other abuses which had been introduced in his day ; but the customs which prevailed before him in the country were to be amended and improved according as the lord pope might deign to direct. Besides this the king was to maintain for service in the holy land of Jerusalem two hundred knights at an expense



1172. minna góz enn þrjú hundrat gullpenninga. Hér með leggja þeir honum kárinu samfasta með bænahaldi.<sup>1</sup> Játar konungr þessu öllu<sup>2</sup> blíðliga. Hér með bjóða kardinales, at Heinrekr konungr ungi skal ganga í borgan allrar skriftarinnar,<sup>3</sup> at hann frammkvæmi<sup>4</sup> 5 hverja grein, ef faðir hans þrotnar.<sup>5</sup>

The Legates  
absolve cer-  
tain bishops  
and others.

1171.

Greindir legati leysa byskupana þrjá, Robert, Gillibert, Jocelin.<sup>6</sup> Báru þeir langa þínu glæpa<sup>7</sup> sinna, því at þeir aftignoðust byskupsdóm ok heilögu embætti jafnan síðan, ok þó hallaðist at þeim meiri þungi 10 sumum, sem enn mun síðar getið verða. Kardinales taka ok fjóra riddara, er drepit höfðu sælan<sup>8</sup> Thómam, með þeiri lausn ok skrift,<sup>10</sup> að þeir skulu fara til Jórsalalands. Ok þat halda þeir af þeim með iðran ok góðvilja, enn Vilhjálmr af Traz, er fyrstr vann á 15 erkibyskupinum, verður svikinn af illra manna fortöl-

<sup>1</sup> *bænahalldi*, T.

<sup>2</sup> *aullu*, T.

<sup>3</sup> *skriptarinnar*, T.

<sup>4</sup> *framkvæmi*, T.

<sup>5</sup> This account of the peace between the king and the church agrees virtually with that of the *Gesta post Martyrium*, Lupus, 148, but with the essential difference that here the king is made to undergo flagellation on his naked body, while in the *Gesta* the fact is distinctly denied: "non tamen exutis vestibus, neque verberibus appositis." The penance which took place two years later at Canterbury seems to be mixed here up with the absolution of Avranches.

<sup>6</sup> By a mandate dated Tusculani, April 22, 1171, (Brompton, 1068, Foliot, Ep. 336,) pope Alexander had authorised the archbishop of Bourges and the bishop of Nivers to absolve the bishops of London and Salisbury from their excommunication. A similar mandate,

dated ib., Oct. 23, had been made to the archbishop of Rouen and the bishop of Amiens for the absolution of archbishop Roger of York, who was absolved, according to Diceto, 348, on the feast of St. Nicolas, Dec. 6th, 1171, and restored to his episcopal office. The bishop of London was absolved by the bishop of Nivers and him of Beauvais, in company with the abbat of Pontigny, in the beginning of August 1171, Diceto, i. 347; but he remained still suspended from office till May 1st, 1172, when he was finally restored to his episcopal dignity at Aumale by the archbishop of Rouen and the bishop of Amiens. Diceto, i. 351. About Jocelin of Salisbury all authorities are silent.

<sup>7</sup> *glæpa*, T.

<sup>8</sup> *embætti*, T.

<sup>9</sup> *sælan*, T.

<sup>10</sup> *skript*, T.

<sup>11</sup> *ath*, T.



of no less than three hundred golden pieces each. Over and above this they dictated him an unbroken fast of forty days with prayer. Unto all this the king consented meekly. And herewithal the cardinals ordered king Henry the young to enter a bail for the shriving, so that he should fulfil every clause therein, in case his father should fail to do so.

The said legates absolved the three bishops, Robert, Gilbert, and Jocelin. A long pain they bore for their crimes, inasmuch as they were stripped of their bishopdom and holy office ever afterwards, and yet greater heaviness fell upon some of them, as will be related herein-after. The cardinals also received the four knights, who had murdered the blessed Thomas, in absolution, imposing upon them the penance of going out to Jerusalem. This three of them performed in repentance and goodwill, but William de Tracy, who had been the first to deal the archbishop a blow, was beguiled by the per-



um,<sup>1</sup> svá at hann sitr eftir.<sup>2</sup> Ok því fær<sup>3</sup> hann guðliga hefnd, svá at hann fúnaði kvíkr, ok báðar hendr leysti brutt af honum í axlarliðunum. Sýndi hann í þessum kvölum<sup>4</sup> sanna iðran, ok sagðist trúa, at heilagi Thómas byskup mundi honum líkna mega með<sup>5</sup> sinni bæn<sup>5</sup> fyrir Guði. Ok þótt hann hafi miskunn fengit, var þó nytsamligt, at svá mikill glæpr<sup>6</sup> væri<sup>7</sup> opinberliga hegndr af Guði, öðrum<sup>8</sup> til viðsjónar.<sup>9</sup> Líka för<sup>10</sup> fengu margir, at í þeira föruneyti<sup>11</sup> höfðu fremstir verit, at skjótr ok skammr varð þeira endir. Sumir<sup>10</sup> urðu bráðdauðir án játning ok þjónustu, sumir ofverkjum lostnir, svá að<sup>12</sup> þeir bitu af sèr fingr eða tunguna or höfðinu. Sumir fúnuðu lifandi, svá til dauða færðir,<sup>13</sup> einir vitlausir, aðrir djöfulóðir, sýnandi svá hver ódæmi<sup>14</sup> þeir höfðu<sup>15</sup> framit í föðurdrápe<sup>16</sup> með<sup>15</sup> fylgd ok samþykki. Enn þrír riddarar fyr greindir fóru því betr, at þeir börðust<sup>17</sup> fyrir Jórsalalandi ok fèllu<sup>18</sup> þar.

Enn allar þær<sup>19</sup> skriftir<sup>20</sup> í Englandi, sem várr herra tók eigi til sín með bráðri hefnd, skipa kardi-<sup>20</sup>nales upp í sýslur byskupanna, sem hlotnast, ok ber þá Bartholomeus Exoniensis í því máli hæsta<sup>21</sup> raust, því at hann hafði skrifat til herra páfans, hversu skrifta<sup>22</sup> skyldi þess háttar mönnum, er á nokkurn

<sup>1</sup> *fortaulum*, T.

<sup>2</sup> *eptir*, T.

<sup>3</sup> *fær*, T.

<sup>4</sup> *kuaulum*, T.

<sup>5</sup> *bæn*, T.

<sup>6</sup> *glæpr*, T.

<sup>7</sup> *uæri*, T.

<sup>8</sup> *audrum*, T.

<sup>9</sup> The account of the fate of the murderers of the archbishop agrees substantially with the *Gesta post Martyrium*. The story of Tracy is taken from Herbert's *Liber Melorum*, who avers to have it from the bishop of Cosenza in Sicily, Tracy's confessor in his last illness. Migne, exc. 1306. For a more trustworthy

account of the fate of the murderers see Dean Stanley's *Memorials of Canterbury*, pp. 78-86.

<sup>10</sup> *faur*, T.

<sup>11</sup> *faurunauti*, T.

<sup>12</sup> *ath*, T.

<sup>13</sup> *færdir*, T.

<sup>14</sup> *odæmi*, T.

<sup>15</sup> *haufdu*, T.

<sup>16</sup> *fauddrape*, T.

<sup>17</sup> *baurduz*, T.

<sup>18</sup> *fiellu*, T.

<sup>19</sup> *þær*, T.

<sup>20</sup> *skriptir*, T.

<sup>21</sup> *hestu*, T.

<sup>22</sup> *skripta*, T.



suasions of evil persons to sit behind. And therefore he fell under God's revenge, inasmuch as he rotted alive, and both his arms were dissolved from his body in the shoulder-joint. Under these torments he showed true repentance, uttering his belief in the power of the holy Thomas to avail him for mercy before God. And although he may have found that mercy, yet it was necessary, that so great a crime should be openly avenged by God, for the warning of others. In a similar manner fared many who had been the foremost among the followers of the knights, their end being short and sudden. Some died a sudden death without confession, or the last rites; some were smitten with sudden fits, so as to bite off their fingers or the tongue out of their head. Some rotted alive and were thus brought to their death; some went mad, others became possessed by the devil, thus showing what abomination they had worked in giving their aid or consent to the murder of the father. But the three knights aforenamed fared better, inasmuch as they fought for the land of Jerusalem and there fell.

But all penances in England, which our Lord did not inflict himself by sudden revenge, the cardinals prescribed throughout the dioceses of the bishops according to what was due to each; in which affair the voice of Bartholomew of Exeter is most chiefly heard, for he had written to the lord pope counselling, how such men should be shrived, who had in any way partaken in the heinous



hátt hafði samlagazt þeim háðuliga glæp,<sup>1</sup> er varð í drápi erkibyskups, hvort sem þat væri<sup>2</sup> fyrir rán eða róg,<sup>3</sup> með fylgd eða<sup>4</sup> samþykkt.<sup>5</sup> Ok hær<sup>6</sup> í mót hafði herra páfinn skrifat honum bréf, sem síðar mun verða nokkuru ljósara, því at nú fyr er með lykt<sup>5</sup> álitanda, hversu þessir kardinales ok postoligs sætis<sup>7</sup> legati voru nytsamligir Englands kristni í sinne tilkvomu. Þeir leystu byskupana, þá sem dregit höfðu Thóman erkibyskup undir dóm með veraldar höfðingjum,<sup>8</sup> hær með svarit konunginum at hans fordæmdar<sup>9</sup> 10 villur ok siðleysur, ok staðit í vígslugerð sonar hans bæði<sup>10</sup> til smáunar erkibyskupi ok lögunum.<sup>11</sup> Hær með hreinsa þeir kirkjuna í Kancia ok kjósa til erkibyskups meistara Jón af Sarisber, lögligan<sup>12</sup> mann, er hafði í útleigð<sup>13</sup> verit<sup>14</sup> með sælum<sup>15</sup> Thómasi erkibyskupi.<sup>16</sup> 15 Þeir leysa ok ríki Heinreks konungs af stórmælum,<sup>17</sup> ok eftir<sup>18</sup> þat vanda þeir signaðir aftr<sup>19</sup> í Róm.

## KAP. LXXXV.

MERKILIG VITRAN ER BAR FYRIR EIRN BRÓÐUR<sup>20</sup> Í  
CANCIA.

20

1171.  
A vision.

Nú sem Heinrekr konungr gamli ok sjálfir manndrápsmenn virðuligs herra erkibyskupsins eru settir af sjálfum Guði eða<sup>21</sup> kirkjunnar lögum<sup>22</sup> hær á jarðríki

<sup>1</sup> *glæp*, T.<sup>2</sup> *uæri*, T.<sup>3</sup> *rogh*, T.<sup>4</sup> *eþa*, T.<sup>5</sup> *samþykkt*, T.<sup>6</sup> *hier*, T.<sup>7</sup> *setis*, T.<sup>8</sup> *haufðingjum*, T.<sup>9</sup> *fordæmdar*, T.<sup>10</sup> *bæði*, T.<sup>11</sup> *laugunum*, T.<sup>12</sup> *laugligan*, T.<sup>13</sup> *uthlegd*, T.<sup>14</sup> *verit* added by Prof. Unger.<sup>15</sup> *sælum*, T.<sup>16</sup> Here the mistake made about

the successor of archbishop Thomas in vol. i., p. 466, 6 (note 3), is repeated, evidently from a written source, and not, as has been suggested, from a mere interchange of Carnothum for Cantuaria. The legates, besides, took but a very passive part in the election of archbishop Richard. Gervase, 1423-25; Diceto, 368-69.

<sup>17</sup> *stormælum*, T.<sup>18</sup> *eptir*, T.<sup>19</sup> *aptr*, T.<sup>20</sup> *brodr*, T.<sup>21</sup> *eþa*, T.<sup>22</sup> *laugum*, T.



crime, which was committed in the murder of the archbishop, whether by robbing or slandering, or by aid or assent. In answer thereto the lord pope had written to him a letter, which hereafter will be set forth in a clearer manner, because now it behoveth first to review unto end the manner in which these cardinals and legates of the apostolic see proved useful to the church of England by their visit. They absolved the bishops, who had dragged archbishop Thomas under the judgment of worldly lords, and had also sworn before the king to hold his condemned errors and abuses, and had been present at the coronation ceremony of his son for the purpose of bringing to shame both the archbishop and the laws of the church. Besides this they cleansed the church of Canterbury, and choose for archbishop thereof John of Salisbury, a lawful man, who had been in exile with the blessed archbishop Thomas. They also absolved the realm of king Henry from interdict, and after that these blessed messengers returned back to Rome.

#### CHAP. LXXXV.

##### A REMARKABLE VISION WHICH APPEARED TO A CERTAIN BROTHER AT CANTERBURY.

Now that king Henry the old and the very murderers of the worthy lord archbishop were brought to repentance either by God himself or by the laws of the church here on



1171. undir iðran, má heyriliga segjast í þá líking, sem þat náttmyrkr lèttist<sup>1</sup> nokkuð, er lagðist yfir Englands kristni, þá er Thómas erkibyskup var saklauss<sup>2</sup> drepinn í höfuðkirkjunni.<sup>3</sup> Enn nú má sýnast, sem yfir landinu liggi þungi ok þokufall mikit, meðan<sup>4</sup> margir<sup>5</sup> af þeim ganga enn óhegndir, er sambundnir váro þessi Guðs reiðe, með hverjum tildrætti<sup>6</sup> fyr eða síðar, innan lands eða utan þat hefir vorðit. Þessir allir höfðu tapað rættlætis<sup>7</sup> birti, ok því standa þeir rættliga<sup>8</sup> merktir fyrir dimma þoku, er oftliga<sup>9</sup> felur<sup>10</sup> sjálfa sólina með sínum fordrætti.<sup>10</sup> Svá skyggja þessir óbættir<sup>11</sup> þat skæra<sup>12</sup> ljós, er nú leynist í Kantarabyrgi fagrt ok göfugligt<sup>13</sup> fyrir hæsta<sup>14</sup> Guði. Þessa skýring vottar vitran sú, er þar varð at erkistólinum í Kancia.

Benedict, afterwards abbot of Peterborough, has a vision.

Einn af bræðrum,<sup>15</sup> snildarmaðr ok klerkr mikill, var<sup>15</sup> þar milli annarra,<sup>16</sup> er<sup>17</sup> síþan<sup>18</sup> samdi mörg letr ok fögr<sup>19</sup> af lofsamligu lífi sæls<sup>20</sup> Thóme, frammför<sup>21</sup> ok jarteignum erkibyskups. Honum sýndist um nátt, sem hinn heilagi Thómas erkibyskup væri<sup>22</sup> skryddr ok alþúinn til þjónustugjörðar þar í höfuðkirkjunne. 20 Hann var rjóðr í ásjónu ok harðla bjartr, sem maðr

<sup>1</sup> *liettiz*, T.

<sup>2</sup> *saklaus*, T.

<sup>3</sup> *haufutkirkjunni*, T.

<sup>4</sup> *meþan*, T.

<sup>5</sup> *tildrætti*, T.

<sup>6</sup> *riettlætis*, T.

<sup>7</sup> *riettliga*, T.

<sup>8</sup> So Prof. Unger; *oftliga*, T.

<sup>9</sup> So T.

<sup>10</sup> *fordrætti*, T.

<sup>11</sup> *obættir*, T.

<sup>12</sup> *skiera*, T.

<sup>13</sup> *gaufugligt*, T.

<sup>14</sup> *hesta*, T.

<sup>15</sup> *bræðrum*, T.

<sup>16</sup> *annara*, T.

<sup>17</sup> So altered by Prof. Unger; *enn*, T.

<sup>18</sup> *síþan*, T.

<sup>19</sup> *faugr*, T.

<sup>20</sup> *sæls*, T.

<sup>21</sup> *framfaur*, T. The brother here alluded to is Benedict, afterwards prior of Canterbury, 1175, and eventually abbat of Peterborough from 1177, the well-known author of a Passion and a book of miracles of St. Thomas. It is noticeable that he is described here as an author of a *Life* as distinct from a *Passion* and the *Miracles* of St. Thomas. I have not succeeded in tracing the authority from which the Icelandic statement is derived, but the context leaves no doubt about its resting on some authority not the translator's own.

<sup>22</sup> *uþri*, T.



earth, it may fitly be said, speaking by way of similitude, that somewhat lighter grew the night-darkness which fell on England's church, when archbishop Thomas was slain sackless in the chief temple. But still it might seem as if heavy mist and mighty fog lay over the country, while some persons still roamed at large unpunished, who were accomplices in this work worthy of God's anger, no matter by whatsoever causes, or how soon or late, inland or abroad, they might have become partakers therein. All these men had lost the brightness of righteousness, and therefore they stood as fit types of dim fog, which often hideth the very sun by its veil. Even so these unreformed men obscured the bright light which now hid itself at Canterbury fair and noble before the highest God. This interpretation is borne out by a vision which happened at the very arch-see of Canterbury.

Among the rest of the brethren there was a man of parts, and a great clerk, and one, moreover, who composed many writings and fair of the laudable life of the blessed Thomas, of the death and the miracles of the archbishop. One night it seemed to him, as if the holy archbishop Thomas stood robed and ready to perform service in the cathedral church. He was ruddy of face, and right bright of countenance, and looked as one of



1171. má þekkiligastr<sup>1</sup> vera. Bróðurinn lysti at sjá upp á hann, enn sýnin var at sinne eigi lengri, því at hær vaknar hann. Ok enn aðra nótt ber fyrir hann á allan<sup>2</sup> sama hátt. Hann hugleiðir nú með sér,<sup>3</sup> hvat þetta mune þýða, ok tekr þann skilning, at honum 5 mun gefit færi,<sup>4</sup> ef hann vill spyrja nokkurs, gengr nær<sup>5</sup> meir erkibyskupinum ok beiðist blezonar. Hær með talar hann svo: “Bið ek þik, herra minn, at yðr “mislíki eigi, þótt ek spyri nokkurs.” “Tala þú,” sagði hann. “Ert þú ei frammlidinn<sup>6</sup> ok dauðr?” 10 sagði bróðirinn. “Erkibyskupinn svaraði: “Ek var “dauðr, ok nú upprisinn.” Munkrinn svarar: “Ef “þú reist<sup>7</sup> upp samvinnandi píslarvottum, sem vær<sup>8</sup> “trúum, hví sýnir þú eigi heilagleik þinn fyrir mönn- “um?”<sup>9</sup> Hann svaraði: “Ek ber fagrt ljós í hendi, 15 “enn þat fær<sup>10</sup> eigi sýnzt fyrir þoku þeire, er at “þreyngvir.” Munkrinn skilur<sup>11</sup> eigi, hvat þetta merkir. “Vilt þú sjá skýringina?” sagði erkibyskup. “Vil ek gjarna,” sagði bróðerinn. Heilagr Thómas bregðr þá upp skriðljóse myklu með brennanda kerti: 20 “Hygg nú at,” sagði hann, “hvat þreyngvir ljósinu.” Munkrinn sér, at þoka svá þykk legst umbergis hjá ok at skriðljósinu, at ljósit hylur<sup>11</sup> ok felur<sup>11</sup> með öllu. Bróðerinn skilur<sup>11</sup> þá sýnina, at verk hans góð ok dýrðlig mætti<sup>12</sup> birtast fyrir mönnum, ef eigi stæði<sup>13</sup> 25 fyrir óhegnd illskupoka hans ófriðarmanna. Hær eftir<sup>14</sup> gengr erkibyskup til altaris ok setr skriðljósit annan veg<sup>15</sup> hjá altarino fyrir gráðunum. Byrjast þá messa utar í kórinn tónlaust með því upphafi: *Letare Jeru-* *salem.*<sup>16</sup> Herra erkibyskup segir til þeira, er messuna 30

<sup>1</sup> þekkiligazstr, T.<sup>2</sup> allann, T.<sup>3</sup> sier, T.<sup>4</sup> færi, T.<sup>5</sup> nær, T.<sup>6</sup> frammlidinn, T.<sup>7</sup> So altered by Prof. Unger; reis, T.<sup>8</sup> uer, T.<sup>9</sup> maunnum, T.<sup>10</sup> fer, T.<sup>11</sup> So T.<sup>12</sup> mætti, T.<sup>13</sup> stædi, T.<sup>14</sup> eptir, T.<sup>15</sup> uegh, T.<sup>16</sup> Introit for Mid-Lent Sunday.



the goodliest presence. The brother would fain behold him, but at this time the vision endured no longer, for hereat he awoke.

Again, another night, the same vision appeared to him. And he pondered, what this might betoken, and deemed that it must be meant for a hint for him to take the occasion thus offered him to put forth a question if he felt inclined, and so he drew nearer to the archbishop, and prayed him for a blessing, speaking thus at the same time: "I pray you, my lord, that it may not mislike you, if I put a question to you." "Speak thou," said he. "Art thou not departed and dead?" said the brother. The archbishop answered, "I was dead, but am now arisen again." The monk answered: "If thou hast arisen to be the fellow worker with other martyrs, as we believe, why showest thou not thy holiness before men?" He said: "I carry a fair light in my hand, but it may not be seen because of that fog that lieth heavily over all." The monk understandeth not what this may import. "Desirest thou to see the interpretation?" says the archbishop. "Fain I would," says the brother. The holy Thomas then showeth forth a great lantern with a burning candle: "Behold now, what it is, that obscureth the light." The monk then perceiveth that such a thick fog surroundeth the lantern from all sides, that it hideth and obscureth the light thereof altogether. The brother then understandeth the vision to mean, that the archbishop's good and glorious works might be revealed to man, if the fog of the unchastened wickedness of his enemies did not stand in the way. After this the archbishop goeth to the altar and placeth the lantern on one side of it before the grades; whereat there beginneth out in the chancel a mass, not intoned, with the words: "Letare Jerusalem." The lord archbishop then speak-



1171. byrja, at hann vill heldr hafa annat messunnar upphaf, því at *Letare Jerusalem* merkist fyrir fagnað. því hefst upp lágliga<sup>1</sup> hörmungar<sup>2</sup> officium *Exsurge quare obdormis*.<sup>3</sup> Síðan<sup>4</sup> vaknar bróðirinn ok hugsar einkauliga<sup>5</sup> þau orðin, er erkibyskup sagðist dauður verit<sup>5</sup> hafa ok nú upprisinn. Ok þat skilr hann svá, at upprisan er hans líf nú í Guði, þótt hann<sup>6</sup> sè framlidinn<sup>7</sup> at manndóms eðli.<sup>8</sup> Nú er ljóss votttr lesinn yfir skýring þoku þeirrar, er fyrr var sèt.<sup>9</sup> Enn þat má undra, ef fljótt er á litið, hví lægri<sup>10</sup> menn fóru<sup>10</sup> óleystir, með því at sjálfr konungrinn ok hinir mestu manndráparar váro undirlagðir. Enn þessarri<sup>11</sup> undran látum svara Vilhjálmm af Traz, ef hann varð svikinn með fortölum,<sup>12</sup> er fyrst særði<sup>13</sup> erkibyskupinn, hvat mun þá hinum líða, er sekr manndrápsmaður eftir<sup>14</sup> 15 lagadóme liggr undir harðýðgi sjálfs<sup>15</sup> síns ok svikligum fortölum<sup>12</sup> vondra manna, at hann sè<sup>16</sup> saklaus með öllu,<sup>18</sup> því at eigi váro enn svæfðir<sup>19</sup> öfundarmenn<sup>20</sup> Thóme erkibyskups í Englandi, þótt hann væri<sup>21</sup> af-sleginn veröldinni. Enn hversu marga sjálfr herra<sup>20</sup> páfinn dæmir<sup>22</sup> manndrápsmenn hafa vorðit í hans dauða, mun birtast þessu næst<sup>23</sup> í sjálfs hans bræfi.<sup>24</sup>

<sup>1</sup> *lagligha*, T.

<sup>2</sup> *haurmungar*, T.

<sup>3</sup> Introit for Sexagesima.

<sup>4</sup> *Síðan*, T.

<sup>5</sup> *einkannlega*, T.

<sup>6</sup> *hann* added by Prof. Unger.

<sup>7</sup> *framlidinn*, T.

<sup>8</sup> This vision agrees closely with the vision which Benedict himself says he had on the night of the martyrdom of the archbishop, and with which the first book of his miracles opens: "Aspiciebam in visu noctis martyrii ejus" — "quia etsi mortuus est ex infirmitate, sed vivit ex virtute Dei." *Materials for the History of Thomas Becket*, ed. Robertson, vol. ii., pp. 27-28

<sup>9</sup> *siet*, T.

<sup>10</sup> *lægri*, T.

<sup>11</sup> *þessari*, T.

<sup>12</sup> *fortaulum*, T.

<sup>13</sup> *særði*, T.

<sup>14</sup> *eptir*, T.

<sup>15</sup> So altered by Prof. Unger; *sialf*, T.

<sup>16</sup> *sie*, T.

<sup>17</sup> *saklaus*, T.

<sup>18</sup> *aullu*, T.

<sup>19</sup> *suefdir*, T.

<sup>20</sup> *aufundarmenn*, T.

<sup>21</sup> *uæri*, T.

<sup>22</sup> *dæmir*, T.

<sup>23</sup> *næst*, T.

<sup>24</sup> *bræfi*, T.



eth to those who began the mass, signifying his desire, that a mass with some other beginning should be chosen, for Letare Jerusalem signifieth joy. And therefore they commence, in a low voice, the sorrowful service "Exsurge, quare obdormis?" Thereupon the brother awaketh, and pondereth with himself over the words, wherein the archbishop said, that he had been dead but was now arisen. And he understandeth this to mean, that his resurrection is his life now in God, although he was dead after the nature of man. Now a clear testimony hath been read concerning the interpretation of that fog which was seen before. But it may be marvelled how it came about, that inferior persons should go at large unabsolved, while the king himself and the greatest murderers were included in absolution. But let William de Traci give answer to this wonder; for if he was beguiled by persuasions, he who was the first to wound the archbishop; what then must have been the case of others, when one, who is a guilty murderer according to the judgment of the law, remaineth in his own hardness of heart, and abideth by the deceitful persuasions of wicked men, who make him believe that he be perfectly sackless? for as yet they were not all dead in England who bore archbishop Thomas malice, although he himself had been cut off from the world. But how many the lord pope deemed guilty of murder through the death of [the archbishop] will now appear from his own letter.



## KAP. LXXXVI.

AF HERRA PÁFANS BRÈFI, ER HANN SKIPaðI SKRIFT.<sup>1</sup>

1171.  
Vision of  
Bartholo-  
mew, bishop  
of Exeter.

Bartholomeus Exoniensis harmaði einkanliga mest af byskupum fráfall hins heilaga Thóme, svá at sorglig hrygð tók hann með öllu. Þar af sýnist honum eina 5 nótt, sem maðr gengi at sænginni<sup>2</sup> með þessum orðum: “Hvat hryggvir þik?” sagði hann. Byskup þóttist svara: “Líflát míns virðuligs herra Thóme erki-  
“byskups.” Draummaðrinn talar: “Sannliga er hann  
“framfarinn<sup>3</sup> af þessi veröld, enn þó lifa með yðr 10  
“armar hans ok hendr.” Eftir<sup>4</sup> þat vaknar byskup ok skilur<sup>5</sup> svá sýnina, at armar muni þýðast fyrir hefnd öfundarmanna<sup>6</sup> ok ófriðar, enn hendr til jar-  
teigna ok heilagleiks, þegar glæpi<sup>7</sup> vándra manna rýmdi svá frá, at þær<sup>8</sup> mætti<sup>9</sup> opinberliga skína.<sup>10</sup> 15  
Því hefir byskupinn sig nú framm<sup>11</sup> með brèfi herra páfans,<sup>12</sup> at hjálpa fólkinu, leiðandi<sup>13</sup> þá til iðranar sem sakaðir váro, eftir<sup>14</sup> því formi sem brèfit vottar, þótt mörgum<sup>15</sup> þætti<sup>16</sup> þungt undir at búa, þeim er áðr váro kaldir frá öllum krafti<sup>17</sup> góðra verka. Þat herra páfans 20 brèf byrjar svá:

Pope Alex-  
ander  
directs how  
to deal with  
the guilty.

Alexander<sup>18</sup> þjónn þjóna Guðs sendir virðuligum bróður<sup>19</sup> Bartholomeo byskupi Exoniensi kveðju<sup>20</sup> ok

<sup>1</sup> skript, T.

<sup>2</sup> senginni, T.

<sup>3</sup> framfarinn, T.

<sup>4</sup> Eptir, T.

<sup>5</sup> So T.

<sup>6</sup> aufundarmanna, T.

<sup>7</sup> glæpir, T.

<sup>8</sup> þær, T.

<sup>9</sup> mætti, T.

<sup>10</sup> This vision follows in Benedict's *Miracula* immediately after his own: “Sicut et episcopo Exoniensi Bartholomæo, de morte ejus graviter dolenti”—“vivunt et manus ejus ad operandum et

“brachia ejus ad vindicandum.” *Materials*, ib., pp. 28, 29.

<sup>11</sup> fram, T.

<sup>12</sup> So altered by Prof. Unger; *pafanum*, T.

<sup>13</sup> leiðandi, T.

<sup>14</sup> eptir, T.

<sup>15</sup> maurgum, T.

<sup>16</sup> þætti, T.

<sup>17</sup> krapti, T.

<sup>18</sup> This letter is found among *Epp. Gilberti Foliot*, éd. Giles, No. 356, ii., pp. 80–84: “Sicut dignum est.” Migne, cc. col. 894–96.

<sup>19</sup> brodr, T.

<sup>20</sup> quedi, T.



## CHAP. LXXXVI.

OF THE LETTER OF THE LORD POPE WHEN HE  
ORDAINED SHRIVING.

Among the bishops Bartholomew of Exeter mourned most chiefly for the death of the holy Thomas, so much so even that he was seized by an utter grief. Being in this state it seemed to him, one night, as if a man came up to his bed with these words: "What grievest thou?" said he. The bishop thought he answered: "The death of the worthy lord archbishop Thomas." The dream-man then said: "In sooth he hath departed from this world, yet his hands and arms are still living among you." After this the bishop awaking, understandeth the vision to import that arms must needs be-token revenge on people who bore him malice and enmity, but the hands must point to miracles and saintly deeds, when the crimes of the wicked should be so far removed as to allow such deeds to shine openly. The bishop therefore bestirreth himself, according to a letter from the lord pope, for the salvation of the people, leading to repentance those who were accused of guilt, according to the form prescribed in the letter, hard though many a man found to abide thereunder who had already been bereft of all power to do good works. This letter of the lord pope beginneth thus:

Alexander, the servant of the servants of God, to the venerable brother Bartholomew, bishop of Exeter, sendeth



1171. postoliga blezan. Svá sem þat er makligt<sup>1</sup> ok sam-  
tengt<sup>2</sup> allri skynsemd, at vandamál í kristnum rætt<sup>3</sup>  
flytiz undir próf postoligs sætis,<sup>4</sup> svo skyldumst vèr  
af þjónustutekjunnar áhyggju at leysa þær<sup>5</sup> sömo<sup>6</sup>  
questiones, sem Guð gefr oss at skilja, svarandi sèr- 5  
hverjum,<sup>7</sup> er vart ráð vilja sækja,<sup>8</sup> at forsjá rómverskrar  
kristni,<sup>9</sup> er höfðingskap<sup>10</sup> heldr í allri veröld, sem  
Drottinn skipaði, lýsi þat er leynist, at efasemd firrist  
hjörtu sèrhverra. Vitra þín skrifaði til vár af þeim  
hörmungargreinum,<sup>11</sup> er at lúta lífláti heilags Thóme ok 10  
virðuligs manns<sup>12</sup> forðum Kantúariensis erkibyskups, ok  
þótt vèr höldum<sup>13</sup> þat efalaust, at þú ert bæði<sup>14</sup> forsjáll  
ok vel læðr<sup>15</sup> á heilaga bók, viljum vèr annsvara sèr-  
hverju<sup>16</sup> með várri skynsemd ok skilning laganna.  
Setjum vèr í fyrstu, sem þèr er kunnigt, at rættvísu<sup>17</sup> 15  
dómara eru sex hlutir hugsandi ok virðandi í hverju  
máli, þat er aldr ok vizka,<sup>18</sup> kyn ok tegund, stund ok  
staðr. Eftir<sup>19</sup> þessum atvikum ok tilrás eiga dómar  
rættu forman, enn eigi eftir<sup>19</sup> ásjónu ok vexti last-  
anna, því at oftliga<sup>20</sup> kann svá verða, at í sama glæp<sup>21</sup> 20  
eru eigi allir með einum hætti<sup>22</sup> sakbitnir, þó at  
margir þjóni til hans á sama tíma. Sjáum nú í fyrstu  
þá vonda menn, sem hertu<sup>23</sup> konungsins hug með  
röngum<sup>24</sup> fortölum<sup>25</sup> í hatr hins heilaga Thóme, þá er  
ljóst af lögum,<sup>26</sup> at þeir eru þínandi með harðri stríðu, 25  
ok þó eigi svá framt, at þat gangi allt í banorðssök<sup>27</sup>

<sup>1</sup> So Prof. Unger; *maklit*, T.

<sup>2</sup> *samteingt*, T.

<sup>3</sup> *riett*, T.

<sup>4</sup> *sætis*, T.

<sup>5</sup> *þær*, T.

<sup>6</sup> *saumo*, T.

<sup>7</sup> *sierhuerium*, T.

<sup>8</sup> *sækia*, T.

<sup>9</sup> So Prof. Unger; *kristi*, T.

<sup>10</sup> *haufðingskap*, T.

<sup>11</sup> *haurmungargreinum*, T.

<sup>12</sup> *manz*, T.

<sup>13</sup> *hauldum*, T.

<sup>14</sup> *bæði*, T.

<sup>15</sup> *lærdr*, T.

<sup>16</sup> *sierhueriu*, T.

<sup>17</sup> *riettuisum*, T.

<sup>18</sup> *uizska*, T.

<sup>19</sup> *eptir*, T.

<sup>20</sup> *optliga*, T.

<sup>21</sup> *glæp*, T.

<sup>22</sup> *hætti*, T.

<sup>23</sup> *herttu*, T.

<sup>24</sup> *rauugum*, T.

<sup>25</sup> *fortölum*, T.

<sup>26</sup> *laugum*, T.

<sup>27</sup> *banordzsauk*, T.



greeting and apostolic blessing. It being proper, and consistent with all reason, that all grave cases under canon law should be brought to trial before the apostolic see, we are in duty bound by the solicitude incumbent upon us in pursuance of our office, to solve the same questions according to the understanding given unto us by God, answering each one, who desireth to seek our counsel, that the foresight of the Roman church, to which appertaineth the primacy throughout all the world according to the command of the Lord, bringeth to light that which is hidden, in order that doubt may be removed from the heart of every one. Thy wisdom wrote to us referring those sorrowful things which concern the murder of the holy Thomas, that venerable man, aforetime archbishop of Canterbury; and although we have no doubt, that thou art both prudent and well learned in holy writ, we will yet answer to every clause according to our reason and the provisions of the law. And first we lay down the rule which is known unto thee, that a rightful judge must weigh and consider six things in every case: age and knowledge, sex and condition, hour and place. According to the concurrence of these accidents, judgments must receive their due framing, but not from the outer appearance and fashion of the crime itself; for it may often happen, that all bear not an equal share of guilt in the same crime, although many may have a share in it at one and the same time. Let us first look at the wicked men, who with wrongful persuasions hardened the heart of the king into hatred against the holy Thomas; now it appeareth clearly from the law, that they are worthy of being punished with a severe chastisement, yet one which should not be carried so far



1171. erkibyskupsins, nema þeira róg<sup>1</sup> hafi geisat svá guð-  
rækiliga,<sup>2</sup> at berum orðum hafi þeir provocerat kon-  
unginn upp á líf ok líkam þess heilaga manns.<sup>3</sup> Ok  
ef þeir eignast þyngri grein af þessum tveimr, eru þeir  
sekir sannliga þess meinlausa dreyra. Hér næst<sup>4</sup> 5  
eru samhleypismenn þeira fjögra, er upphaflega níddust  
á sínum herra. Ok ef svá grímt var þeira föruneysi,<sup>5</sup>  
at þeir buðust at grípa, slá eða<sup>6</sup> herdraga erkibyskup-  
inn framm<sup>7</sup> undir dauða sverð, þá eru þeir nálega  
svá þínandi, sem þeir er hann særðu.<sup>8</sup> Enn þó er 10  
betr, at þeir finni fyrir líkn, ef þeir gerðu eigi svá  
illa, sem þeir hugsoðu. Hér næst<sup>9</sup> eru þeir menn,  
er sèr völdu<sup>10</sup> þá<sup>11</sup> bölföðu,<sup>12</sup> þjónustu at bera fól-  
k-vopn ok herfóru í vafning eðr rökkum<sup>13</sup> upp á garð  
erkibyskupsins. Sannliga dikta þeim lögin<sup>14</sup> fulltekna 15  
manndrápssök<sup>15</sup> fyrir háðuliga leynd ok undirhyggju,<sup>16</sup>  
ef þeir váro svá aldrs komnir, at þeir stóðu með orði  
ok eiði. Hér fylgja þeir ríkismenn, er fyrir nálægð<sup>17</sup>  
ok visso máttu stöðva<sup>18</sup> glæpinn<sup>19</sup> ok jafnvel vernda  
byskupinn, enn gerðu hvarki, utan<sup>20</sup> heldr efldu<sup>21</sup> 20  
þeir svá manndráparann, at hann skyldi með friálsu  
fara í sína Guðs reiði. Þessum glæpamönnum<sup>22</sup> fellr  
í höfuð<sup>23</sup> sú ritning, er svá segir: *Qui potuit homi-  
nem liberare a morte et non liberauit, ipsum occidit.*

<sup>1</sup> *rogh*, T.<sup>2</sup> *gudrekiliga*, T.<sup>3</sup> *manz*, T.<sup>4</sup> *nęst*, T.<sup>5</sup> *fauruneyti*, T.<sup>6</sup> *eða*, T.<sup>7</sup> *fram*, T.<sup>8</sup> *sęrdu*, T.<sup>9</sup> *nęst*, T.<sup>10</sup> *uauldu*, T.

<sup>11</sup> So altered by the editor; *sua*, T., which is quite correct, if the adjective *bölfödu* is changed into its weak form *bölfaða*; *sua* is much more likely to be a repetition of *sua* before *illa* in the preceding line

than *baulfödu* is to be the original author's bad grammar.

<sup>12</sup> *baulfödu*, T.<sup>13</sup> *raukhum*, T.<sup>14</sup> *laugin*, T.<sup>15</sup> *manndrapssauk*, T.<sup>16</sup> *undirhyggju*, T.<sup>17</sup> So Prof. Unger; *nalęd*, T.<sup>18</sup> *staudfa*, T.<sup>19</sup> *glępinn*, T.<sup>20</sup> *vtan*, T.

<sup>21</sup> So altered by Prof. Unger *elfdu*, T.

<sup>22</sup> *glępamaunnum*, T.<sup>23</sup> *haufud*, T.



as to be a punishment for the crime of having murdered the archbishop, unless they by their slander should be proven to have raged in so god-forsaken a fashion as in clear words to have proyoked the king against the life and body of the holy man. But if they happen to be in the graver one of these two cases, they are in truth guilty of that innocent blood. Next to these stand the men who joined in the conspiracy of the four who committed the deed of shame on their lord. And if their company was of so cruel a mind as to offer to seize or to smite or to drag the archbishop prisoner under the sword of death, these abettors are to be punished with almost the same punishment as those who wounded him. Yet it is better that they should meet with mercy in case they did not act as wickedly as they thought. Next to these come the people who lent themselves to such an accursed service as to carry weapons and armour in wrappings or rugs up into the archbishop's court. In truth the laws tax such with the full guilt of manslaughter for such a heinous concealment and treachery, if they had already arrived to an age of discretion, so as to understand the importance of words and oaths. Next to these follow the lords, who by their presence might have stayed the crime, and even defended the archbishop, yet doing neither, on the contrary egged the murderer on, so that he should of his free will fall into God's anger. Upon the head of these criminals falleth the award of scripture which saith : *Qui potuit hominem liberare a morte et non liberavit, ipsum occidit.* Which being



1171. Þat er svá ljósara, at sá drepr manninn, er hann má vernda vit dauða, enn veitir honum öngva<sup>1</sup> hjálp. Nú er til þeira at tala, er samneytuðust<sup>2</sup> því ráni, er manndráparar veittu kirkjunnar gózi, erkibyskupsins frammfarins<sup>3</sup> eða<sup>4</sup> hans þjónustumanna.<sup>5</sup> Þessir 5 eru pínandi, at þeir skipi aftr<sup>6</sup> með skilríki hvern þann penning, er þeir tóku, ok þótt þeir verndi sig með þeiri ásjónu, at þat sama góz hafi þeir gefit fátækum<sup>7</sup> fyrir sál erkibyskupsins, er sá hlífðarlitr eigi lögligr,<sup>8</sup> því at svá segir ok vottar heilög bók, at várr<sup>9</sup> 10 Herra þiggr eigi rán í sína fórn. Enn þó, ef þeir finnast, at svá hafi með farit, viljum vèr, at hafi álögur<sup>10</sup> minni, því at eigi auðguðust þeir af kirkjunnar gózi, enn eru þar með, sem vèr ætlum<sup>11</sup> hlutlausa hafa verit af drápi, síðan<sup>12</sup> þeir voru þar hvergi nærri.<sup>13</sup> 15 Þeir eru enn einir í landinu, er spillzt hafa með samneyti bannsettra, bæði<sup>14</sup> manndrápara ok ránsmanna. Er þat prófanda í þeira máli, hvárt þeir samneyttu fyrir ótta eða<sup>15</sup> elsku, vitandi eða<sup>15</sup> óvitandi, þar eftir<sup>16</sup> eru þeira skriftir<sup>17</sup> temprandi. Síðast allra setjum vèr 20 þá vansignuðu klerka, er með fylgd ok ráðum kvomu væpntir<sup>18</sup> til þvílíkra glæpa.<sup>19</sup> Er þat í fyrstu þeira pína, at allan<sup>20</sup> lífstíma dirfist einginn þeira alltaris-

<sup>1</sup> *aungva*, T.

<sup>2</sup> So T. Prof. Unger proposes to read *samnetjuðust*, from *samnetjast*, which is the common word in Thomas Saga for *communicare*; but *samneyta* occurs frequently as well as an equivalent for *samnetjast*; cfr. *samneyti bannsettra* and *sameyttu* below; but the reflexive form of T. is wholly illegitimate, and may be due either to the influence of the reflexive *samnetjast*, or it may be a later scribe's substitution; but I dare not eliminate it from the text.

<sup>3</sup> *framfarins*, T.

<sup>4</sup> *eða*, T.

<sup>5</sup> So Prof. Unger; *þjónustumonnum*, T.

<sup>6</sup> *aptr*, T.

<sup>7</sup> *fátækum*, T.

<sup>8</sup> *laugligr*, T.

<sup>9</sup> *uar*, T.

<sup>10</sup> *alaugr*, T.

<sup>11</sup> *ætlu*, T.

<sup>12</sup> *síðan*, T.

<sup>13</sup> *nærri*, T.

<sup>14</sup> *bæði*, T.

<sup>15</sup> *eða*, T.

<sup>16</sup> *eptir*, T.

<sup>17</sup> *skriptir*, T.

<sup>18</sup> *væpntir*, T.

<sup>19</sup> *glæpa*, T.

<sup>20</sup> *allann*, T.



interpreted meaneth :—he slayeth a man who, when he might save him from death, affordeth him no help. Now turning to those who shared in the murderers' spoliation of the goods of the church, those of the departed archbishop, or of his servants, they must be punished by returning honestly every penny they took ; yea, although they might defend themselves with the plea of having given the same to poor people for the soul of the archbishop, that colour of defence is by no means lawful ; for the holy book saith and testifieth, that our Lord accepteth not robbery for offering. Yet should any be found who should have dealt with the goods after this fashion, we desire that they may be fined less, inasmuch as they did not enrich themselves with the goods of the church, and that they be counted among those whom we judge as innocent of the murder, since they were nowhere present at it. Further there are those in the land who have become contaminated by communion with excommunicates, murderers as well as robbers. Now in their case it must be ascertained whether they did so from fear or from love, knowledge or ignorance, and in accordance therewith their shrivings have to be regulated. Last of all we place those wretched clerks, who with the weapons of aid and counsel came to be mixed up with these misdeeds. Their first penance is, that throughout their lifetime not one of them shall presume to perform



1171. þjónustu fremja, heldr skyldar lögmálit<sup>1</sup> með kristnum rætt,<sup>2</sup> at ef svá má vera, þröngvist<sup>3</sup> þeir allir undir æfinligt<sup>4</sup> regluhald<sup>5</sup> munku eða<sup>6</sup> kanunka, þó svá, at um fimm ár eða<sup>6</sup> sjau sè þeir sífelt utan kirkju. Enn eftir<sup>7</sup> þat liðit hafi þeir þá minning eftir<sup>7</sup> reglu, 5 at eingi<sup>8</sup> þeira lesi *leccionem* eða<sup>6</sup> frammi syngi nokkurn hlut, heldr standi þeir lágt í lítilæti<sup>9</sup> með sálmum<sup>10</sup> ok heilögum bænum,<sup>11</sup> biðjandi líknar fyrir sína glæpi,<sup>12</sup> svá lengi sem þeir lifa. Hugleið þat, bróðir, í þínum dómum ok skriftaboðum,<sup>13</sup> at flestar 10 af þessum greinum þyngir bæði<sup>14</sup> stund ok staðr. Valet.

The bishops  
act on these  
directions.

Nú er þat leyst, sem fyr var til vikit, at með svá berum boðskap ok skilning herra páfars hafa byskupar sig framm<sup>15</sup> eftir<sup>16</sup> megni at prèdika líkn ok 15 lausn herteknum, leiðandi<sup>17</sup> burt af villistigum aftr<sup>18</sup> í faðm heilagrar kristni þá, sem áðr höfðu sínum mannkostum ok siðferði hörmuliga<sup>19</sup> tapað með hlýðni við óvinenn ok sínar rangar girndir. Þar þynnist nú sú syndapoka, er áðr<sup>20</sup> var greind, svá at Guðs mys- 20 kunn nálægist<sup>21</sup> fólkit dag<sup>22</sup> af degi, at þat megi njótanda verða þess hins blezaða ávaxtar, er upp kann at renna af því hveitikorni, er lifanda fèll<sup>23</sup> í jörðina ok enn liggr lukt innan<sup>24</sup> kirkju í Kancia. Því stendr vel þessu næst,<sup>25</sup> at vær<sup>26</sup> heyrum sýn<sup>27</sup> þá, er skýrir ávöxt- 25

<sup>1</sup> *laugmalit*, T.

<sup>2</sup> *riett*, T.

<sup>3</sup> *þraunguiz*, T.

<sup>4</sup> *æfinligt*, T.

<sup>5</sup> The *hald* in *regluhald* supplied by Prof. Unger.

<sup>6</sup> *eða*, T.

<sup>7</sup> *eptir*, T.

<sup>8</sup> *engi*, T.

<sup>9</sup> *litleti*, T.

<sup>10</sup> *spalmum*, T.

<sup>11</sup> *bænum*, T.

<sup>12</sup> *glæpi*, T.

<sup>13</sup> *skriptabodum*, T.

<sup>14</sup> *bædi*, T.

<sup>15</sup> *fram*, T.

<sup>16</sup> *eptir*, T.

<sup>17</sup> *leiðandi*, T.

<sup>18</sup> *aftr*, T.

<sup>19</sup> *harmulega*, T.

<sup>20</sup> *áðr*, T.

<sup>21</sup> *nálægiz*, T.

<sup>22</sup> *dag*, T.

<sup>23</sup> *fiell*, T.

<sup>24</sup> *innann*, T.

<sup>25</sup> *næst*, T.

<sup>26</sup> *vær*, T.

<sup>27</sup> *sýn* added by the editor.



the service of the altar ; but laws and canon-right make it a duty, that if so it must be, they must all of them be forced under perpetual rule of monks or canons, yet in such wise that for five or seven years they keep out of church. But when that time is passed, let them still be reminded of the rule, so that none of them ever read the lessons or ever stand forth singing, but let them stand low in humility with psalms and holy prayers, praying mercy for their crimes as long as they live. Consider, however, brother, in your judgments and shrivings, that most of these penalties are to be made more severe according to hour and place. Valeté.

Now it is shown, as was hinted at formerly, how through this peremptory command and reasoning of the lord pope the bishops laid themselves out, by all means in their power, to preach mercy and absolution to those in bondage, leading them back from the paths of error into the bosom of holy church, who had already sadly lost their virtue and morals through obedience to the enemy and their evil passions. Thereby that fog of sin of which we spoke before groweth thinner, so that God's mercy approacheth nearer to the people day by day, that they may partake of the blessed fruit which is to spring up from that corn of wheat which fell living into the earth, and still lieth concealed within the church of Canterbury. It is well fit, therefore, next to these things, to hear, as



1171. inn,<sup>1</sup> hver hans upprás verður eður hver hæð<sup>2</sup> í heilagri Guðs kristni.

## KAP. LXXXVII.

## MERKILIGAR VITRANIR.

A truthful person of Canterbury sees two wands grow up from the archbishop's armpits.

Interpretation of the vision.

Svo sýndist sannorðum manne, sem hann væri<sup>3</sup> 5 kominn í kór Kantuariensis kirkju. Þar stóð mikill mannfjöldi bæði<sup>4</sup> lærðra<sup>5</sup> ok ólærðra<sup>6</sup> ýmissa stætta.<sup>7</sup> Hér með sýnist honum sem yfir háaltarið liggi frammlidenn<sup>8</sup> Thómas erkibyskup, skryddr silkiklæðum<sup>9</sup> blóðrauðum. Virðuligur<sup>10</sup> maður í munkabúningi sitr<sup>10</sup> undir höfði hans ok styður sinni hendi hvárn veg at<sup>11</sup> höfðinu. Enn erkibyskup hallaðist á þann silki-kodda rauðan, er liggr yfir hnè<sup>12</sup> bróðurins. Því næst<sup>13</sup> renna upp vendir tveir blómgaðir, sérhvorr<sup>14</sup> af sínum handveg,<sup>15</sup> með svo fljótum vexti, sem þeir vili upp í gegnum<sup>15</sup> þekjuræfrit.<sup>16</sup> Allir í kórnum undra þetta mjök, áður munkrinn talar svo til þeira: “Hví standi þér, bræðr,<sup>17</sup> “ sem undrandi sýn þessa? fáir þér<sup>18</sup> eigi skilt, at vendir “ þessir merkja frægð<sup>19</sup> ok dýrð þessa hins heilaga píslarvotts? Svá sem vendir leita til himins, svá munu<sup>20</sup> “ vaxa ok margfaldast hans dýrðarlof<sup>20</sup> fyrir Drottni. “ Vaxa muno þeir ok útbreiða sínar limar yfir alla jörð, “ ok þeira lengdar<sup>21</sup> mun eingi<sup>22</sup> endir.” Þessir signoðu vendir merkja<sup>23</sup> þat sama, sem forðum birtist frá Mailld. Hygg at, hversu líkzt<sup>24</sup> hefir þröngleiki<sup>25</sup> kirkj 25

<sup>1</sup> *aauauxtinn*, T.

<sup>2</sup> *hæd*, T.

<sup>3</sup> *uæri*, T.

<sup>4</sup> *bædi*, T.

<sup>5</sup> *lærðra*, T.

<sup>6</sup> *ólærðra*, T.

<sup>7</sup> *stietta*, T.

<sup>8</sup> *framlidenn*, T.

<sup>9</sup> *silkiklæðum*, T.

<sup>10</sup> So T.

<sup>11</sup> So altered by the editor; *af*, T.

<sup>12</sup> *hníe*, T.

<sup>13</sup> *næst*, T.

<sup>14</sup> *sierhuor*, T.

<sup>15</sup> *handuegh*, T.

<sup>16</sup> *þekiuræfrit*, T.

<sup>17</sup> *brædr*, T.

<sup>18</sup> *þier*, T.

<sup>19</sup> *frægd*, T.

<sup>20</sup> *dýrðarlof*, T.

<sup>21</sup> *leingdar*, T.

<sup>22</sup> *engi*, T.

<sup>23</sup> *merkir*, U.

<sup>24</sup> *líkiz*, T.

<sup>25</sup> *þraungleiki*, T.



the fruit becometh brighter, what be the manner of its growth or how high it reareth itself in God's church.

## CHAP. LXXXVII.

### REMARKABLE VISIONS.

To a certain truthful person it seemed as if he was within the chancel of the church of Canterbury, where there was standing together a great multitude of people, learned as well as layfolk of sundry stations. At the same time it seemed to him as if archbishop Thomas lay dead on the high altar, decked in robes of silk of a blood-red hue. A certain reverend person in the garb of a monk sitteth under his head, and with both hands stayeth the head on either side. But the archbishop reclined on the red silk cushion which lay across the lap of the brother. Then, next, he seeth, how two wands spring up, each from either armpit, with such a quick growth as if they would shoot through the roof. All those in the choir marvel much at this until the monk speaketh to them thus :

“ Why stand ye, brethren, as in wonder at this sight ? may ye not understand that these wands betoken the fame and glory of this holy martyr ? for even as the wands aim heavenward, so, in a similar manner, shall the praise of his glory multiply before the Lord. Yea, they shall wax, and spread their limbs over all the earth, and of the length of their limbs there shall be no end. These blessed wands betoken even the same thing as the vision which aforetime appeared to lady Maild. Observe, how the church, being too small to compass their growth



1171. unnar, at taka þeira vöxt ok uppruna, fordyri<sup>1</sup> á Kristskirkju í Lundúnum,<sup>2</sup> er kviðug Mailld mátti eigi innganga. Sér<sup>3</sup> þú ok í öðru<sup>4</sup> lagi, hversu eitt hefir at þýða<sup>5</sup> lengd ok víðerni limanna, eftir<sup>6</sup> skýring bróðurins, ok þat pell hit væna,<sup>7</sup> er röddin<sup>8</sup> 5 kvað<sup>9</sup> forðum öllu<sup>10</sup> Englandi víðara.<sup>11</sup> Hér upp yfir talar meistarinn: Mikill píslarvottr reis upp með oss, ok sannliga mun hann hefjast ok mjök háleitr verða, því at jörð mun fyllast með hans lofi, ok heimsbygð mun sjá mega, at Drottinn miklaði hann í augliti<sup>10</sup> konunga. Ok þat er verðugt,<sup>12</sup> því at sá mun eigi finnast, at glaðari gengi fyrir Guðs nafni undir dauða kvöl,<sup>13</sup> sem bæði birtist sama dags með orðum hans ok verkum. Ok er ljóst, hvat til bar. Í fyrstu sá ástarhiti, er hann hafði til Skaparans bæði<sup>14</sup> at pínast fyrir<sup>15</sup> hans rættlæti<sup>15</sup> stundliga ok at vera með honum síðan<sup>16</sup> eilífliga. Hér með var náttúruligt, at þeim manni, er svá kvaldi sig ok sinn líkam sífelt með hárglæði<sup>17</sup> ok húðstrokum, þótti einskis vert, hvat hann þoldi litla stund, at hann mætti<sup>18</sup> svá æskiliga<sup>19</sup> 20 lúka sínum meinlætum.<sup>20</sup> Því var þessi sál guðdóm-inum harðla þekk, ok þar fyrir skundaði sjálfr Drottinn at leiða sinn vin út af ranglatri veröld, at fagnaðr skyldi verða af hans sigri bæði<sup>21</sup> Guðs englum á himne ok svá þeiri kristni, er nú sat<sup>22</sup> með 25 sorg ok harmi.<sup>23</sup>

<sup>1</sup> So altered by the editor; *fordyr*, T.

<sup>2</sup> *Sundunum*, T.

<sup>3</sup> *Sier*, T.

<sup>4</sup> *aufpu*, T.

<sup>5</sup> *þyða*, T.

<sup>6</sup> *eptir*, T.

<sup>7</sup> *uena*, T.

<sup>8</sup> *rauddin*, T.

<sup>9</sup> *quad*, T.

<sup>10</sup> *aullu*, T.

<sup>11</sup> *uiþara*, T.

<sup>12</sup> *uerþugh*, T.

<sup>13</sup> *kuaul*, T.

<sup>14</sup> *bædi*, T.

<sup>15</sup> *riettlæti*, T.

<sup>16</sup> *síþan*, T.

<sup>17</sup> *harhlædi*, T.

<sup>18</sup> *mætti*, T.

<sup>19</sup> *æskiliga*, T.

<sup>20</sup> *meinlætum*, T.

<sup>21</sup> *bædi*, T.

<sup>22</sup> *sath*, T.

<sup>23</sup> This vision is the same that Benedict records in the 3rd chapter of his first book of miracles. But



and spread, resembleth the door of Christschurch in London through which the pregnant Maile might not enter. Again understand, on the other hand, how the length and the wide spread of the limbs signifieth, in the interpretation of the brother, one and the same thing as the fair pall which aforetime the voice said was wider even than all England. Concerning this matter the Master speaketh thus: A great martyr hath arisen among us, and in sooth he shall be raised up, and be much exalted, for the earth shall be filled with his praise, and the nations of the world shall be made to see, that the Lord magnified him before the face of kings. And right worthy it is, for the man will not be found who in a more rejoicing manner ever underwent the torment of death for the name of God, as was manifested on the very day [of his death] by his words and deeds. And full clearly the reason thereof is manifested: in the first place, in that fervid love, which he bore to his Creator in suffering passion for his righteousness in the flesh, to abide with him afterwards for ever. And secondly, it was natural that the man who so tortured himself as he did ceaselessly with haircloth and flagellations, should deem it as worth nothing, what he had to suffer for but a brief space in order that he might end his life of penance in such a desirable manner. Therefore this soul was right acceptable to the Divine being, and even therefore, too, the Lord himself made haste to lead his friend out of the wicked world, in order that his victory should give joy both to the angels of God in heaven, and the church, which now sat in sorrow and grief.



1171. Ok hversó nálægist<sup>1</sup> hennar gleði til blóms ok dýrðar heilagra jartegna, birtist svo einum bróður<sup>2</sup> í Kan-túaría. Hann munkrinn þóttist koma í kórinn þar heima, ok sèr samankominn mikinn fjölda lærðra<sup>3</sup> manna at syngja óttusöng.<sup>4</sup> Ok sem út gengr yfir<sup>5</sup> fjórðu *Leccionem*, verðr fall á tíðinni um eina stund, áðr einn ungr maðr forkunnar vænn<sup>5</sup> ríss<sup>6</sup> upp, byrjandi með sætustu<sup>7</sup> rödd<sup>8</sup> ok sönghljóðum<sup>9</sup> þat sama responsorium, er svo stendr í upplesnum orðum:

*Ex*<sup>10</sup> *summa rerum leticia* 10  
*Summus fit*<sup>11</sup> *planctus in ecclesia*  
*De tanti*<sup>12</sup> *patroni absencia,*  
*Sed cum redeunt*<sup>13</sup> *miracula,*  
*Redit populo leticia.*

Her fylgir versit:

*Concurrit turba languidorum*  
*Et consequitur gratiam*<sup>14</sup> *beneficiorum.*

þetta má svo norræna:<sup>15</sup>

Af hæstu<sup>16</sup> gleði hlutanna  
 Verðr hæsta<sup>16</sup> sút<sup>17</sup> milli kristinna manna 20  
 I frávero svá mikils forstjóra,  
 Enn þá er jarteignir til koma,  
 Kemr ok gleðin til kirkjunnar sona.

there are discrepancies between the two, especially in the moral attributed to "the Master," which show that the Icelandic translator must have had before him a much more wordy rendering of the vision than any we know now. Cfr. *Materials*, ii., pp. 30, 31.

<sup>1</sup> *nalægiz*, T.

<sup>2</sup> *brodr*, T.

<sup>3</sup> *lerdra*, T.

<sup>4</sup> *ottusaung*, T.

<sup>5</sup> *uenn*, T.

<sup>6</sup> *ris*, T.

<sup>7</sup> *sætuztu*, T.

<sup>8</sup> *raudd*, T.

<sup>9</sup> *saunghliodum*, T.

<sup>10</sup> This is the fourth Respond to

the fourth Lesson in the matins service for St. Thomas of Canterbury; the verse belonging also to the same Lesson. In some service-books the Respond begins: *Tunc ex* &c.; while in the verse *plurimorum* is inserted before *languidorum*, and *remediorum* stands for *beneficiorum*.

<sup>11</sup> So altered by the editor; *sit*, T.

<sup>12</sup> *tanto*, T.

<sup>13</sup> So Prof. Unger; *reddeunt*, T.

<sup>14</sup> *Gracia*, T. U. The translation of *consequitur*, *þiggja*, shows that *gracia* is a blunder for *graciam*.

<sup>15</sup> *noræna*, T.

<sup>16</sup> *hestu*, T.

<sup>17</sup> *suth*, T.



And how her joy approacheth its blooming in the glory of holy miracles, was thus manifested to a certain brother in Canterbury. The monk dreamt that he came into the choir of the church, and saw there a great multitude of learned men together singing matins. Now, when the fourth lesson came to an end, there followed a pause in the service for a while, until a certain young man of wondrous goodliness of look rose up, beginning in the sweetest voice singing the very responsorium which being read out sounded thus :

Ex summa rerum lætitia  
Summus fit planctus in ecclesia  
De tanti patroni absentia ;  
Sed cum redeunt miracula,  
Redit populo lætitia.

Here followed the verse :

Concurrit turba languidorum  
Et consequitur gratiam beneficiorum.

Which may thus be done into Northern tongue :

Af hæstu gleði hlutanna verðr hæsta sút milli  
kristinna manna í fráveru svo mikils forstjóra enn þá  
er jarteignir til koma, kemr ok gleðin til kirkjunnar  
sona.



1171.

Saman koma sveitir sjúkra þegna  
Ok þiggja myskunn hans jartegna.

Hér eftir<sup>1</sup> vaknar munkrinn ok man vel sönginn<sup>2</sup> bæði<sup>3</sup> at orðum ok hljóðum. Enn er hann segir bræðrum<sup>4</sup> sýnina, bregðr þeim ýmislega vit, því at<sup>5</sup> sumir vakna til vonar, enn öðrum<sup>5</sup> aukr<sup>6</sup> harm ok endrnýjar til áminningar, hversu blezaðan<sup>7</sup> föður<sup>8</sup> þeir höfðu látið.<sup>9</sup> Nú er sýnt af þessum englasöng,<sup>10</sup> at myskunn himnakonungs vænir<sup>11</sup> fólki sínu, at jartegna-blóm hins virðuliga Thóme píslarvotts, er hvílir í 10 Kancia, mun brátt nálægjast,<sup>12</sup> ok hversu þat fyllist eftir<sup>13</sup> Guðs fyrirætlan,<sup>14</sup> stendr vel ákveðnum<sup>15</sup> tíma forsögn<sup>16</sup> sjálfs Thóme erkibyskups, sem nú skal greina.

The arch-  
bishop  
appears to  
a monk of  
Canterbury.

Sá var einn af bræðrum<sup>17</sup> í Kancia, at svá pín-dist 15 í harmi ok hugarangri eftir<sup>13</sup> erkibyskup, at sumir menn ætluðu<sup>18</sup> lífit kosta, því at hann mátti öngva<sup>19</sup> gleði fá. Þetta þolir eigi lengr hinn mildasti faðir erkibyskupinn, heldr kemr hann ok vitjar svá mjúk- 20 liga þessa, sem hryggr var, sem móðir huggar barn sitt, snúandi harmi í huggan ok angri<sup>20</sup> í andligan fagnað. Hann blezaðr ok signaðr birtist honum í svefni með því upphafi, at hann byrjar psálminn Miserere ok býðr bróðurnum at lesa með sér eftir<sup>13</sup> versaskifti.<sup>21</sup> Enn er psálminum<sup>22</sup> líðr, firrist erki- 25 byskupinn nokkut lítt sem hótandi bruttferð sinni. Munkrinn andvarpar þá sárliga ok biðr með tárur,

<sup>1</sup> *eptir*, T.  
<sup>2</sup> *saunginn*, T.  
<sup>3</sup> *bædi*, T.  
<sup>4</sup> *bræðrum*, T.  
<sup>5</sup> *auðrum*, T.  
<sup>6</sup> For *aukr* = eykr, 3 pers. sing. ind. impers., Prof. Unger proposes an impossible *aukar*.  
<sup>7</sup> *blezaþann*, T.  
<sup>8</sup> *faudr*, T.  
<sup>9</sup> This same vision is recorded in Benedict's *Miracula*. See *Mate-rials*, ii., pp. 33-34.  
<sup>10</sup> *englasaung*, T.

<sup>11</sup> *uænir*, T.  
<sup>12</sup> *nalægaz*, T.  
<sup>13</sup> *eptir*, T.  
<sup>14</sup> *fyrirætlan*, T.  
<sup>15</sup> *aquednum*, T.  
<sup>16</sup> *forsaugn*, T.  
<sup>17</sup> *bræðrum*, T.  
<sup>18</sup> *ætludr*, T.  
<sup>19</sup> *aungva*, T.  
<sup>20</sup> So altered by the editor; *angr*, T.  
<sup>21</sup> *uersaskipti*, T.  
<sup>22</sup> So U.; *spalminum*, T.



Saman koma sveitir sjúkra þegna  
Ok þyggja myskunn hans jartegna.

After this the monk awaketh, and remembereth the song well, both as to words and tune. But when he telleth the vision to the brethren, they are variously affected thereat, for while in some it awaketh hope, in others it increaseth sorrow and refresheth the memory of the blessed father they had lost. Now from this angelic song it is manifest that the mercy of the King of heaven imbueth his people with the hope, that the miracles of the worthy martyr St. Thomas, who resteth in Canterbury, may soon bud into bloom, and how that cometh to be fulfilled, according to the will of God, it suiteth well that the time appointed therefore be indicated by a prophecy of archbishop Thomas himself, as now shall be related.

There was a certain brother in Canterbury, who was so overcome with grief and sorrow for the archbishop, that some folk thought it would cost him his very life; for he might have no joy whatsoever. This the most compassionate father, the archbishop, may endure no longer, but cometh to visit the one thus smitten with sorrow, as sweetly as a mother who comforteth her child, turning grief into consolation and sadness into spiritual rejoicing. The blessed Thomas appeareth to him in sleep, making towards him by beginning to sing the Psalm *Miserere*, and bidding the brother to read it with him according to the division of the verses therein. But as the psalm weareth on the archbishop retireth somewhat, as if threatening to take his departure. The monk then sigheth sorely, and prayeth him with tears not to leave



1171. at hann fyrirláti hann eigi. Sá blezaðr faðir snýr þá aftr<sup>1</sup> til hans sem hrærðr<sup>2</sup> af harmi sonarins, ok talar svá: "Hvat hryggvir þik, son minn? temprá " þinn harm ok leið inn til þín hugganarefni, því at " lítill tími mun áðr líða, enn þú heyrir þat flytjast,<sup>3</sup> 5 " er þik mun gleðja. Því vert með styrkum hug, at " nálægt<sup>4</sup> er mjök, at þú fáir huggan." Eftir<sup>5</sup> svá talat hverfr hann<sup>6</sup> brutt af sýn bróðurins. Enn hans fyrirheit brást eigi, því at vitran þessi gjörðist um várit litlu fyrir páskir í sama árgang, sem hann<sup>10</sup> krúnaðist, ok á þeiri páskatíð birti Drottinn sína dýrð yfir heilagleik ástvinar síns með því upphafi, at sjá hinn signaði Thómas birtir<sup>7</sup> í sýn, með hverri atferð táknin skulu gerast.<sup>8</sup>

## KAP. LXXXVIII.

15

## MIRACULUM.

A son of a certain William of Canterbury is cured by the blood of the martyr.

Maðr hêt<sup>9</sup> Vilhjálmr, einn góðr húsbóndi í Kantúaría, hann átti ungan son, er tók kverkamein hættligt<sup>10</sup> með öðrum<sup>11</sup> sjúkdómi líkamligum. Hans mein þyngir svo mjök, at um fimmtán<sup>12</sup> daga liggr hann<sup>20</sup> nálægr<sup>13</sup> dauða, ok at hann mætti<sup>14</sup> miskunn fá eftir<sup>15</sup> guðligri fyrirsjó, svá sem lættir<sup>16</sup> var skipaðr hans meini, þiggr hann þá vitran, at hann þikkiz kominn í höfutkirkjuna,<sup>17</sup> ok sèr enn heilaga Thómam erkibyskup fyrir altari í guðligu embætti<sup>18</sup> með svo<sup>25</sup> tíguligri þjónustu ýmissra stétta,<sup>19</sup> sem aldri sá hann fyri. Honum þikkir sem erkibyskup sjáist um ok renni þangat augum, sem hann er. Annan veg hjá altarinu sèr hann, at stendr einn munkr með kalek.

<sup>1</sup> *aptr*, T.<sup>2</sup> *hrædr*, T.<sup>3</sup> *flytaz*, T.<sup>4</sup> *nalægt*, T.<sup>5</sup> *eptir*, T.<sup>6</sup> *hann* added by Prof. Unger.<sup>7</sup> *birtiz*, T.<sup>8</sup> This vision is found in Benedict's *Miracula* in the same order as here. *Materials*, ii., pp. 34, 35.<sup>9</sup> *hiet*, T.<sup>10</sup> *hættligt*, T.<sup>11</sup> *audrum*, T.<sup>12</sup> *fímtan*, T.<sup>13</sup> *nalægr*, T.<sup>14</sup> *mætti*, T.<sup>15</sup> *eptir*, T.<sup>16</sup> *liettir*, T.<sup>17</sup> *haufutkirkjuna*, T.<sup>18</sup> *embætti*, T.<sup>19</sup> *stietta*, T.



him. The blessed father then returneth to him as if moved by the sorrow of his son, and speaketh: "What grievest thou, my son? still thy grief, and be of good cheer, for ere a short while passeth away thou wilt hear of things which will bring gladness unto thee. Fortify thy heart, therefore, because the comfort which is to come to thee approacheth apace." Having spoken thus he departeth out of the brother's sight. But his promise failed not, inasmuch as this vision took place in the spring shortly before Easter, within a year of his being crowned with martyrdom, while at Eastertide the Lord manifested His glory in the holiness of his beloved friend with such a beginning that the blessed Thomas revealeth in a vision in what manner the miracles were to begin to operate.

#### CHAP. LXXXVIII.

There was a certain person called William, a well-to-do citizen of Canterbury, who had a young son, that was brought down by some sorely dangerous malady of the throat, together with other disorders of his body. His illness grew so heavy, that for fifteen days he lieth anigh to death's door. Now that he might have some ease from his suffering according to divine dispensation, which had so ruled it that he should be relieved from his heaviness, he hath a vision, dreaming that he had come to the cathedral church and saw the holy archbishop Thomas before the altar doing holy service with such a stately administration of various orders of men as he had never seen before. He thought he saw the archbishop turn his eyes towards the place where he was. But on the other side of the altar it seemed to him a monk had his station with a chalice in his hand.



1171. Hinn sjúki skilr þat, at sá kalekr hefir at halda blezaðan<sup>1</sup> dreyra heilags Thóme erkibyskups, ok þat vottar heilagr Thómas, því at þessu næst<sup>2</sup> talar hann svá til munksins: “Gef þeim sjúka<sup>3</sup> piltinum af blóði, “ ok mun honum bætast.”<sup>4</sup> Ok hann hugðist drekka,<sup>5</sup> ok kenndist svá sætt<sup>5</sup> sem hunang væri.<sup>6</sup> Ok af þeim sætleik,<sup>7</sup> er hann þóttist kenna um alt sitt líf í þeim blezaða<sup>8</sup> drykk, vaknar hann brátt aftrdreginn<sup>9</sup> í allan sinn sjúkdóm. Hann segir föður<sup>10</sup> sínum vitran þessa ok kvezt hafa styrka von sinnar heilsu,<sup>10</sup> ef hann öðlaðist<sup>11</sup> í sinn drykk einn dropa af blóði erkibyskups. Faðir hans dvelr at reyna bræðr<sup>12</sup> þar um, þótti ok fyrsta manni mikit áræði<sup>13</sup> at byrja þat, sem einginn<sup>14</sup> hafði áðr gjört, því at enn í aðra grein lá yfir ótti bæði<sup>15</sup> af konungs álfu ok hans ríkismanna,<sup>15</sup> ef Thómas erkibyskup er hafinn til heilagleiks ok jartegna. Enn í þeirri dvöl<sup>16</sup> gengr í svá óbæriligan<sup>17</sup> vöxt<sup>18</sup> krankdómr unga sveins,<sup>19</sup> at hans kviðr þrútnar svá, at mönnum þótti þess von, at hann mætti<sup>20</sup> eigi ósprunginn bera. Hér með tapar hann málit af kverka-<sup>20</sup> meininu. Faðir hans þolir nú eigi lengr þrautina, fer til bræðra<sup>21</sup> kirkjunnar, segir þeim sýnina ok biðr þá fyrir Guðs<sup>22</sup> skyld, at þeir veiti honum leyniliga einn blóðdropa, ok þat fèkkst<sup>23</sup> um síðir. Enn þegar sem piltrinn bergði þann drykk,<sup>24</sup> er dreyrinn var í<sup>25</sup> dreypt, lægðist<sup>25</sup> kviðblástrinn, enn kverkr mýktust, svá at litlu síðar þiggr hann aftr<sup>26</sup> fulla heilsu í alla

<sup>1</sup> blezaðan, T.<sup>2</sup> næst, T.<sup>3</sup> So altered by Prof. Unger; siukia, T.<sup>4</sup> bætaz, T.<sup>5</sup> sætt, T.<sup>6</sup> væri, T.<sup>7</sup> sætleik, T.<sup>8</sup> blezaða, T.<sup>9</sup> aftrdreginn, T.<sup>10</sup> faður, T.<sup>11</sup> öðlaðist, T.<sup>12</sup> bræðr, T.<sup>13</sup> áræði, T.<sup>14</sup> enginn, T.<sup>15</sup> bæði, T.<sup>16</sup> duaul, T.<sup>17</sup> óbæriligan, T.<sup>18</sup> vöxt, T.<sup>19</sup> So Prof. Unger; suens, T.<sup>20</sup> mætti, T.<sup>21</sup> bræðra, T.<sup>22</sup> So Prof. Unger; gud, T.<sup>23</sup> fækkst, T.<sup>24</sup> drykk, T.<sup>25</sup> lægðist, T.<sup>26</sup> aftr, T.



The patient understood that this chalice contained the blessed blood of archbishop Thomas, and to that the holy Thomas testified by next talking thus to the monk: "Give the sick man to taste of the blood, and he will be whole." He thought he drank thereof, and found the taste to be as sweet as the taste of honey. But from the sweetness which he thought he perceived from that blessed potion pervading all his body he awaketh to find himself sunk into all his former ailment. He now telleth his father of this vision, saying that he has a firm hope of recovering his health, if he could only obtain one drop of the blood of the archbishop to mingle with his drink. His father hesitated importuning the brethren in this matter, and it seemed to him a great venture to be the first to try what none had done before him, because, on the other hand, there still lay on the people heavy fear of the anger of the king and his lords, if an attempt should be made to elevate archbishop Thomas into sainthood as the worker of miracles. But while the father hangeth thus back, the illness of the youth taketh such an unendurable turn, that his belly swelleth to an extent that people doubted that he might bear it without bursting. At the same time he loseth his speech from the throat-malady. His father can bear no longer the trial, but goeth to the brethren of the church, telling them of the vision, and praying them in the name of God that they would give him secretly one drop of the blood, which prayer they at last granted him. But no sooner had the young man tasted the drink whereinto the blood had been dropped, than the swelling of the belly abated, and the throat softened so that in a short time he was fully restored to his wonted health in



1171. staði, lofandi Guð ok þat dýrðarsamligt vínber, er honum gaf þvílíkan heilsudrykk síns verðleiks ok ávaxtar.<sup>1</sup>

A woman  
is cured of  
ague.

Nú sem einn hafði öðlazzt<sup>2</sup> þvílíka myskunn, þó at lágt færi<sup>3</sup> í fyrstu, var eigi langt, áðr hverr<sup>4</sup> sagði 5 öðrum,<sup>5</sup> svo at sjúkir menn með ýmso kyni sækja<sup>6</sup> kirkjuna í Kancia. Milli hverra kom ein kona riðusjúk. Hún gengr at munkinum, er var sakrista<sup>7</sup> kirkjunnar ok geymdi dreyra erkibyskups milli annarra<sup>8</sup> helgra dóma, biðjandi<sup>9</sup> lítilátliga fyrir nafn Guðs ok kristiliga 10 elsku, at hann gefi henne blóðdropa heilags Thóme til heilsubótar, ok hann hneigist<sup>10</sup> til myskunnar yfir hennar vesöld, milskandi blóðdropann með vatn ok gefr henni<sup>11</sup> at bergja. Ok þegar í stað leggr Guð henni svá auðvelda mildi fyrir meðalgöngu<sup>12</sup> síns ástvinar, at sóttin 15 flýr ok hörundit<sup>13</sup> aftr<sup>14</sup> skipast í allan<sup>15</sup> sinn lit ok náttúru, sem fulltekenni mannsins<sup>16</sup> heilsu er fylgjusamr.<sup>17</sup> Enn hverjar lofgjörðir hon veitti várum Herra ok hans virktavin, fáum vèr eigi skrifat, því at upp

<sup>1</sup> This miracle is here connected with the last recorded vision, as being the first among the miracles wrought by the blood of the Saint. The vision, says the Icelandic authority, occurred shortly before Easter 1171, and the miracle which follows it is stated by Benedict, who also records it, to have occurred on Thursday before Easter. But the connection here established between the last of the visions and the first of the blood-miracles is lost in Benedict, who also differs from the Icelandic in giving the name of William to the son, not to the father, and in omitting all mention of the father's hesitation to act on his dream. Benedict himself goes from visions over to miracles (not wrought with the martyr's

blood) as early as Dec. 31, 1170. *Materials*, ii., p. 37, and cfr. p. 55.

<sup>2</sup> *audlaz*, T.

<sup>3</sup> *færi*, T.

<sup>4</sup> *huer*, T.

<sup>5</sup> *audrum*, T.

<sup>6</sup> *sækja*, T.

<sup>7</sup> So Prof. Unger; *sakristia*, T.

<sup>8</sup> *annara*, T.

<sup>9</sup> *biðjandi*, T.

<sup>10</sup> So altered by the editor; *neigiz*, T.

<sup>11</sup> So altered by Prof. Unger; *honum*, T.

<sup>12</sup> *medalgaungu*, T.

<sup>13</sup> *haurundit*, T.

<sup>14</sup> *aptr*, T.

<sup>15</sup> *allann*, T.

<sup>16</sup> *manzsins*, T.

<sup>17</sup> After *fylgjusamr* T. adds *er*.



every way, praising God and that glorious vine-berry which gave him this health-bringing potion of his worthiness and of the fruit thereof.

Now when one person had received so great a mercy, although at first it was only talked of in a whisper, no long time wore away till each told the other thereof, so that sick people of both sexes seek the church of Canterbury. Among the rest there came also a certain woman suffering from ague. She goeth to the monk who was the sacristan of the church, and together with other holy things had also in his keeping the blood of the archbishop, praying him humbly, in the name of God and of Christian love, to give her for her health a drop of the blood of Saint Thomas. He was moved to compassion over her ailing, and mixing one drop with water gave it to her to drink. And forthwith God granted her such free mercy for the mediation of his beloved friend, that the fever departed and the skin resumed again all its natural hue and property such as goeth with a fully established health of man. But all the praises she gave to our Lord and his venerable friend we may



1171. hēðan<sup>1</sup> margfaldast svá mjök þakklætin,<sup>2</sup> sem jar-  
teignir fjölgast; <sup>3</sup> ei því ólíkast, sem þá er dauðvoni  
maðr þiggr málit, ok kviknar þat dag<sup>4</sup> frá degi.  
Hverju váro þeir líkari enn dauðvona manni, er lágu  
í sorg ok sút,<sup>5</sup> tárur ok trega nótt ok dag,<sup>4</sup> svá at <sup>5</sup>  
lífsháski lá við, sem af munkinum var litlu lesit. Nú  
lifnar hann ok margir aðrir, væntandi<sup>6</sup> enn fram-  
leiðis<sup>7</sup> meira fagnaðar, ok svá varð. því at nótt  
snerist í blíðan dag ok harmandi sút í signaða hátíð  
andligrar<sup>8</sup> gleði. Lofaðr sē<sup>9</sup> sá Guð, er einn gefr <sup>10</sup>  
öllum huggan eftir<sup>10</sup> grát, því at nú munu þá sömo <sup>11</sup>  
allar þjóðir sæla<sup>12</sup> kalla, er áðr þóttu eymdarfullir, því  
at Drottinn, sá er máttugr er, gjörði þeim mykla hluti.  
Með<sup>13</sup> líkum hætti<sup>14</sup> mátti önnur<sup>15</sup> kona lof várum  
Drottni syngja, er fyrir sömo <sup>11</sup> páskir lēt<sup>16</sup> flytja sig <sup>15</sup>  
til Kanciam með hörmuligan<sup>17</sup> krankdóm, at kviðrinn  
hljóp með ofverkjum í óbæriligan<sup>18</sup> þrota, svá at alt  
líf it sýktist af upp ok niðr. Enn jamframm<sup>19</sup> sem  
hon öðlaðist<sup>20</sup> at bergja þá milsku, er í dýrðligum  
dauða Thóme erkibyskups var sætliga<sup>21</sup> blezut af <sup>20</sup>  
Heilögum Anda, mýktist meinit svá fljótt, at fullkomin  
heilsa lagðist henni aftr<sup>22</sup> í alla staði.<sup>23</sup>

Another  
woman  
cured by  
the martyr's  
blood.

<sup>1</sup> *hieðan*, T.

<sup>2</sup> *þacklætin*, T.

<sup>3</sup> The miracle here recorded seems to be the same that Benedict relates of a certain Audrey (Atheldrida) of Canterbury, suffering from quartanæ=a quartan ague. The monk who in the Icelandic text is called a sacristan or sexton, is by Benedict called "custos mausolei" "martyris." The order of these last two miracles is in Benedict the reverse of that in the Icelandic Saga. *Materials*, ii., p. 54.

<sup>4</sup> *dagh*, T.

<sup>5</sup> *suth*, T.

<sup>6</sup> *uęntandi*, T.

<sup>7</sup> *framleidis*, T.

<sup>8</sup> *anndligrar*, T.

<sup>9</sup> *sie*, T.

<sup>10</sup> *eptir*, T.

<sup>11</sup> *saumo*, T.

<sup>12</sup> *sęla*, T.

<sup>13</sup> *męþ*, T.

<sup>14</sup> *hętti*, T.

<sup>15</sup> *aunnr*, T.

<sup>16</sup> *liet*, T.

<sup>17</sup> *haurmuligan*, T.

<sup>18</sup> *obęriligann*, T.

<sup>19</sup> *jamfram*, T.

<sup>20</sup> *audladiz*, T.

<sup>21</sup> *sęttliga*, T.

<sup>22</sup> *aptr*, T.

<sup>23</sup> Possibly this miracle is the same that Benedict relates of Saxeva, a woman from Dover, who had been suffering from Christmas unto Easter. *Materials*, ii., p. 74.



now record nowise, for thanksgivings become now henceforward as manifold as the miracles multiply ; not unlike the case of a man, who at death's door receiveth his speech that quickeneth thenceforth day by day. For unto what more fitly than unto a dying man might those be likened who lay in sorrow and sadness, tears and grief, by day and by night, their very life being in peril, even as we read a short while ago concerning the monk ? Now he reviveth, and with him many others, living in the hope of a still greater joy, a hope in the end fulfilled. For night was turned into a mild day, and grieving sorrow into a blessed festival of spiritual joyance. Praise be to God, who alone giveth unto all comfort after weeping, for even now the very folk shall be called blessed by all nations who were deemed wretched before, for the Lord who is mighty hath done great things unto them.

In a similar manner another woman, had occasion to sing praise unto our Lord : she had caused herself to be brought to Canterbury even before this very Easter-tide, suffering from a grievous disorder, by which her belly, with exceeding sore pain, had swollen in a manner not to be endured, and the bowels had become affected altogether. But as soon as she had the good luck to taste the mixture which in the glorious death of archbishop Thomas was sweetly blessed by the Holy Ghost, the pains abated so quickly that she was restored to perfect health in every way.



## KAP. LXXXIX.

## MIRACULUM AF THOMASI.

1171.  
Samson of  
Oxford  
cured of  
dumb-  
ness.

Páskadaginn sjálfan, er kóróna má vel kallast ann-  
arra<sup>1</sup> Guðs hátíða, vann várr<sup>2</sup> Drottinn í Kancia  
yfirbæriligt<sup>3</sup> verk á þeim signaða degi. Þangat sótti<sup>5</sup>  
mállaus<sup>4</sup> maðr, ok litlu síðar enn hann kom í kirkj-  
una, fellr hann niðr ok brýzt um fast, svá froða  
flaut framm<sup>5</sup> or munninum. Enn eftir<sup>6</sup> þat liðit<sup>7</sup>  
sezt hann upp ok hefir fengit mál sitt, þó í fyrstu  
nokkut óskýrt. Enn þat verðr skilt af hans orðum,<sup>10</sup>  
at hann þyrsti, og<sup>8</sup> bað gefa sér drekka. Enn þótt  
kirkjan væri<sup>9</sup> áðr með litlu fólki, var eigi langt, áðr  
fyrir þessi tíðendi at fjölmenni skortir eigi. Hverr<sup>10</sup>  
at öðrum tíðast spyr<sup>11</sup> þann sáluga mann, hverr<sup>10</sup>  
eða hvaðan hann væri,<sup>9</sup> enn honum verðr mæðusamt<sup>12</sup> <sup>15</sup>  
at svara mörgum,<sup>13</sup> því at málit var bæði<sup>14</sup> seint ok  
vanmegnt at svá komnu, ok varð oft<sup>15</sup> at endrbeiða, ef  
skiljast mætti.<sup>16</sup> Þó kemr þar, at hann segist vera af  
byskupsdæmi<sup>17</sup> Oxinfjord, segist hafa sofnat úti fyrir  
fimmtán<sup>18</sup> árverum<sup>19</sup> óvarliga ok vaknat með því mál- <sup>20</sup>  
leysi, sem hann bar allan<sup>20</sup> tíma síðan<sup>21</sup> til þessa dags.  
Samson kvezt hann heita góðrar samvizku ok hafði  
jafnan verit með skýrum mönnum, ok húsbóndi hans  
var þar nærr<sup>22</sup> samtíða. Þessi Samson færði<sup>23</sup> kirkjunni

<sup>1</sup> *annara*, T.

<sup>2</sup> *uar*, T.

<sup>3</sup> *yfirbæriligt*, T.

<sup>4</sup> *mallaus*, T.

<sup>5</sup> *fram*, T.

<sup>6</sup> *eptir*, T.

<sup>7</sup> *liðit*, T.

<sup>8</sup> *ogh*, T.

<sup>9</sup> *æri*, T.

<sup>10</sup> *Huer*, T.

<sup>11</sup> *spyr*, T.

<sup>12</sup> *mæðusamt*, T.

<sup>13</sup> *maurgum*, T.

<sup>14</sup> *bædi*, T.

<sup>15</sup> *opt*, T.

<sup>16</sup> *mætti*, T.

<sup>17</sup> *byskupsdæmi*, T.

<sup>18</sup> *fimmtan*, T.

<sup>19</sup> So T., which, though possibly a blunder for *árum*, which Prof. Unger substitutes, may be the author's translation of *ennium* in quinquennium, (*fimmtán* being probably a scribe's blunder).

<sup>20</sup> *allann*, T.

<sup>21</sup> *síðan*, T.

<sup>22</sup> *nærr*, T.

<sup>23</sup> *færði*, T.



## CHAP. LXXXIX.

## A MIRACLE OF THOMAS.

On the very Easter day, which may well be called the crown of God's other festivals, our Lord wrought in Canterbury a surpassing miracle on that blessed day. A certain dumb man having come to the place, shortly after entering the church, falleth down and writheth hard about, so that froth oozeth out of the mouth of him. This having passed over he sitteth up, having now recovered his speech, though at first it was somewhat indistinct. But so much could be understood of his words that he thirsted, and prayed that drink might be given him. Now, although there were but few people in the church before, yet ere long there was no lack of people thronging together there through the very tidings of this occurrence. One after the other they ask eagerly the wretched man who he was and whence he came, but it wearieth him to answer so many, the speech being as yet both slow and feeble, and so he had to be asked over and over again before he could be understood. But at last the matter proceeded so far that he said he was of the diocese of Oxford; said that, fifteen years ago, he had heedlessly fallen asleep out in the open, and had awakened with that dumbness from which he had suffered ever since unto this day. On coming to he said his name was Samson, and that he had always been with trustworthy people; and withal his master happened to be present there at the same time. This Samson brought unto the church of Canter-



1171. í Kancia fagrt offr, því at með skilríkum vottum sýndi hann kórsbræðrum<sup>1</sup> bjartan<sup>2</sup> heilagleik Thóme erkibyskups. Hann sagði tvo dýrðliga menn hafa vitrað sér<sup>3</sup> í svefni, at hann skyldi fara til Kanciam ok sækja<sup>4</sup> heim með góðu hjarta þann nýja píslarvott, er 5 þar hvílir, ok ef hann bæði<sup>5</sup> sér miskunnar með auðmjúku hjarta efalaus<sup>6</sup> í heilagleik þess góða manns,<sup>7</sup> mundi hann þiggja mál sitt. Þat lagði hann til af orðum himneskra sendiboða, at sá væri<sup>8</sup> nú eingi<sup>9</sup> staðr í veröld, at sjúkir menn myndi skjótara 10 bót öðlast<sup>10</sup> enn Kancia. Svá fór þessi Samson þaðan í brutt, at hann lofaði Guð bæði<sup>11</sup> af hjarta ok munni.<sup>12</sup>

Gofridus of  
Canterbury  
cures his  
three sons  
by applying  
the martyr's  
blood.

Enn dýrkast sami páskadagr með annarri<sup>13</sup> jartegn dýrðligri, er svá byrjar. Gofridus hét maðr, hann var 15 nótariús í Kancia ok átti þrjá sonu, alla með ungum aldri. Svá lagðist mikit á hans afkvæmi,<sup>14</sup> at allir synir hans váro sjúkir samtíða, þó með þeiri sundr- grein, at tveir af þeim höfðu lengi kvalizt í þeim sjúk- dóm, er menn kalla riðusótt. Þat mein er fult með 20 spilling ok sífelldum skjálfta.<sup>15</sup> Enn einn pilltrinn hafði nýliga fengit hættligan<sup>16</sup> krankdóm, svá at fjóra mánaði lá hann í rekkjo, ok á þenna páskadag leiddr at andláti, drykklaus<sup>17</sup> um þrjá daga, mállauss<sup>18</sup> ok dauðr í limunum. Faðir hans hugleiðir<sup>19</sup> um piltinn, 25 þann tíma sem hann er í höfuðkirkjunni ok þjónustast,

<sup>1</sup> *korsbræðrum*, T.

<sup>2</sup> *biartann*, T.

<sup>3</sup> *sier*, T.

<sup>4</sup> *sækia*, T.

<sup>5</sup> *bæði*, T.

<sup>6</sup> *efalaus*, T.

<sup>7</sup> *manz*, T.

<sup>8</sup> *uæri*, T.

<sup>9</sup> *engi*, T.

<sup>10</sup> *audlaz*, T.

<sup>11</sup> *bæði*, T.

<sup>12</sup> This miracle is also recorded by Benedict, first in his second

book of the *Miracula*, but is told by him much more circumstantially than here, especially as to the manner employed to extort from Samson the truth about his dumbness. *Materials*, ii. 57, 58.

<sup>13</sup> *annari*, T.

<sup>14</sup> *afkvæmi*, T.

<sup>15</sup> So U.; *skálfta*, T.

<sup>16</sup> *hættligan*, T.

<sup>17</sup> *drycklaus*, T.

<sup>18</sup> *mallauss*, T.

<sup>19</sup> So U.; *huglidir*, T.



bury an offering, a fair one indeed, inasmuch as through upright witnesses he showed forth to the canons the bright holiness of archbishop Thomas. He said that two wise men had revealed it to him in sleep, that he ought to go to Canterbury and visit with a confiding heart the new martyr who rested there, and that if he prayed for mercy for himself in a humble heart, nothing doubting the holiness of that good man, he would regain his speech. He also added, in the words of these heavenly messengers, that there was now no place in the wide world, where sick people would get more speedily restored to health than at Canterbury. In such manner this Samson departed thence, that he praised God not only with his heart but with his mouth also.

This same Easterday was still further glorified by a glorious miracle, of which the story beginneth thus:—There was a certain man, Gofrid by name, who was a notary in Canterbury, and had three sons, all of young age. Such hard lot befell his family, that all his sons fell ill at the same time; yet with this difference, that two of them had long been tormented with the disease which is called ague, a disorder which is full of corruption and ceaseless shivering. But one of the youths had lately fallen into a dangerous illness, so that for four months he had been bedridden, and was this Easter day even at death's door, having taken no drink for three days, and being speechless, and torpid in all his limbs. The father, thinking of the boy as he happened to be in the cathedral church, while the sacrament was being



1171. biðjandi<sup>1</sup> sacristam gefa sèr orlof at bregða einum línskauda í blóð Thómas erkibyskups. Ok sem hann hefir þat þegit, vitjar hann piltsins sem fljótast, leggr skautann í vatn, ok þat bland með signoðu blóði erkibyskups ber hann at piltinum svá frammkomn- 5 um,<sup>2</sup> sem áðr var greint. Ok þegar sem nálgast munninum, kennir hann kraftinn,<sup>3</sup> bregðr upp augat annat, tekr málit í stað ok talar svá: “Skal ek þetta drekka, “ faðir minn?” Ok þegar hann hefir bergt þann dýrðliga drykk, sezt hann upp, ok tekr fæðu,<sup>4</sup> styrk- 10 ist svá sama dags, at hann ríss<sup>5</sup> upp af rekkju ok klæðist<sup>6</sup> at marki til leiks með öðrum<sup>7</sup> piltum. Enn er notarius sèr þat háleita tákn, er piltinum veittist<sup>8</sup> með svá mikilli fljótvirkt, rennr hann framm<sup>9</sup> til höfuðkirkjunnar boðandi kórsbræðrum<sup>10</sup> sinn fagnað. 15 Ok svá mikil gleði varð á þeim dýrðardegi af þessum tveimr stórtáknum, er nú hafa verit lesin, at kórin í Kancia mátti vel syngja með sælum<sup>11</sup> psalmista:<sup>12</sup> *Hæc dies quam fecit Dominus, exultemus et lætemur in ea.* Nú svá góða raun sem línskautin erkibyskups hafði gefit 20 einum pilti syni Gofridi, hugleiðir<sup>13</sup> hann frammleiðis<sup>14</sup> til þeira tveggja, er riðusjúkir váro. Rennr honum þat ráð til hugar með Guðs tilvísan, at hann sníðr sundr skautann ok bindr sinn hlut upp um háls hvorum piltinum, ok þegar án dvöl<sup>15</sup> fylgir sá kraftr<sup>16</sup> umband- 25 inu, at þeir verða báðir heilir. Líðr svá út heill mánuðr. Enn eftir<sup>17</sup> þat lystir þess nótaríum til prófs, at taka burt umbandit af öðrum<sup>18</sup> piltinum. Er þá eigi langt, áðr sótt ok skjálfti hristir þat auma líf nú sem fyrr. Hvar fyrir hans föður<sup>19</sup> er þat annast at

<sup>1</sup> biþiandi, T.<sup>2</sup> framkomnum, T.<sup>3</sup> kraptinn, T.<sup>4</sup> fæðu, T.<sup>5</sup> ris, T.<sup>6</sup> klæðiz, T.<sup>7</sup> audrum, T.<sup>8</sup> So U.; uittiz, T.<sup>9</sup> fram, T.<sup>10</sup> korsbræðrum, T.<sup>11</sup> sælum, T.<sup>12</sup> So Prof. Unger; *spalmista*, T.  
Cfr. Ps. cxviii. 24, *Hæc est dies, &c.*<sup>13</sup> hugleiðir, T.<sup>14</sup> framleidis, T.<sup>15</sup> dauul, T.<sup>16</sup> kraptr, T.<sup>17</sup> eptir, T.<sup>18</sup> audrum, T.<sup>19</sup> faudur, T.



administered to him, he prayeth the sacristan to allow him to dip the corner of a clout of linen into the blood of archbishop Thomas. Having done this, he goeth at his speediest back to see the boy, and layeth the linen into water, and the mixture made of the water and the blessed blood of the archbishop he applieth to the boy, thus far gone as was said before. And forthwith, as it is brought near to his mouth, the boy perceiveth the power thereof, and lifting up one eye, and resuming forthwith his speech, he speaketh thus: "Shall I drink this, father?" And when he had tasted that glorious drink, he sitteth up and taketh food, and gaineth such strength that very day, that he riseth from his bed and dresseth moreover to go and play with other boys. But when the notary sees this exalted token, which manifested itself in the boy with such speedy working, he runneth forth to the cathedral church notifying unto the canons his great joy. And so great was the gladness on that glorious day from these two great miracles, of which we have just read, that the choir in Canterbury might well sing with the blessed Psalmist: "*Hæc dies quam fecit Dominus, exultemus et lætemur in ea.*" Now Godfrey, seeing that the linen rag of the archbishop had done to the one boy his son such good service, thinketh of the other two, who were suffering from ague. And by God's dispensation he conceiveth in his mind the idea of cutting the rag in sunder and tying the pieces round the neck of each boy; and without delay there proceeded such healing power from the bandage, that they became whole, both of them. In such manner a whole month passeth away. But after that the notary desireth to undo the bandage of one of the boys. No long time weareth away, however, ere sickness and trembling shaketh his suffering body just as much as before. Wherefore the father



firra hann eigi sinni hjálp. Ok jafnframm<sup>1</sup> sem heilagr dómrinn kemr aftr<sup>2</sup> yfir hálsinn á honum, fann hann fullkomna heilsu.<sup>3</sup>

A blind man  
cured.

Má þat vel skilja eftir<sup>4</sup> líkendum, hversu þvílík tákn mundu vekja sjúka menn at sækja<sup>5</sup> Thóman<sup>5</sup> erkibyskup meir ok meir. Milli hverra kom einn blindr maðr fátaekr<sup>6</sup> ok hrummr, er fyrir tveimr árum hafði sýnar mist, ok nú leiddr af húsfreyjo sinni eða syni til allra nauðsynja. Ok er hann heyrir, hversu blóð-dropar erkibyskups birta sig með dýrð ok jarteignum,<sup>10</sup> sækir<sup>7</sup> hann í Kanciam ok þiggr fyrir Guðs nafn nokkurn dropa af þeim dýrmæta<sup>8</sup> dreyra. Þar af gerir hann sem smurning augunum, ok sem hann hefir borit yfir augastaðinn þá blezaða<sup>9</sup> samtempran, ber þat til samtíða,<sup>10</sup> at ungr piltr, er hann átti, kveðr við<sup>15</sup> hátt ok fellr í hjá honum. Gamli maðr gleymir þá sakir elsku við barnit, hvat hann hafði áðr gert, ok skundar til at hjálpa piltinum, ok fyrr enn hann tæki<sup>11</sup> sveininn höndum,<sup>12</sup> sèr hann glögg<sup>13</sup> báðum augum, hvar hann lá. Er þat vel trúanda, at eigi lægi<sup>14</sup> honum<sup>20</sup> þá í minna rúmi, hverjar lofgjörðir hann var skyldugr Thóma erkibyskupi, enn reisa barnit af jörðu.<sup>15</sup>

Ermelin  
cured of  
lameness.

Þvílíkum þakklætisgerðum<sup>16</sup> við sjálfan Guð samlagast sömum<sup>17</sup> páskum sú kona, er Ermilin hèt. Hon hafði borit fótarmein um fjögur ár með svá miklum<sup>25</sup> óhægindum,<sup>18</sup> at hnýtti ok krepti fótinn í hnèliðnum,

<sup>1</sup> *jafnfram*, T.

<sup>2</sup> *aptr*, T.

<sup>3</sup> This miracle is also recorded by Benedict, who designates the father as a baker (pistor) of Canterbury. It is to be noticed that the words, "Hæc dies," &c. are in all MSS. of Benedict's *Miracula* found at the end of the story of Samson of Oxford, which, with other things, proves how different must have been the recension of the miracles which the Icelandic translator had before him, from that in which we now know them.

<sup>4</sup> *eptir*, T.

<sup>5</sup> *sækia*, T.

<sup>6</sup> *fátækr*, T.

<sup>7</sup> *sækir*, T.

<sup>8</sup> *dýrmæta*, T.

<sup>9</sup> *blezaða*, T.

<sup>10</sup> *samtíða*, T.

<sup>11</sup> *tæki*, T.

<sup>12</sup> *haundum*, T.

<sup>13</sup> *glægt*, T.

<sup>14</sup> *lægi*, T.

<sup>15</sup> This story is also told by Benedict of a certain Manwin of Canterbury. *Materials*, ii., p. 59.

<sup>16</sup> *þakklætisgerdum*, T.

<sup>17</sup> *saumum*, T.

<sup>18</sup> *ohægindum*, T.



taketh good heed not to deprive him of his help. And as soon as the holy relic is done round his neck again he gaineth his health fully.

It may well be understood, that it stood to reason, how such miracles must needs urge sick persons to go to Canterbury and to visit the holy Thomas more and more. Among others there came thither a certain blind and decrepit man, who had lost his sight two years before, and was now led by his wife or son wherever he wanted to go. And when he heareth, how drops of the blood of the archbishop manifest themselves in glorious miracles, he goeth to Canterbury and receiveth for God's sake a drop of that precious blood. Out of this he maketh a sort of ointment for the eyes, and as soon as he did on the eye this blessed ointment it befell, even at the very time, that a young boy, a son of his, yelled out aloud, having had a fall close beside him. The old man, out of love to the child forgetting what he had done already, hieth to help the boy, and before touching the youth with his hands seeth clearly with both eyes where he lay fallen on the ground. And it may well be believed indeed, that in that moment it lay no less on his heart to give due praise to archbishop Thomas, than to raise the child up from the ground.

In similar praises to God Himself joineth this very Eastertide a certain woman hight Ermilin. For four whole years she had borne on a hurt in her leg accompanied by such rigidity that the leg became knit and drawn up in the knee-joint, and to such a degree



1171. svá at eigi tók jörð, ok því mátti hon ekki spor ganga staflaust. Þó flyzt hon á einnhvern hátt til heilagrar kirkju í Kancia, ok í þeim stað fellr hon til jarðar svo sem í óvit eða umbrot, er fyrr hafði legit Samson mállausi. Hæðan<sup>1</sup> ríss<sup>2</sup> hún upp með röttum<sup>3</sup> fótum<sup>5</sup> ok sterkri göngu<sup>4</sup> lofandi Guð, er dásamligr birtist í sínum *verkum*<sup>5</sup> með heilögum Thómasi erkibyskupi ok öðrum<sup>6</sup> sínum ástvinum.<sup>7</sup>

## KAP. XC.

## AF JARTEIGNAGERDUM HINS HEILAGA THÓME. 10

The miracles  
begin on  
Maunday-  
Thursday  
1171.

Þessa pásكاتíð enu næstu<sup>8</sup> eftir<sup>9</sup> dýrðarfult píslarvætti<sup>10</sup> heilags Thóme erkibyskups, bar svá í kalendario, at upprisudagr várs Drottins Jesú Krists stóð fimmta<sup>11</sup> Kalendas dag<sup>12</sup> Aprilis mánaðar.<sup>13</sup> Þá bar boðunartíð Gabrielis til várrar frú Guðs móður<sup>14</sup> upp<sup>15</sup> á skírdag.<sup>15</sup> Ok því setjum vèr þetta svá til greinar, at bækrnar<sup>16</sup> hljóða jarteignagjörð signaða Thóme á þann dýrðardag byrjast hafa, sem lausnari vor hóf hina dýrðligstu upprás lausnar vorrar með óumræðiligu<sup>17</sup> stórmerki sinnar holdganar fyrir skínanda brjósti Marie<sup>20</sup> meyjar, ok þat samþykkist vel með vináttu várrar frú ok hins heilaga Thome, at<sup>18</sup> þau hefði bæði<sup>19</sup> með nokkurum hætti<sup>20</sup> sömo<sup>21</sup> tíð, at öll<sup>22</sup> heimsbygðin kynni því framar at frægja<sup>23</sup> þeira tign. Lofsamligt er þetta

<sup>1</sup> *Hiepan*, T.

<sup>2</sup> *ris*, T.

<sup>3</sup> *riettum*, T.

<sup>4</sup> *gaungu*, T.

<sup>5</sup> *verkum* added by the editor.

<sup>6</sup> *audrum*, T.

<sup>7</sup> Benedict calls the woman Eme-line, and his story differs considerably from ours. *Materials*, ii., p. 60.

<sup>8</sup> *nestu*, T.

<sup>9</sup> *eptir*, T.

<sup>10</sup> *pislaruetti*, T.

<sup>11</sup> *fmnta*, T.

<sup>12</sup> *dagh*, T.

<sup>13</sup> *i.e.*, March 28th, 1171.

<sup>14</sup> *modr*, T.

<sup>15</sup> March 25th.

<sup>16</sup> *bekrnar*, T.

<sup>17</sup> *oumræðiligu*, T.

<sup>18</sup> *ath*, T.

<sup>19</sup> *bædi*, T.

<sup>20</sup> *hætti*, T.

<sup>21</sup> *saumo*, T.

<sup>22</sup> *aull*, T.

<sup>23</sup> *frægja*, T.



that she might not even touch the ground, wherefore she could not walk one step without a crutch. Yet somehow she was brought to the holy church of Canterbury, where she falleth on the earth as in a fit or spasm, on the very spot where Samson the dumb had formerly fallen. Hence she ariseth with both legs straight and a vigorous walk, praising God who manifesteth Himself in his works through holy Thomas no less than by his other beloved friends.

### CHAP. XC.

#### CONCERNING THE MIRACLES OF ST. THOMAS.

This Eastertide, the next after the glorious martyrdom of the holy archbishop Thomas, the calendar showed that the day of the Resurrection of our Lord Jesus Christ fell on the fifth calends of the month of April. Then, also, the feast of the Annunciation by Gabriel to our Lady, the mother of God, fell on Maundy-Thursdai. These things we set forth in this detailed manner, because the books testify that the working of the miracles of the blessed Thomas began on that glorious day, when our Saviour began the work of our salvation by the unspeakable miracle of His incarnation neath the beaming breast of the Virgin Mary; and well it accordeth with the friendship between our Lady and the holy Thomas that, in some sense, they both should have the same anniversary, in order that all the world might extol their glory all the more. Laudable indeed is this



Pilgrims to  
Canterbury  
demand free  
access to the  
martyr's  
tomb.

1171. hvorttveggja<sup>1</sup> upphaf: annat til lífs ok lausnar heimin-  
um, enn annat til hjálpar ok huggunar sjúkum mönn-  
um. Nú birtist svá páskavikan í blómi jarteigna, at  
pílagrímar sækjandi<sup>2</sup> vilja eigi lengr<sup>3</sup> þola, at skript  
heilags Thome sè<sup>4</sup> aftr<sup>5</sup> strengd,<sup>6</sup> segja óheyriligt, at 5  
bræði<sup>7</sup> læsi<sup>8</sup> hans legstað ok haldi með leynd, sem  
jarðfólgit fè,<sup>9</sup> þat<sup>10</sup> er maðr ann öngum<sup>11</sup> njóta, segja  
betr standa eftir<sup>12</sup> Guðs rætti<sup>13</sup> ok kristiligri skyldu,  
at trúandi menn dýrki þann með mjúklæti<sup>14</sup> hær á  
jarðríki, sem várr Drottinn sæmir<sup>15</sup> himneskri dýrð í 10  
sínu ríki. þetta samþykkja formenn kirkjunnar, at  
skript ok stúkur upp lúkast á sètta dag páskaviku  
quarto nonas Aprilis<sup>16</sup> með auðfærum<sup>17</sup> veg<sup>18</sup> til graft-  
ar<sup>19</sup> Guðs ástvinar. Hvern dag mátti þar sjá vit hans  
steinþró nokkut einkanligt<sup>20</sup> dýrðartákn.<sup>21</sup> Hær má nú 15  
sjá upplokinn brunn Davíðs konungs til hreinsanar ok  
heilsubótar bæði<sup>22</sup> sál ok líkama. Hingat stígr nú  
Guðs engill niðr af himni at hræra<sup>23</sup> tjörnina í Hierú-  
salem,<sup>24</sup> eigi einum sárum eða<sup>25</sup> sjúkum til fagnaðar,<sup>26</sup>  
heldr ótalliga mörgum.<sup>27</sup> Hær mátti sjá akrinn Axæ<sup>28</sup> 20

<sup>1</sup> *huortueggiu*, T.

<sup>2</sup> *sækjandi*, T.

<sup>3</sup> *leingr*, T.

<sup>4</sup> *sie*, T.

<sup>5</sup> *aptr*, T.

<sup>6</sup> *streingd*, T.

<sup>7</sup> *brædi*, T.

<sup>8</sup> *læsi*, T.

<sup>9</sup> *fee*, T.

<sup>10</sup> So U.; þar, T.

<sup>11</sup> *aungum*, T.

<sup>12</sup> *eptir*, T.

<sup>13</sup> *rietti*, T.

<sup>14</sup> *miuklæti*, T.

<sup>15</sup> *sæmir*, T.

<sup>16</sup> *i.e.* 2nd April 1171.

<sup>17</sup> *auðferum*, T.

<sup>18</sup> *uegh*, T.

<sup>19</sup> *graptar*, T.

<sup>20</sup> *einkannligth*, T.

<sup>21</sup> *dýrþartakn*, T.

<sup>22</sup> *bæði*, T.

<sup>23</sup> *hræra*, T.

<sup>24</sup> *Heirusalem*, T.

<sup>25</sup> *eða*, T.

<sup>26</sup> *fagnaðar*, T.

<sup>27</sup> *maurgum*, T.

<sup>28</sup> Editor's alteration; *axe*, T. and U., as if it were not a proper name; and *axe daugguadan* meant ear-bedewed, with the ear of its corn covered by dew; and, possibly this may have been the scribe's conception of the context. But it is hardly possible to admit that it could have been the original translator's mistake, who, as it seems, undoubtedly knew his Latin too well to imagine Lat. *axis* to mean Icel. *ax* = ear of corn = *spica*. The rendering of *palea* by *ax*, Thóm. S., vol. i., p. 158, l. 27, and note 9,



beginning in either case : in the one for the life and the salvation of the world ; in the other for the cure and the comfort of disease-stricken people. Now the Paschal week shone so forth in the bloom of miracles, that pilgrims visiting will no longer suffer that the crypt of the holy Thomas should remain shut and bolted ; saying that it is a matter not to be tolerated, that ill-will should keep his tomb shut, and guard it as secretly hidden as a treasure buried in the earth, the enjoyment of which is grudged to everyone ; saying further that it accords better with the right of God and christian duty that the believers should humbly worship him here on earth, whom our Lord honoureth with heavenly glory in his kingdom.

This the rulers of the church consent to, so that the crypt and the chapels are opened on the sixth day of the Paschal week, the fourth of the nones of April, an easy access being opened to the grave of God's beloved friend.

Every day there might now be seen some wondrous token of his glory. Here therefore might be seen the open fountain of king David for the purification and restoration to health both of soul and body. Hither now descendeth from heaven the angel of God to trouble the fountain in Jerusalem, not for the joy of one person only smitten with sores and sickness, but for the joy of an untold multitude of people. Here was to be seen the field of



1171. döggaðan<sup>1</sup> ok blómgaðan<sup>2</sup> bæði<sup>3</sup> ofan ok neðan,<sup>4</sup> því at sumum þar grátandum líkams mein veittist heilsa, ok öðrum<sup>5</sup> sýtandum andar sár gefst líkn ok leiðrètta.<sup>6</sup> Hèr mátti sjá oleum óprotnanda<sup>7</sup> in lechito,<sup>8</sup> þat er feit<sup>9</sup> ok frjósöm<sup>10</sup> milska í verðleikum Thome erki- 5 byskups. Hèr<sup>11</sup> má nú sjá, hversu kerin<sup>12</sup> mörg at tölu<sup>13</sup> flytjast litlo oleo framm<sup>14</sup> fyrir Heliseum, því at þanniginn flytjast margir, er mist höfðu sinnar heilsu. Enn fyrir Guðs almátt ok meðalgöngu<sup>15</sup> heilags Thóme, þiggja þeir í Kancia nógligt oleum, því at þeir kvomu 10 þar hungrandi með heilsuleysi, enn sneru burt alheilir ok fullir með fagnaði. Hèr með endrlifnuðu andir lærðra<sup>16</sup> manna sem vakendr með Jacob af þungum svefni, því at stigi hár með stórmerkjum var reistr til himna. Enn þó at gröf<sup>17</sup> þessa píslarvotts prýddist 15 dagliga ýmissum veizlum himnakonungs, varo eigi því heldr alvarliga<sup>18</sup> hreinsut þau illgirndarhjörtu, er með gamalli öfund<sup>19</sup> höfðu grimmazt móti heilögum Thóm-

proves nothing. It is also safe to assume that the original translator knew his Bible well enough to be aware of this being a biblical quotation. The sentence *Hèr mátti . . . leiðrètta* is a translation after a sort of : "Videres Axæ" (probably written, as in all now known MSS. of Benedict's *Miracula*, axe) "con-  
" ferri quotidie irriguum tam supe-  
" rius quam inferius, his infirmi-  
" tates corporum, illis animarum  
" suarum vulnera deflentibus," Be-  
nedict, *Materials*, ii. 61, and is, as Canon Robertson has shown, an allusion to Caleb's gift to his daughter Achsah : "Dedit ei"  
(i.e. Axæ) "Caleb irriguum supe-  
" rius et inferius," Josh. xv. (16-) 19, Judges i. (12-)15, probably originating, as Canon Robertson points out, *Materials*, i., p. 11, note 1, in St. Gregory's interpretation of the cited places, *Dialog.*, iii. 34.

<sup>1</sup> *daugguadann*, T.

<sup>2</sup> *blomgaðan*, T.

<sup>3</sup> *bæði*, T.

<sup>4</sup> *neðan*, T.

<sup>5</sup> *andrum*, T.

<sup>6</sup> *leiðrètta*, T.

<sup>7</sup> *óprotnanda*, T.

<sup>8</sup> i.e. *lecytho*, from the Greek *λήκυθος*. Cfr. III. Reg., Vulg., xvii. 14, and "lecythus olei non est  
" imminutus," ib. 16.

<sup>9</sup> *feitt*, T.

<sup>10</sup> *frjósöm*, T.

<sup>11</sup> *Hier*, T.

<sup>12</sup> *kierinn*, T.

<sup>13</sup> *taulu*, T.

<sup>14</sup> *fram*, T.

<sup>15</sup> *medalgaungu*, T.

<sup>16</sup> *lærðra*, T.

<sup>17</sup> *gröf*, T.

<sup>18</sup> *aluarligha*, T.

<sup>19</sup> *aufund*, T.



Achsah bedewed, and decked with flowers up and down, for unto some of those, who were weeping there over their bodily hurts was granted health, and unto others, grieving over the sores of their soul, was given ease and help. Here might be seen the oil, that failed not in the cruse, being the fat and fruitful balsam of the merits of archbishop Thomas. Here may now be seen, how the vessels, many in number, were brought with little oil in them before Elisha, for even so are many brought here who had lost their health. But by the omnipotence of God, and the mediation of holy Thomas, they receive in Canterbury plentiful oil, inasmuch as they come there hungering and out of health, but turn away whole and full of joy. Now, too, were reawakened from heavy slumber the minds of learned men, resembling the watches about Jacob, for a high ladder of miracles was reared even up to the very heavens. But daily decked with various gifts from the King of heaven as was the grave of this martyr, yet none the more did those malicious hearts receive any sincere cleansing, who in old envy had pursued deeds of hatred against the holy Thomas.



1171  
Opposition  
to the belief  
in the arch-  
bishop's  
saintliness.

ase. Því at ríkismenn í landinu sjá konungsins skemmd æ<sup>1</sup> því ferligri, sem þeir hafa betra mann at hatri haft ok saklausan<sup>2</sup> ofsóttan alt til lífláts. Hèðan<sup>3</sup> leiðir, at hinir hæstu<sup>4</sup> höfðingjar<sup>5</sup> í landinu setja bann fyrir með ógnan lífs ok lima, ef nokkurr<sup>6</sup> kallar<sup>5</sup> Thómam erkibyskup helgan eða<sup>7</sup> píslarvott. Enn hversu<sup>8</sup> þetta gekk út, virðist vitrum mönnum<sup>9</sup> æðra<sup>10</sup> flestum jarteignum, því at hvat er konungsvaldit kann ógna fólkinu, ákafast sókn því meir til graftar<sup>11</sup> erkibyskups, svá at allr vegr millum Lundúna ok<sup>10</sup> Kantúaría, fimmtigi<sup>12</sup> mílna, var þakinn af tilfaranda fólki ok burtfaranda. Enn af því líkri trúfesti fólksins þurru hót, enn þróaðist umbót, því at jamvel konungar, jallar ok aðrir höfðingjar<sup>13</sup> sóttu margir um haf sunnan<sup>14</sup> með mikilli góðfýst. Hèr með fer þat, at<sup>15</sup> þeir sjálfir, er mesta heitan ok harðmæli<sup>15</sup> höfðu lagt á píslarvætti<sup>16</sup> erkibyskups, krjúpa nú til fóta honum heldr uggendr enn ógnendr, knúðir með vanheilsu eða<sup>17</sup> ótta ýmissa atburða. Hvert er dásamligra verk, enn at heimrinn tigni þann í dag, er í gær<sup>18</sup> fyrirleit hann, <sup>20</sup>sæki<sup>19</sup> þann heim í dag með mjúkum knèföllum,<sup>20</sup> er í gær<sup>18</sup> flýði hann, biði þann fulltings í dag sinni öndu<sup>21</sup> ok líkama fyrir augliti Guðs, sem í gær<sup>18</sup> fyrirleit hann með ótta veraldigs<sup>22</sup> valds eða<sup>23</sup> eiginligri illsku sekrar samvizku? Hèðan<sup>24</sup> af er svá skrifat eitt milli <sup>25</sup>annara, at Rodgeir erkibyskup af Jork fèkk<sup>25</sup> svá

Roger of  
York cured  
of blindness.

<sup>1</sup> *æ*, T.

<sup>2</sup> *saklausann*, T.

<sup>3</sup> *Hieþan*, T.

<sup>4</sup> *hestu*, T.

<sup>5</sup> *haufdingjar*, T.

<sup>6</sup> *nockur*, T.

<sup>7</sup> *eþa*, T.

<sup>8</sup> *huerssu*, T.

<sup>9</sup> *maunnum*, T.

<sup>10</sup> *ædra*, T.

<sup>11</sup> *graptar*, T.

<sup>12</sup> *fimtigi*, T.

<sup>13</sup> *haufdingjar*, T.

<sup>14</sup> *sunnann*, T.

<sup>15</sup> *hardmæli*, T.

<sup>16</sup> *píslaruætti*, T.

<sup>17</sup> *eþa*, T.

<sup>18</sup> *giær*, T.

<sup>19</sup> *sæki*, T.

<sup>20</sup> *knefaullum*, T.

<sup>21</sup> *aundu*, T.

<sup>22</sup> *ueralligs*, T.

<sup>23</sup> *eþa*, T.

<sup>24</sup> *Hieþan*, T.

<sup>25</sup> *fæck*, T.



For the mighty men in the country now see that the king's shame is all the more keenly felt, the better the man was whom they had beset with hatred, and whom, although innocent, they had persecuted even unto death. Hence it cometh, that the highest lords of the land forbid, under peril of life and limbs, any one to call archbishop Thomas a holy man or even a martyr. But the outcome of this seemeth unto learned men even to surpass most miracles, for threaten the people with all its might as the king's power would, the pilgrimages to the archbishop's grave multiply all the more, so much so, that the whole road from London to Canterbury, fifty miles, was crowded by people coming to and going fro. On account of this true faith of the people the threats left off, but a reforming spirit manifested itself, for even kings, earls, and other lords came, many of them from south over sea, with great devotion. Herewith it now also cometh to pass, that even those who had used most threats, and had spoken most fiercely against the martyrdom of the archbishop, now kneel down at his feet, fearing far rather than threatening, being forced into this condition either by ill health or by fear caused by various visitations. What can be more glorious than this that the world should worship him to-day whom it despised yesterday? should throng to fall on its knees meekly to-day before him from whom it fled yesterday, should to-day pray him to be of avail for their souls and bodies before the face of God, upon whom it heaped yesterday the contumely of the threats of worldly power, or despised with the inward malice of a guilty conscience. Concerning this it is written amongst other things that archbishop Roger of York got so violent a pain in his eyes



stríðan augnaverk, at hann varð blindr báðum augum ok við þetta áfelli skiftir<sup>1</sup> hann skapi ok heitir<sup>2</sup> á sælan<sup>3</sup> Thómam erkibyskup sèr til heilsubótar. Hèr með sækir<sup>4</sup> hann til Kantúaríam með mjúklátri bæn<sup>5</sup> ok frammfalli,<sup>6</sup> ok hann fær<sup>7</sup> þegar myskunn með svá<sup>5</sup> mikilli gjöf, at hann þiggr bæði<sup>8</sup> aftr<sup>9</sup> sýn ok fulla heilsu sinna augna. Snerist hann síðan<sup>10</sup> til heilags Thómam með ástúð fyrir áleitni, ok mikilli virðing<sup>11</sup> fyrir margfaldan<sup>12</sup> mótgang.<sup>13</sup> Nú svá mikla nægð<sup>14</sup> sem almáttigr Guð lagði upp á jarteignagerð síns virðu- 10 ligs píslarvotts Thóme, megum vèr eigi meira skrifa þar af til líkingar at tala enn nokkura smádropa, er hingat fluttust af fyrrum mönnum,<sup>15</sup> hvat er svá byrjast í nafni Guðs.

## KAP. XCI.

15

## MIRACULUM AF HINUM HEILAGA THÓMASI.

Robert of  
Cretel  
relates how  
he was cured  
by the  
water of  
Thomas'  
well.

Sá maðr er vel hugði at öndverðri<sup>16</sup> sögunni,<sup>17</sup> heyrði nefndan<sup>18</sup> oftár<sup>19</sup> enn um sinn príór Robert, er marga hluti hefir skrifat í latínu sælum<sup>20</sup> Thómasi til virðingar, ok þar af skal í fyrstu setja þat, er hann boðar af 20 sjálfum sèr, ok lætr<sup>21</sup> þaðan<sup>22</sup> dreifast til annarra<sup>23</sup> manna, þat er hin himneska myskunn veitti fyrir erki-byskupsins verðleika. þat efni byrjar príórinn með kveðjusending þeim bróður,<sup>24</sup> er Benedictus hèt.<sup>25</sup> Sá

<sup>1</sup> skiftir, T.<sup>2</sup> heitr, T.<sup>3</sup> So Prof. Unger; sælam, T.<sup>4</sup> sækir, T.<sup>5</sup> bæn, T.<sup>6</sup> framfalli, T.<sup>7</sup> fær, T.<sup>8</sup> bæði, T.<sup>9</sup> aftr, T.<sup>10</sup> síðan, T.<sup>11</sup> virðing, T.<sup>12</sup> margfallþan, T.<sup>13</sup> Neither by William of Canterbury, nor by Benedict of Peter-

borough, is any allusion made to this miracle.

<sup>14</sup> nægð, T.<sup>15</sup> maunnum, T.<sup>16</sup> aunduerdri, T.<sup>17</sup> saugunni, T.<sup>18</sup> nefnþan, T.<sup>19</sup> oftár, T.<sup>20</sup> sælum, T.<sup>21</sup> lætr, T.<sup>22</sup> þaðan, T.<sup>23</sup> annara, T.<sup>24</sup> bróðr, T.<sup>25</sup> hiet, T.



that he grew blind on both, in consequence of which affliction he turned his mind and made vows to holy Thomas for the healing of his hurt. Hereupon he proceeded to Canterbury, where he uttered sweet prayers, humbly kneeling, and forthwith he was mercifully heard, and on him was bestowed the great boon that the sight and the full health of his eyes was restored to him. Henceforth he turned towards the holy Thomas with love instead of persecution, and great worship instead of manifold contrariety. Now of all the abundance of miracles which God Almighty bestowed on his worthy martyr Thomas we may write no more thereof, speaking by way of similitude, than a few drops, which were brought hither by persons in former days; and, in the name of God, we begin thus.

## CHAP. CXI.

## MIRACLE OF THE HOLY THOMAS.

He who gave good heed to the beginning of the story, must have heard mentioned, more than once, prior Robert, who hath written in Latin many things to the glory of the blessed Thomas. Now of these things must be set down, in the first place, what he announceth as concerning himself, and even that which, as he eketh out the story, toucheth the heavenly mercy granted through the merits of the archbishop. These matters the prior beginneth with a salutation to a certain brother, hight Benedict. This Benedict had



Benedictus hafði heyrt á því orð mikit, at heilagr Thómas hefði unnit priór Rodbert fagra jarteign á þann hátt, at hann hefði grætt<sup>1</sup> fótarmein þat undarligt, er priórinn hafði lengi óhægliga<sup>2</sup> borit. Ok til sannrar vissu þar um, skrifar bróðir Benedictus til priórs, at<sup>5</sup> hann gefi honum með letri fulla grein, hversu<sup>3</sup> táknit gerðist, ok þat fær<sup>4</sup> hann með þvílíku formi.

*Bref.*

Priór<sup>5</sup> Robert, minnsti þræll<sup>6</sup> Guðs þjóna, sendir bróður<sup>7</sup> Benedictó þá kveðju<sup>8</sup> at lifa með Guði. Svá<sup>10</sup> sem þú beiddir mik með ástarafli, gerði ek eftir<sup>9</sup> megni, ok þó minnr vel enn ek vildi, því at klerkdómr vannst mēr eigi, at skrifa þat miraculum með svá fagrligum hætti,<sup>10</sup> sem skyldan býðr ok krefr mik, Guði til tignar ok sælum<sup>11</sup> Thómasi. Hef ek þar þess<sup>15</sup> háttar efni, sem ek var staddr, nú fyrir tólf árum, allt út í Sikiley. Enn fyrir hverja sök<sup>12</sup> ek var þar kominn svá langt hēðan<sup>13</sup> af mínu fóstrlandi, sè ek eigi nauðsunligt<sup>14</sup> at skrifa í þessu máli, ok því læt<sup>15</sup> ek þat um líða. Enn þar bar svá til, sem ek gerði minn<sup>20</sup> veg frá borg Cattania,<sup>16</sup> at ek ætlaði<sup>17</sup> framm<sup>18</sup> til Síracusam, veik svá við leiðinni,<sup>19</sup> at sá sjór sem heitir Mare Adriaticum var mēr til vinstri handar.<sup>20</sup> Þat hefir þú bæði<sup>21</sup> heyrt ok lesit, at sá sjór er grimrar<sup>22</sup> náttúru með straum ok stórri bylgju, einkanliga<sup>23</sup> 25

<sup>1</sup> grætt, T.

<sup>2</sup> ohægliga, T.

<sup>3</sup> hverssu, T.

<sup>4</sup> fær, T.

<sup>5</sup> Prior, T.

<sup>6</sup> þræll, T.

<sup>7</sup> bróðir, T.

<sup>8</sup> quedi, T.

<sup>9</sup> eftir, T.

<sup>10</sup> hetti, T.

<sup>11</sup> sælum, T.

<sup>12</sup> sök, T.

<sup>13</sup> heðan, T.

<sup>14</sup> nauðsunligt, T.

<sup>15</sup> læt, T.

<sup>16</sup> So corrected by Prof. Unger; tattharia, T.

<sup>17</sup> ætlaði, T.

<sup>18</sup> fram, T.

<sup>19</sup> leiðinni, T.

<sup>20</sup> handar, T.

<sup>21</sup> bæði, T.

<sup>22</sup> grimrar, T.

<sup>23</sup> einkanliga, T.



heard great rumour gone abroad as to how the holy Thomas had wrought a beautiful miracle on prior Robert, inasmuch as he had cured a certain hurt of his leg which the prior had borne long with great trouble. And for the sooth certainty thereof brother Benedict wrote to the prior praying him to set forth in a full manner in writing, how the miracle came to pass, which writing he received in the following form.

*Letter.*

Prior Robert, the least slave among the servants of God, to brother Benedict sendeth the greeting that he may live with God. What thou didst ask of me in the strength of thy love, I have now done to the best of my power, though failing to do it as well as I should have wished, inasmuch as my clerkship sufficed not to write the miracle in such a fair fashion as duty demandeth and exacteth of me, for the honour of God and the blessed Thomas. Now I begin the matter when as, twelve years ago, I happened to be all the way out in Sicily. But for what cause I had come there so far away from my native country, I see no reason to set forth in this writing, wherefore I let that pass by. Now it so happened, as I was making my journey from the town of Catania, being minded to proceed to Syracuse, that the road along which I was travelling turned such way, that the sea, called the Adriatic, was on the left hand of me. Thou hast both heard and read how that sea is of a boisterous nature, both as to tide and huge surf, most chiefly so if a



mest, ef sterkr sunnanvindr æsir<sup>1</sup> hann at landinu, svá at kemr bæði<sup>2</sup> bráðr voði mönnum ok skipi, ef í þann sjó rekr í þess háttar stormi. Svo gengr ok bylgjufall með brimi upp á ströndina,<sup>3</sup> ok allt er búit til brots,<sup>4</sup> er fyrir verðr at óvöru,<sup>5</sup> því at þat sjófar- 5 kyn er undarlíga í ákvomu, sem ek fann á sjálfum mēr, því at rætt sem minn vegr lá með öllu<sup>6</sup> framm<sup>7</sup> vit sjóinn, gaf ein alda í atfallinu<sup>8</sup> svá harðan<sup>9</sup> slag utan á lærit<sup>10</sup> ok legginn niðr frá hnè, at þegar sló þrota<sup>11</sup> í holdit, enn illsligum roða utan á hörundit.<sup>12</sup> 10 Þó kvomumst ek framm<sup>7</sup> til Síracusam, ok leitaða<sup>13</sup> ek fætinum<sup>14</sup> létts<sup>15</sup> á hverja lund, er ek kunni, með ráði góðra manna, ok svá skipaðist þá fyst<sup>16</sup> vit plástr ok annan<sup>17</sup> lækidóm,<sup>18</sup> at þrotinn svinaði, ok ek þóttumst nálíga heill. Svo snera ek heimleiðis aftr<sup>19</sup> í 15 Róm. Ok sem ek dvaldist þar nokkurar nætr,<sup>20</sup> þótti mēr enn framar lètta<sup>21</sup> fætinum,<sup>22</sup> svá at heim hingat í England í öllum<sup>23</sup> veg<sup>24</sup> var mēr meinlætalaust.<sup>25</sup> Enn litlu síðar minntist aftr<sup>26</sup> þrotinn, ok þó eigi svá verkmikill sem í fyrstu. Bar ek þetta svá níu ár, at 20 ek starfaði við minn fót með blóðlátum, plástrum, næringum,<sup>27</sup> smyrslum ok ýmisligum lækningum.<sup>28</sup> Enn eftir<sup>29</sup> þetta liðit þyngir svá meinit, at mín umleitan vinnr ekki. Grefr þá lærit<sup>30</sup> ok fótinn með munnum

<sup>1</sup> *esir*, T.<sup>2</sup> *bæði*, T.<sup>3</sup> *straundina*, T.<sup>4</sup> *brottz*, T.<sup>5</sup> *ouauru*, T.<sup>6</sup> *aullu*, T.<sup>7</sup> *fram*, T.<sup>8</sup> *atfallinu*, T.<sup>9</sup> *hardann*, T.<sup>10</sup> *lærit*, T.<sup>11</sup> *þrotta*, T.<sup>12</sup> *haurundit*, T.<sup>13</sup> *leitapa*, T.<sup>14</sup> *fætinum*, T.<sup>15</sup> *liettis*, T.<sup>16</sup> So Prof. Unger; *fust*, T.<sup>17</sup> *annann*, T.<sup>18</sup> *lækidom*, T.<sup>19</sup> *aptr*, T.<sup>20</sup> *nætr*, T.<sup>21</sup> *lietta*, T.<sup>22</sup> *fætinum*, T.<sup>23</sup> *aullum*, T.<sup>24</sup> *uegh*, T.<sup>25</sup> *meinlætalaust*, T.<sup>26</sup> *aptr*, T.<sup>27</sup> *næringum*, T.<sup>28</sup> *lækningum*, T.<sup>29</sup> *eptir*, T.<sup>30</sup> *lærit*, T.



strong south wind urge it on unto the land, so that speedy danger awaiteth both men and ships that may happen to drift into that sea in such a storm. In such manner breakers tumble against the shore with great surf, that everything is in risk of being wrecked which happeneth to be taken unawares, for the nature of that sea is marvellous strange when it toucheth aught, as I found out, concerning myself; for just as my way lay close along the very sea, a billow travelling against the shore smote me so hard outside on the thigh and the leg down below the knee, that the flesh swelled forthwith, and the skin was smitten with malignant redness. Yet I found my way unto Syracuse, and I sought for my leg every kind of ease I could think of, according to the advice of good men, and at first a change was brought on through plasters and other medicines, so that the swelling went down, and I thought I was well nigh whole again. Then I returned on my way back to Rome, and for the several nights I dwelt there I thought the leg was still more relieved, so that all the way home to England I was free from pain. But shortly afterwards the swelling made itself felt again, yet not so painful as it had been in the first case. And this I bore for nine years, endeavouring to cure my leg by bleeding, by plasters, nourishment, ointment, and sundry medicines. But all these things having been tried, the hurt grew so heavy that all attempts were of no avail. Whereupon the thigh and the





ok vogföllum<sup>1</sup> bæði<sup>2</sup> uppi ok niðri, enn þrotinn svá geystur, at hann var eigi lægri<sup>3</sup> enn lærit<sup>4</sup> sjálft undir. Enn þar sem fótrinn sýndist sléttari<sup>5</sup> ok minnr blásinn, þutu upp<sup>6</sup> smábólur með óvera, enn sumstaðar blöðrur<sup>7</sup> stórar með vatni ok sviða. Gjörðist nú nálíga<sup>5</sup> allr fótrinn grafinn með hol ok þeim sárleik, at ek mátti varla þola klæði<sup>8</sup> af lagt eða<sup>9</sup> yfir. Ok svá sögðu<sup>10</sup> phisici, at ek hefði efalaust fengit þat mein, er morbus kronicus hēti,<sup>11</sup> ok aldri má manns<sup>12</sup> hendi grætt verða. Enn þó gaf Guð mér þann styrk, at ek<sup>10</sup> bar mik jafnan til heilagrar kirkju; enn þat er ek leysti skyldunnar minnar,<sup>13</sup> varð ek allt sitjandi<sup>14</sup> at gera, eigi síðr þótt ek gerði sermonem fyrir staðarfólki váro. Ok í þeim síðasta<sup>15</sup> árgang, er ek bar þenna sjúkdóm, þyngdi mér svá mjök móti páskum, at ek fēll<sup>16</sup> í hug-<sup>15</sup> arangr, ef ek skyldi öngva<sup>17</sup> þjónustu gjöra mega hvarki Drottins várs þínu nè<sup>18</sup> dýrðligri upprisu. Ok hvat meira eðr lengra, ek bað líknar Drottin myskunnsaman,<sup>19</sup> ok hann heyrði mig syndugan, veitandi mér þá huggan frá skírdegi ok framm<sup>20</sup> um fjórða dag páska,<sup>20</sup> at þat embætti<sup>21</sup> mátti ek allt fremja innan kirkju, sem framast laut at minni skyldu. Enn hēðan<sup>22</sup> upp í frá laust aftr<sup>23</sup> verk ok minni vesöld framar enn fyrr, ef þat mátti. Kom þat nú í hjarta, sem ek heyrði dagliga þau blezöðu tákni, er heilagr Thómas erkibysk-<sup>25</sup> up vann í Kantúaría, at ek munda sækja<sup>24</sup> legstað hans, hvat sem mik kostaði. Ok þat tók ek ráðs, at

<sup>1</sup> uogfaullum, T.<sup>2</sup> bæði, T.<sup>3</sup> lægri, T.<sup>4</sup> lærit, T.<sup>5</sup> sléttari, T.<sup>6</sup> So Prof. Unger; ypp, T.<sup>7</sup> blaudrur, T.<sup>8</sup> klæði, T.<sup>9</sup> eða, T.<sup>10</sup> saugdu, T.<sup>11</sup> hiet, T.<sup>12</sup> manz, T.<sup>13</sup> minar, T.<sup>14</sup> So Prof. Unger; sitandi, T.<sup>15</sup> síðasta, T.<sup>16</sup> fell, T.<sup>17</sup> öngva, T.<sup>18</sup> nie, T.<sup>19</sup> myskunsamann, T.<sup>20</sup> fram, T.<sup>21</sup> embætti, T.<sup>22</sup> hieðan, T.<sup>23</sup> aftr, T.<sup>24</sup> sækja, T.



leg ulcerated with open sores and matter issuing therefrom both up and down, the very swelling growing as high even as was the thickness of the thigh itself. But where the leg seemed smoother and less swollen, there small boils would burst out with itching, while in other places large blains blew up filled with water and smarting sorely. And now the leg became nearly all hollow with gathering matter, accompanied by such pain that I might scarcely endure any covering laid thereon or lifted thereof. And the physicians said that I had, without doubt, caught the disease which is called *morbus chronicus*, and is not to be healed by the hand of man. Yet God gave me such strength withal, that I could always get to holy church, but whenever I ministered to my duties, I had to do all things a-sitting, yea, even when I preached sermons before the people of our city. And during the last year that I bore this illness, the hurt grew so sore on me towards Easter-tide that I fell into heaviness of mind, lest I should not be able to minister to any service at our Lord's Passion or His glorious Resurrection. What more or further? I prayed the gracious Lord for His mercy, and He listened to me a sinner, granting me the comfort that from Maundy Thursday even unto the fourth day after Easter, I might do all service within the church which it was chiefly my duty to perform. But after this my hurt grew painful anew, even more so than before, if more it could be. It now entered my heart, on hearing daily reports of the blessed miracles which the holy archbishop Thomas was working at Canterbury, that I had better visit his grave, whatever it might cost me. Having made up my mind,



ek hræðaða<sup>1</sup> mik heiman, ok framm<sup>2</sup> fèkk<sup>3</sup> ek komizt til Kantúaríam mæddr<sup>4</sup> af vegarlengd ok laminn af meinlætum<sup>5</sup> míns sjúknaðar. Fram fèll<sup>6</sup> ek til grafar Guðs píslarvotts, biðjandi líknar ok lækningar<sup>7</sup> í hans árnaðarorði við várn Herra. Ok svá<sup>5</sup> reis ek þaðan<sup>8</sup> upp, at ek hafði meira<sup>9</sup> þegit, enn mēr væri<sup>10</sup> þá enn kunnigt. Fèkk<sup>11</sup> ek mēr vatn hins signaða Thóme, ok bar ek á fótinn, áðr ek fór at sofa. Ok svá gerðaða ek þrjú kveld hvert eftir<sup>12</sup> annat. Sem ek veik aftr<sup>13</sup> í veg, skipaðist nú annan veg<sup>14</sup> við<sup>10</sup> rekstrinn enn fyr, því at nú lètti<sup>15</sup> dag<sup>16</sup> frá degi, svá at fótr var alheill, er ek kom heim, svá at hvergi sá mark eða<sup>17</sup> munna, blöðru<sup>18</sup> nè<sup>19</sup> bólu, at hann hefði sjúkr verit. Máttu þá sjá ok skilja, minn kærasti<sup>20</sup> bróðir, hver lof ok þakklæti<sup>21</sup> þeir mundu gjalda Guði<sup>15</sup> ok hans virðuligum pínungarvott, er sèð<sup>22</sup> höfðu minn langan vanmátt. Ok þat segi ek þinni elsku, at til allrar afraunar<sup>23</sup> er sá fótr minn miklu öruggari<sup>24</sup> enn sá annarr,<sup>25</sup> er aldri sýktist. Nú er úti með sannendum þetta efni. Geymi þik Guð, minn góði vin, ok<sup>20</sup> effi þitt bróðerni til sinna boðorða.<sup>26</sup>

<sup>1</sup> hræðaða, T.<sup>2</sup> fram, T.<sup>3</sup> fieck, T.<sup>4</sup> mæddr, T.<sup>5</sup> meinlætum, T.<sup>6</sup> fiell, T.<sup>7</sup> lækningar, T.<sup>8</sup> þaðan, T.<sup>9</sup> So Prof. Unger; *mera*, T.<sup>10</sup> væri, T.<sup>11</sup> Fieck, T.<sup>12</sup> eftir, T.<sup>13</sup> aftr, T.<sup>14</sup> uegh, T.<sup>15</sup> lietti, T.<sup>16</sup> dagh, T.<sup>17</sup> eþ, T.<sup>18</sup> blaupru, T.<sup>19</sup> nie, T.<sup>20</sup> kjerazti, T.<sup>21</sup> þakklæti, T.<sup>22</sup> sied, T.<sup>23</sup> So Prof. Unger; *alfrunnar*, T.<sup>24</sup> öruggari, T.<sup>25</sup> annar, T.<sup>26</sup> This letter is found among Benedict's Miracula, *Materials*, ii., pp. 97–101, as addressed, at Benedict's request, to himself. But the differences between the two texts are so great, that the Latin text of the letter, as we have it now, could not have been the Icelandic translator's original. See Preface.



I betook me from home, and worked my way to Canterbury, weary with the long journey and sorely smitten with the hurt of my sickness. I knelt down at the grave of God's martyr praying for mercy and healing through his word of intercession with our Lord. And up I rose from that place in such a manner that I had received more than at the time I was aware of. Now I got the water (from the well) of St. Thomas, wherein I bathed the leg before I went to sleep ; the which I did for three nights running. When I turned back on my way home, the disease took a different turn at my attempts at driving it out, for now I grew easier day by day, so that, when I came home, my leg was thoroughly whole, there being nowhere a mark or a scar to be seen, neither blain nor boil to show that it had ever been diseased. Now thou mayest see and understand, my dearest brother, what praise and thanks they gave unto God and His worthy martyr who had seen my long infirmity. And I tell your love, that for any exertion this leg is much stronger than the other, which never was diseased. Now this matter is truly told to the end. May God preserve thee, my good friend, and strengthen thy brotherhood in the keeping of all His commandments.



## KAP. XCII.

## AF JARTEIGNAGERDUM HINS HEILAGA THÓME.

A maimed  
man is  
thoroughly  
restored.

Nú er aftr<sup>1</sup> at venda í sömu<sup>2</sup> frásögn,<sup>3</sup> er næst<sup>4</sup> var lesin, því at tvífoldu<sup>5</sup> efni má víst ei andsvara með einligri frásögn.<sup>6</sup> Byrjar þar nú annat sinn,<sup>5</sup> Sem priórr<sup>7</sup> Robert er í Kantúaría með sitt fótarmein, heyrir hann í staðnum mikla frægð<sup>8</sup> af þeirri jarteign, er blezaðr Thómas hafði litlu unnit, ok sá maðr, sem heilsubótina hafði fengit ok þegit, hafði þar fyrir fám dögum<sup>9</sup> verit. Enn þat tákni var flutt svá<sup>10</sup> mikillar dýrðar, at heilagr Thómas hefði gefit honum aftr<sup>10</sup> bæði<sup>11</sup> augu, er áðr váro útstungin, ok þar með eistun, er út váro hleypt af manna völdum<sup>12</sup> ok í jörð grafin. Þessi maðr var kynjaðr af þeim kaupstað, er Dedeford heitir. Þat var í byskupsdæmi<sup>13</sup> ok sýslu<sup>15</sup> virðuligs herra Húgónis Dunelmensis. Enn er priórr<sup>14</sup> Robert skilr, at sá maðr hefir nýfarit burt af Kancía í sömo<sup>15</sup> hálfu landsins, sem nú liggja hans vegar heimleiðis, býðr hann sínu föruneysi,<sup>16</sup> at þeir kosti með allri frètt<sup>17</sup> ok eftirleitan<sup>18</sup> at fá þenna mann, at<sup>20</sup> priórrinn heyri af sjálfum, hvat Guð hafði gert í sínum stórtáknum. Ok með vilja várs Herra gengr svá til efnis, at rætt<sup>19</sup> úti á veginum mæta<sup>20</sup> þeir þessum manni, þar er hann gengr mæðiliga,<sup>21</sup> ok dóttir hans ein með honum. Priórr<sup>22</sup> lætr<sup>23</sup> þá eigi lengi at biðum, spyr,<sup>25</sup> hvárt hann er sá maðr, er augu sín ok eistu hafði

Evidence for  
the miracle.

<sup>1</sup> *aptr*, T.

<sup>2</sup> *saumu*, T.

<sup>3</sup> *frasaugn*, T.

<sup>4</sup> *næst*, T.

<sup>5</sup> *tuifaulldu*, T.

<sup>6</sup> *frasaugn*, T.

<sup>7</sup> *prior*, T.

<sup>8</sup> *frægd*, T.

<sup>9</sup> *daugum*, T.

<sup>10</sup> *aptr*, T.

<sup>11</sup> *bæði*, T.

<sup>12</sup> *uauddum*, T.

<sup>13</sup> *byskupsdæmi*, T.

<sup>14</sup> *prior*, T.

<sup>15</sup> *saumo*, T.

<sup>16</sup> *fauruneyti*, T.

<sup>17</sup> *frætt*, T.

<sup>18</sup> *eftirleitan*, T.

<sup>19</sup> *rætt*, T.

<sup>20</sup> *mæta*, T.

<sup>21</sup> *mæðiliga*, T.

<sup>22</sup> *Prior*, T.

<sup>23</sup> *lætr*, T.



## CHAP. XCII.

## OF THE MIRACLES OF ST. THOMAS.

Now it behoveth to return unto the same tale that we read even now, as two events may nowise be set forth in one single story. So another tale begins thus: While prior Robert with the hurt of his leg sojourneth at Canterbury, he heareth in the city great praise spoken of a certain miracle which the blessed Thomas had then lately wrought; the man, who had got his health restored, having been there a few days before. And of this miracle the great glory was set forth, that the holy Thomas had given him back again both his eyes, which had already been gouged out, and therewithal, too, his testicles, which by the hand of man had been taken out of him and buried in the earth. This man was a native of the market-town of Detford, within the bishopric and diocese of lord Hugh of Durham. But when prior Robert heareth, that this man hath lately left Canterbury and gone into the same part of the country through which his ways now lie homewards, he enjoineth his company to try by every inquiry and search to get hold of this man, in order that the prior may hear for himself what God hath wrought for him in his great miracles. And by the will of our Lord it so cometh to pass, that on the open road they meet this very man whereas he walketh wearily on with one of his daughters beside him. The prior then tarrieth not, but asketh if he be the man who



aftr<sup>1</sup> fengit ok þegit fyrir verðleik hins heilaga Thóme. Hinn játar því bæði<sup>2</sup> fljótt ok glaðliga, segir þat svá satt, sem Guð er ok ríkir á himnum, at þessir limir váro honum aftr<sup>1</sup> gefnir fyrir Thómam erkibyskup. þat lætr<sup>3</sup> hann ok fylgja, at þegar í fyrstu er hann 5 var kvaldr í afláti limanna, sagðist hann kallat hafa sælan<sup>4</sup> Thómam sèr til dugnaðar, ok þar fyrir öðlazt<sup>5</sup> svá mikla myskunn, sem nú mátti sýnast. Svo skiljast þeir, at príórr<sup>6</sup> gefr honum nokkura peninga fyrir vináttu heilags Thóme. Ríðr<sup>7</sup> hann síðan framm<sup>8</sup> til 10 Lundúna, ok sem hann sitr þar yfir borð um kveldit með sinni fylgd, kemr einn ókunnr klerkr utan at herberginu ok biðr orlofs inn fyrir hann. Sem hann kemr ok þeir talast með, segir hann príóri þá sögu,<sup>9</sup> at þar í staðnum var fyrr nefndr Húgó byskup Dun- 15 elmensis, segist vera einn af hans klerkum, ok vottar þat eyrendi byskupsins at vitja gröf<sup>10</sup> heilags Thóme. Príórr<sup>6</sup> spyr þá, hvort klerkrinn hefir nokkura kynning af þeim manni, er hann fann á veginum úti. Klerkrinn segir, at með þeim manni flytjast fullkomin<sup>11</sup> 20 sannindi, at Thómas erkibyskup hefir gert með honum hit ágætasta<sup>12</sup> verk í aftrskipan<sup>13</sup> þeira lima,<sup>14</sup> er fyr váro tjáðir, ok hann segir svá klerkrinn: “Minn herra “ byskupinn,” sagði hann, “vildi grun á bera í fyrstu, “ er hann heyrði, því at svá mikit verk sýnist honum 25 “ standa at gera með löglugu<sup>15</sup> skilríki, ok því stað- “ festi hann með ráði bræðra<sup>16</sup> sinna, at hann sendi “ tvo sannorða menn til Dedeford, at þeir skyldi “ eftir<sup>17</sup> leita við valdsmenn staðarins, hvárt þessir

<sup>1</sup> *aptr*, T.<sup>2</sup> *bæði*, T.<sup>3</sup> *lætr*, T.<sup>4</sup> *sælann*, T.<sup>5</sup> *auðlaz*, T.<sup>6</sup> *prior*, T.<sup>7</sup> *Ríðr*, T.<sup>8</sup> *fram*, T.<sup>9</sup> *saugu*, T.<sup>10</sup> *grauf*, T.<sup>11</sup> *fullkominn*, T.<sup>12</sup> *agiætazta*, T.<sup>13</sup> *aptrskipan*, T.<sup>14</sup> *lima* inserted by the editor; Prof. Unger proposes *hluta*.<sup>15</sup> *laugligu*, T.<sup>16</sup> *brædra*, T.<sup>17</sup> *eptir*, T.



had got again his eyes and parts through the merit of the holy Thomas. Unto this the man answereth yea, quickly and rejoicingly; avouching it to be as true even as God abideth and reigneth in heaven, that these very limbs were restored to him through archbishop Thomas. Hereunto he addeth that, even at first, when he was tortured with the loss of these limbs, he had called unto the blessed Thomas to avail him, and had received thereby the great mercy which now was manifested in him. In such a manner they part, that the prior giveth him some money out of love to the holy Thomas. Thereupon he rideth away unto London, and whilst he sitteth at table with his company in the evening, a strange clerk cometh from outside unto the chamber, praying for leave to go in to see the prior. When he cometh in and they begin to talk together, he telleth the prior, that the very bishop Hugh of Durham aforenamed was in the town, he being himself one of his clerks, and avoucheth it to be the bishop's errand to go visit the tomb of the holy Thomas. The prior then asketh if he know aught of the man whom he had met abroad on the road. The clerk answereth that that man bringeth a full true tale of archbishop Thomas having done unto him the most glorious deed in the restoration of those parts which were mentioned before; and further the clerk speaketh: "My lord, the bishop," said he, "was at first minded to misdoubt the story hearing it, for so great a miracle, it seemed to him, must be established by lawful proof; he therefore resolved, with the consent of his brethren, to send two truthful men to Detford, to inquire of the authorities of the town, whether these things had come to pass, even as the tale



“ hlutir hefði svá gerzt,<sup>1</sup> sem frá fluttist. Ok þeim,  
 “ er sendir váro, prófaðist svá með sannindum, at  
 “ sagðir limir váro brutt teknir af manninum, í jörð<sup>2</sup>  
 “ grafnir ok fóttroðnir. Enn nú var öllum ljóst í  
 “ Dedeford, at sami maðr hafði skygn augu, enn eigi<sup>3</sup>  
 “ var þeim svá kunnigt, at hann hefði getnaðarlimina  
 “ aftr<sup>3</sup> þegit. Enn sá hlutr lýstist þá frammar, er þessi  
 “ maðr fór brutt af Dedeford ok í meiri nálægð<sup>4</sup> við  
 “ byskupsstól míns herra, því at hann sendi mik ok  
 “ annan klerk Kato at skoða líkam mannsins,<sup>5</sup> hvárt 10  
 “ hann hefði alla sína limu. Ok sem við fluttum  
 “ honum aftr<sup>5</sup> fullkomin sannindi þess hlutar, at sá  
 “ maðr var óskaddr heilsu með náttúrligum líkam,  
 “ gladdist minn herra, gerandi margfaldar þakkir Guði  
 “ ok háleitum hans píslarvott. Ok með því at þessi 15  
 “ maðr var fátækr<sup>6</sup> ok bjóst nú framm<sup>7</sup> í pílagríms-  
 “ ferð veg<sup>8</sup> hins heilaga Thóme, gaf minn herra til  
 “ ferðar hálfa mörk<sup>9</sup> silfrs.” Svo sagði klerkr þessi.  
 Enn um morguninn eftir<sup>10</sup> gekk<sup>11</sup> priórr<sup>12</sup> Robert at  
 vitja byskup Hugonem, þar sem hann sat með sínu 20  
 föruneysi,<sup>13</sup> var þá enn í því samsæti<sup>14</sup> talat af þessari  
 jarteign með andligum fagnaði, því at byskupinn sjálf  
 sagði hana, sem nývorðin tíðindi.<sup>15</sup> Ok þat efni lykt-  
 ast svá.

## KAP. XCIII.

25

## AF JARTEIGNUM HINS HEILAGA THÓME ERKIBYSKUPS.

Priórr<sup>12</sup> Robert sem hann hafði þegit heilsubót,  
 gerðist mörgu sinni ástsamligr pílagrímr hins heilaga

<sup>1</sup> gerdz, T.<sup>2</sup> iaurd, T.<sup>3</sup> aptr, T.<sup>4</sup> nálægð, T.<sup>5</sup> manzins, T.<sup>6</sup> fátækr, T.<sup>7</sup> fram, T.<sup>8</sup> uegh, T.<sup>9</sup> maurk, T.<sup>10</sup> eptir, T.<sup>11</sup> gieck, T.<sup>12</sup> prior, T.<sup>13</sup> fauruneysi, T.<sup>14</sup> samsæti, T.<sup>15</sup> tíðindi, T.



“ went. And the messengers proved with full truth that  
“ the man had been deprived of the said limbs, and that  
“ they had been buried in the earth and trodden under  
“ foot. But now it was manifest to all folk of Detford,  
“ that this same man saw with both his eyes, but they  
“ had not the same knowledge of his having had his  
“ manly parts restored to him. But that matter became  
“ better known afterwards, when this man left Detford,  
“ and came to dwell in closer neighbourhood to the see  
“ of my lord, for he sent me, and another clerk, named  
“ Kato, to view the body of the man, as to whether he  
“ had all his limbs entire. And as we brought back to  
“ him the full truth in the matter that the man was un-  
“ impaired in health and with a natural body, my lord  
“ was gladdened, giving manifold praises to God and his  
“ exalted martyr. And inasmuch as this was a poor  
“ man, and now made ready to go on a pilgrimage to the  
“ holy Thomas, my lord gave him to that end one half  
“ mark of silver.” Thus the clerk told his tale. But the  
next morning prior Robert went to see bishop Hugh  
where he was staying with his company, and joined  
them at table, where he spoke of this miracle with  
spiritual joy, for the bishop himself related it as an event  
which had lately come to pass. And in this wise that  
matter cometh to an end.

## CHAP. XCIII.

## OF THE MIRACLES OF THE HOLY ARCHBISHOP THOMAS.

Prior Robert, having got back his health again, became  
many a time a loving pilgrim of the holy archbishop



Robert of  
Cricklade  
testifies of  
many pil-  
grimages to  
Canterbury.

An arch-  
bishop of  
Negromonte  
makes pil-  
grimage to  
Canterbury.

Thóme erkibyskups. Hér með vottar hann í sínu letri, at flokkar sóttu til Kanciam af öllum<sup>1</sup> áttum í þenna tíma, eigi at eins Englands hálfum, heldr Skotlands ok Frakklands,<sup>2</sup> ok enn heldr víðri veröld, árnaðarorð at sækja<sup>3</sup> ok heilsugjafir þiggja með verð-<sup>5</sup> leikum þess háleita píslarvátts, er þar hvílir. Ok til marks hér um, segir hann, at einn tíma, sem hann sótti til Kanciam, var þar kominn einn virðuligr erki- byskup af Austrhálfunni ok primas, hans erkistóll var í þeirri hálfu veraldar, er menn kalla Nigros Montes.<sup>10</sup> Hans eyrendi var þat einkanligt<sup>4</sup> í Vestrhálfuna alt norðr hingat á England at vitja legstaðar hins heilaga Thóme með þægiligri<sup>5</sup> lotning ok mjúkum bænum.<sup>6</sup> Hafði hann ok norðr í löndin<sup>7</sup> jafnframm<sup>8</sup> nytsamlig kirkjunnar eyrendi með boðskap ok bréfum Alexandri<sup>15</sup> páfa, þó at þat greinist eigi framar. Kórsbræðr<sup>9</sup> ok einkanliga<sup>10</sup> formaðrinn í Kancia tóku hann með miklum fagnaði ok vænum<sup>11</sup> kosti. Príórr<sup>12</sup> Robert var í þeirri veizlu, ok sem þeir<sup>13</sup> váro gladdir í Guðs gjöfum, spurði<sup>14</sup> hann erkibyskup, hvat einkanligt<sup>4</sup> hann leiddi<sup>20</sup> allt af<sup>15</sup> Austrríki svá langt í Norðrhálfuna. Erki- byskupinn svarar honum lítilátliga: “Síra minn:” segir hann, “undrast eigi vára kvomu, því at yðr Englands-  
“ mönnum<sup>16</sup> gaf herra Guð svá dýrðligan píslarvott,  
“ at hann fyllir nálíga allan<sup>17</sup> heim með sínum stór-<sup>25</sup>  
“ táknum, ok sem vèr sóttum norðr hingat um fjallit,  
“ heyrðum vèr skilríkulíga sagt, at hér muni brátt  
“ koma sá maðr, er með bréfum ber yðrum eyrum mikla

<sup>1</sup> *aullum*, T.

<sup>2</sup> *Fraklanz*, T.

<sup>3</sup> *sækia*, T.

<sup>4</sup> *einkanligt*, T.

<sup>5</sup> *þægiligri*, T.

<sup>6</sup> *bænum*, T.

<sup>7</sup> *laundin*, T.

<sup>8</sup> *iafífram*, U.

<sup>9</sup> *Korsbræðr*, T.

<sup>10</sup> *einkanliga*, T.

<sup>11</sup> *vænum*, T.

<sup>12</sup> *Prior*, T.

<sup>13</sup> *þeir* added by Prof. Unger.

<sup>14</sup> *spyrði*, T.

<sup>15</sup> *af* added by Prof. Unger.

<sup>16</sup> *Englanzmaunnum*, T.

<sup>17</sup> *allann*, T.



Thomas. In his writings he testifieth that crowds of people flocked to Canterbury about this time, not only from England, but also from Scotland and France, yea moreover, from all the wide world, to obtain his intercession, and to receive the restoration of their health through the merit of the exalted martyr who resteth there. And in testimony thereof he relateth, that once, when he went to Canterbury, a worthy archbishop and primate from Eastern lands had come there, whose archsee was in that region of the world which men call Nigros Montes. His errand into the Western parts was chiefly to go all the way north hither to England to visit the resting place of St. Thomas with fitting humility and sweet prayers. He also had on hand, travelling into the Northern lands, sundry weighty matters concerning the church, together with messages and letters from pope Alexander, although that matter is not further set forth here. The canons, and most chiefly the head ruler at Canterbury, received him with good cheer and choice fare. At that feast prior Robert was also present, and whereas they had become gladdened with God's gifts, he asked the archbishop what matter had most chiefly brought him all the way from the Eastern realms so far into Europe. The archbishop answers him humbly: "Sir," says he, "wonder not at our coming here, for unto you, Englishmen, God gave such a wondrous martyr, that he filleth nearly all the world with his miracles; for as we were proceeding on our way northwards over the Alps, we heard truthfully told that there would soon arrive a certain person, who by the letters he carrieth will



“ nýjung,<sup>1</sup> at hann hafi frjálsazt af snöru<sup>2</sup> dauðans  
 “ fyrir þessa Guðs vinar verðleika. Enn fyrir utan  
 “ hafit er nægð<sup>3</sup> hans jartegna, sem vær<sup>4</sup> megum  
 “ yðr með engu móti greina.”

A man  
hanged at  
Perigord  
kept mira-  
culously  
alive by  
archbishop  
Thomas.

Gjörðist svá litlu síðar, sem erkibyskup fyrir sagði, 5  
 at sá maðr kom til Kantúaríam austan af Equitania  
 ok þeim stað, er Petragoris heitir, hann hafði með  
 sèr skilríkt letr byskupsins Petragoricensis ok enn  
 fleiri lærðra<sup>5</sup> manna til vitnisburðar ok mikillar dá-  
 semdar,<sup>6</sup> sem honum veittist. Brèfin<sup>7</sup> vottuðu, at 10  
 þessi maðr var hengdr á gálga, enn fyrir hverja sök<sup>8</sup>  
 þat gerðist, vill príórr Robert um líða sakir lang-  
 mælis,<sup>9</sup> þat var á sumartíma nærri<sup>10</sup> sólstöðu,<sup>11</sup> sem  
 dagar verða lengstir. Hèkk<sup>12</sup> þessi maðr uppi allt  
 frá þriðju stund til elleftu, ok vit nótt sjálfa kom 15  
 húspreyja hans ok frændr<sup>13</sup> með því orlofi dómarans,  
 at taka hann til graftar. Enn er hann kom á jörð,  
 settist hann upp. Brá mönnum þá ýmisluga við, því  
 at sumir flýðu, enn aðrir, þeir er hugsterkari váro  
 eðr<sup>14</sup> meir elskuðu hann,<sup>15</sup> hældust<sup>16</sup> við, spyrjandi þó 20  
 með undran, hvat um væri.<sup>17</sup> Enn hann tekr sjálfs  
 síns höndum<sup>18</sup> þá hulning af ásjónunni, sem kvalarinn  
 hafði fengit honum í uppfestingunni, lítr síðan<sup>19</sup> skýr-  
 liga þeim á bak, er frá honum flýja, ok talar svá:  
 “ Hvar fyrir renna þessir svá hart, eða<sup>20</sup> hvat hræðast<sup>21</sup> 25  
 “ þeir, at ek hefi öngvan<sup>22</sup> dag glaðara átt ok haft á  
 “ minni æfi,<sup>23</sup> því at hinn sælasti<sup>24</sup> Guðs píslarvotr

<sup>1</sup> *nyung*, T.

<sup>2</sup> *snauru*, T.

<sup>3</sup> *nægð*, T.

<sup>4</sup> *uær*, T.

<sup>5</sup> *lærðra*, T.

<sup>6</sup> *dasemþar*, T.

<sup>7</sup> *Brefuin*, T.

<sup>8</sup> *sauk*, T.

<sup>9</sup> *langmælis*, T.

<sup>10</sup> *nærri*, T.

<sup>11</sup> *solstaudu*, T.

<sup>12</sup> *Hieck*, T.

<sup>13</sup> *frændr*, T.

<sup>14</sup> *eþr*, T.

<sup>15</sup> *hann* added by Prof. Unger.

<sup>16</sup> *hiellduz*, T.

<sup>17</sup> *ueri*, T.

<sup>18</sup> *haundum*, T.

<sup>19</sup> *síþan*, T.

<sup>20</sup> *eþa*, T.

<sup>21</sup> *hræðaz*, T.

<sup>22</sup> So Prof. Unger; *aungua*, T.

<sup>23</sup> *æfi*, T.

<sup>24</sup> *sælazti*, T.



“ bring unto your ears great news, inasmuch as he hath  
“ been freed from the snare of death through the merits  
“ of this friend of God. But beyond the see there is  
“ such an abundance of his miracles as we may in no  
“ wise relate.”

Now it came to pass, shortly afterwards, even as the archbishop had foretold, that the man he had spoken of came to Canterbury travelling from the east from a place in Equitania called Perigord, bringing with him letters of evidence, from the bishop of Perigord and sundry learned men beside, testifying to the great miracle which had been wrought on him. The letters made good, that this man had been hanged on a gallows, but for what cause, prior Robert avoideth mentioning on the plea of prolixity; this happened in summer-time near the solstice season, when the days are longest. This man hung up from the third even unto the eleventh hour, and by night his wife and kinsfolk came with leave from the judge to take him down for burial. But when he came down on the earth, he sat up. At this the people were wondrously affrighted, some flying away, but others, who were either stouter of heart or loved him more, remaining quiet, questioning with wonderment what was the matter. He now removeth from the face the covering which the executioner had done round it when he hung him up, and gazeth with clear eyes in the direction of those who fled away from him, and speaketh :  
“ Why do these folk run so hard, or what are they afraid  
“ of ? why, I have never had a more pleasant day in my  
“ life, for the most blessed of God’s martyrs, archbishop



“ Thómas erkibyskup lyfti<sup>1</sup> mēr upp ok styrkti mik  
 “ hunangligum sætleikum,<sup>2</sup> því at ek hugsaði hans  
 “ dýrð ok heilagleik, áðr snaran þíndi mik, ok síðan  
 “ gaf hún mēr hvíld<sup>3</sup> enn öngva<sup>4</sup> þísl.” Enn er  
 þessa manns<sup>5</sup> orð heyrast svá skýr ok fagnaðarfull, 5  
 snúa þeir aftr,<sup>6</sup> er áðr flýðu, lofandi ok dýrkandi várn  
 Drottinn ok hans háleita þíslarvott.

Nú samtíða sem þessi maðr kom í Kantúaríam, var  
 þar virðuligr<sup>7</sup> herra ok vígsluson Thóme Rogerus Vi-  
 gornensis byskup, því at hann sótti þangat oftliga<sup>8</sup> 10  
 með sannri ástúð. Því gladdist hann miklum fagnaði  
 af þeiri sögu<sup>9</sup> ok letrum, sem nú var lesit. Hafði  
 hann ok samtal vit þann mann, at vita sem gjörst  
 alla grein, hversu gjörzt<sup>10</sup> hafði, ok honum áheyrandi  
 leggr sá maðr til vaxtar jarteigninni, at þann hnút, 15  
 er kvalarinn setti á virgulinn, lèt<sup>11</sup> hann mæta<sup>12</sup>  
 sjálfum barkanum, at því bráðara skyldi hann slokkna.  
 Ok þenna virgul tvískifti<sup>13</sup> byskupinn í Petagoris,<sup>14</sup>  
 því at hann vildi, at í þeiri kirkju lifði til dýrðar<sup>15</sup>  
 sælum<sup>16</sup> Thómasi erkibyskupi æfinlig<sup>17</sup> minning þessa 20  
 stórmerkis, enn þann hluta sem byskupinn leifði,  
 flutti pílagraminn til Kantúaríam, ok þar með þá  
 flíku, er honum var fest fyrir augu, ok þetta hvort-  
 tveggja var bundit upp hátt fyrir allra manna augum  
 í Kantúaríensis kirkju. Hér með fór þat til fyllingar, 25  
 at einn sæmiligr<sup>18</sup> kennimaðr af sömo<sup>19</sup> borg Petra-  
 goris<sup>20</sup> sótti þenna tíma til Kantúaríam, vottandi svá

<sup>1</sup> *lypti*, T.<sup>2</sup> *sætleikum*, T.<sup>3</sup> *huíld*, T.<sup>4</sup> *aungva*, T.<sup>5</sup> *manz*, T.<sup>6</sup> *aptr*, T.<sup>7</sup> *uirpuligr*, T.<sup>8</sup> *optliga*, T.<sup>9</sup> *saugu*, T.<sup>10</sup> *giordz*, T.<sup>11</sup> *liet*, T.<sup>12</sup> *mæta*, T.<sup>13</sup> *tuiskipti*, T.<sup>14</sup> So Prof. Unger; *Petagoris*, T.<sup>15</sup> *dýrþar*, T.<sup>16</sup> *sælum*, T.<sup>17</sup> *æfinlig*, T.<sup>18</sup> *sæmiligr*, T.<sup>19</sup> *saumo*, T.<sup>20</sup> So Prof. Unger; *Petagoris*, T.



“ Thomas lifted me up, and strengthened me by honeyed  
“ sweetness even because I called to mind his glory and  
“ holiness just before the snare was to torture me, where-  
“ upon it gave me only rest, but no pain.” But when the  
man’s words are heard so clear and full of rejoicing, those  
who had fled returned thereat, praising and glorifying  
the Lord and his exalted martyr.

At the same time that this man came to Canterbury,  
there happened to be staying there the worthy lord and  
consecration-son of Thomas, Roger bishop of Worcester, for  
he would often repair thither in true love. He was there-  
fore greatly gladdened by the tale and the letters we  
have just read of. He also spoke to the man, in order to  
gain the fullest knowledge of the matter, as to how it  
had come to pass ; and in his hearing the man addeth this  
to the tale of the miracle, that the executioner had put  
the knot of the halter right against the weasand, in order  
that his life might the sooner be extinguished. And this  
halter the bishop of Perigord divided in two parts,  
desiring that in the church of that city there should be  
a perpetual reminder of this miracle for the glory of the  
holy archbishop Thomas ; but that part, which was left  
by the bishop, the pilgrim brought to Canterbury, and  
therewithal also the clout which had been fastened round  
his eyes ; and both these things were hung high up  
before the eyes of all folk within the church of Canter-  
bury. This matter was still more fully established by a  
worthy teacher of this same city of Perigord happening  
to visit Canterbury about this time, who testified to the



Robert of  
Cricklade  
saw himself  
the halter  
hung up in  
Canterbury  
Cathedral.

vorðin<sup>1</sup> öll<sup>2</sup> þessi sannindi. Hér upp yfir talar svá Robert priórr:<sup>3</sup> “Eigi var ek í Kantúaría, þá er “þetta fór framm<sup>4</sup> enn litlu síðar kom ek þangat at “biðja mēr myskunnar, ok þegar sem ek hafði tignat “virðuligan<sup>5</sup> gröft<sup>6</sup> herra Thóme erkibyskups, spurði<sup>5</sup> “ek þann fyrsta bróður, er ek fann, hvat satt væri<sup>7</sup> “af uppfestingarmanni þeim, er nú fór af mikit orð.” Enn munkrinn víkr þegar sinni hendi upp í kirkjuhólfít ok segir svá: “Sè<sup>8</sup> kumpan,” sagði hann, “þar “máttu líta virgulinn til vitnis, hversu<sup>9</sup> sönn<sup>10</sup> er jar-<sup>10</sup> “teignin.<sup>11</sup> Ok þat vil ek segja þér með, at svá flytja “nú pílagrímar af Aquitannia, at sá hlutr af viðunni,<sup>12</sup> “er Petragoricensis byskup hēlt<sup>13</sup> eftir,<sup>14</sup> skíni mörg- “um<sup>15</sup> jarteignum ok margföldum<sup>16</sup> táknum.”

Robert of  
Cricklade  
proves the  
miracle to  
have been  
true and  
genuine.

Nú hverr<sup>17</sup> sem stundar, segir priórr Robert, at<sup>15</sup> dimma þetta dýrðartákn með ósannligu mótkasti,<sup>18</sup> má ek leggja honum þar í móti læging<sup>19</sup> ok aftrkast<sup>20</sup> fyrir fullkomin sannindi. Sú er orðagerð vondra manna í þessu efni, at maðr megí margar stundir lifa á gálganum, ef snaran verðr lögð<sup>21</sup> fyrir ofan barka, sem<sup>20</sup> næst<sup>22</sup> hökunni.<sup>23</sup> Enn hér má bera mót þvílíkan<sup>24</sup> vott, því at í æsku<sup>25</sup> minni talaða ek mörgu<sup>26</sup> sinni við þann mann, er hangit hafði, ok þá líf með þeim atvikum, sem nú skal ek segja. Þat mál byrjast svá, þessum manni til áfellis, at kappsamir menn ok gildir<sup>25</sup>

<sup>1</sup> uorðin, T.

<sup>2</sup> aull, T.

<sup>3</sup> prior, T.

<sup>4</sup> fram, T.

<sup>5</sup> uirduligann, T.

<sup>6</sup> graupt, T.

<sup>7</sup> ueri, T.

<sup>8</sup> Sie, T.

<sup>9</sup> huerssu, T.

<sup>10</sup> saunn, T.

<sup>11</sup> iarteigninn, T.

<sup>12</sup> uipunni, T.

<sup>13</sup> hiellt, T.

<sup>14</sup> eptir, T.

<sup>15</sup> maurgum, T.

<sup>16</sup> margfaulldum, T.

<sup>17</sup> huer, T.

<sup>18</sup> mothkasti, T.

<sup>19</sup> læging, T.

<sup>20</sup> aptrkast, T.

<sup>21</sup> laugd, T.

<sup>22</sup> næst, T.

<sup>23</sup> haukunni, T.

<sup>24</sup> þvilikann, T.

<sup>25</sup> esku, T.

<sup>26</sup> maurgu, T.



truth of all these things having befallen in this very manner. Concerning this prior Robert speaketh thus :  
“ I was not myself at Canterbury, when these things  
“ came to pass, but shortly afterwards I came there to  
“ pray for mercy for myself, and forthwith, as I had  
“ worshipped at the tomb of the worthy lord archbishop  
“ Thomas, I asked the first brother I met, what was the  
“ truth of that hanged man, about whom there was then  
“ such great rumour abroad.” But the monk pointed  
with his hand up to the vault saying : “ Lo, good fellow,”  
said he, “ there you may behold the halter for a witness  
“ as to the truth of the miracle. And this I will tell  
“ you, too, that pilgrims from Aquitania relate, that  
“ the part of the halter, which the bishop of Perigord  
“ retained, shineth now with many miracles and mani-  
“ fold tokens.”

Now, whosoever studieth, says prior Robert, to cast a slur on this glorious miracle on the score of its being false, I may humble that man again and refute him by full truth. In this matter evil persons will frame their talk in such wise as that a man may live many hours on the gallows, if the halter be adjusted above the apple of the throat as near as may be to the chin. But against this there is a witness to be brought ; for in my youth I spoke many a time with a man who had hung on a gallows, but whose life had been saved in the manner that here followeth. The story of this man's condemnation beginneth by certain violent and mighty men accusing him of being guilty of fornication with a cer-



báru at honum legorðssök<sup>1</sup> um frændkonu<sup>2</sup> sína með svá miklu forzi, at þeir taka hann til snöru<sup>3</sup> með öllu ódæmdan.<sup>4</sup> Ok sem þeir draga hann framm<sup>5</sup> at gálga, fylgir sú kona, er málit reis af til þvílíks voða, því at frændum<sup>6</sup> hennar þikkir vel fallit, at hon<sup>5</sup> sæi<sup>7</sup> sinn elskara,<sup>8</sup> hversu<sup>9</sup> hann spinkar. Ok sem þeir hafa lagt<sup>10</sup> á hann snöruna<sup>11</sup> alt uppi við hökuna,<sup>12</sup> sem hann flutti mēr, eru þeir svo reiðir, sem hann hengdu,<sup>13</sup> at í stað fara þeir burt frá honum, utan sú kona, er ek greindi, því at hún, sem ek trúir,<sup>10</sup> elskaði hann meir enn aðrir. Nú var þetta vonða verk eigi svá leyniliga gert, at öngvir<sup>14</sup> menn hefði grun á. Hæðan<sup>15</sup> leiðir þat, at riddari nokkur setr til rásar sinn hest framm<sup>5</sup> á völlinn,<sup>16</sup> er gálginn stóð, ok sveipar til sverðinu á virgulinn fyrir ofan höfuðit.<sup>17</sup> 15 Ekki á hann þar meiri dvöl,<sup>18</sup> enn maðrinn fellr ofan. Konan er svá hugdjörf í sèr, at ei flýr hún, heldr gengr hon at honum ok skoðar, hvárt hann lifir, ok til prófs þar um tekr hún lindahníf sinn ok höggr<sup>19</sup> á herðarnar. Nú fór svá, at blóð flaut or benjum, 20 því at sál var í líkamanum, enn ei kendi hann þess heldr enn dauðr, því at vitið alt var þegar frá honum. Nú flyzt þetta framm<sup>5</sup> til húsfreyju hans ok frænda,<sup>20</sup> at hann sè<sup>21</sup> ofan tekinn, ok því ætla<sup>22</sup> vinir hans at veita honum gröft.<sup>23</sup> Ok er þeir koma til hans, skilja 25 þeir hann<sup>24</sup> hafa líf, því at blóðrás mikil er á þeim

<sup>1</sup> *legordzsauk*, T.<sup>2</sup> *frændkonu*, T.<sup>3</sup> *snauru*, T.<sup>4</sup> *odæmdann*, T.<sup>5</sup> *fram*, T.<sup>6</sup> *frændum*, T.<sup>7</sup> *sæi*, T.<sup>8</sup> So Prof. Unger ; *ekskara*, T.<sup>9</sup> *huerssu*, T.<sup>10</sup> *lagtt*, T.<sup>11</sup> *snauruna*, T.<sup>12</sup> *haukuna*, T.<sup>13</sup> So Prof. Unger ; *heindu*, T.<sup>14</sup> *aungvir*, T.<sup>15</sup> *Hieðan*, T.<sup>16</sup> *uaullinn*, T.<sup>17</sup> *haufudit*, T.<sup>18</sup> *duaul*, T.<sup>19</sup> *hauggr*, T.<sup>20</sup> *frænda*, T.<sup>21</sup> *sie*, T.<sup>22</sup> *ætla*, T.<sup>23</sup> *grauptr*, T.<sup>24</sup> *hann* added by Prof. Unger.



tain kinswoman of his, and proceed with such recklessness as to bring him to the halter without judgment having been passed on him at all. And as they drag him along to the gallows, the woman, out of whom the case had risen and grown to such a perilous pitch, followed after him, for her kinsfolk deemed it well fit that she should see how her lover sprawled. Now, when they had put on him the halter close up to the chin, even as he told me, they who hanged him were so wroth, that they went straightway away from him, out-taken the woman, whom I mentioned, for she, in my belief, loved him more than the others. Now, this evil deed was nowise done so secretly as that no one had an inkling thereof. Hence it cometh to pass, that a certain knight, galloping his horse into the field where the gallows stood, sweepeth his sword at the halter above the head, but tarrieth no longer than while the man falleth down. The woman was so stout of heart, as not to fly away, but goeth up to him to learn whether he be still alive, and for a proof thereof she taketh out the knife of her belt and woundeth him in the back. It so fell, that blood flowed from the wounds, for the soul was still in the body, but he felt it no more than if he were dead, for his consciousness had already forsaken him. Now it is told his wife and kinsfolk that he hath been taken down, and therefore his friends make ready to give him a burial. And when they come to him, they perceive that life is still in him, for a great flow of blood cometh



benjum, er konan hafði höggvit<sup>1</sup> hann. Var hann þá heim fluttr í herbergi þeirar sömo<sup>2</sup> sinnar unnastu. Retti<sup>3</sup> hann við fljótt ok lifði lengi síðan.<sup>4</sup> Nú ef hann mátti eigi þola hálfa stund dags þá snöro,<sup>5</sup> er upp var sett alt undir höku,<sup>6</sup> hvat er þá um hinn at 5 tala, er hëkk<sup>7</sup> frá þriðju alt til elleftu tíðar,<sup>8</sup> kyrktr með hnút ok virgli á miðjum barka? Sannliga eru þín verk, Drottinn, mjök dásamlig, at varðveita svá mannsins<sup>9</sup> líf móti náttúru, því at þitt er alt vald ok ríki á himni ok jörðu.<sup>10</sup> 10

## KAP. XCIV.

## FRÁ KALLE EINUM.

A dead cow  
is restored  
to life  
through a  
vow to  
Thomas.

Kall<sup>11</sup> bjó ok átte sèr<sup>12</sup> konu ok son einn ungan.<sup>13</sup> Þat var ein auðigs manns jörð er hann leigði, ok liggr við skógarnef nökkut.<sup>14</sup> Karl var eigi ríkari at<sup>15</sup> gang- 15 anda fè,<sup>16</sup> enn hann átti kú<sup>17</sup> eina svartfleckótta<sup>18</sup> ók knýflótta. Hún<sup>19</sup> var svo elsk at kalle, at hún fylgdi honum sem smarakki, hvert er hann fór. Nú<sup>20</sup> geingr svo til um daginn, at hann ferr til skógar eftir<sup>21</sup> vana, ok kýrin með honum. Líðr nú dagrinn alt til 20 kvelds,<sup>22</sup> ok þau eru<sup>23</sup> þar bæði samt. Enn síðan víkr karl burt í mörkina<sup>24</sup> at velja sèr<sup>25</sup> efnetrè, felr þá

<sup>1</sup> hauggvit, T.

<sup>2</sup> saumo, T.

<sup>3</sup> Rietti, T.

<sup>4</sup> síðan, T.

<sup>5</sup> snauro, T.

<sup>6</sup> hauku, T.

<sup>7</sup> hieck, T.

<sup>8</sup> tíðar, T.

<sup>9</sup> manzins, T.

<sup>10</sup> iaurdu, T.

<sup>11</sup> Here begins a third hand in T.

<sup>12</sup> sier, T.

<sup>13</sup> vngan, T.

<sup>14</sup> nauckut, T.

<sup>15</sup> ath, T. nearly throughout; that this word is to be spelt at, and not

að, in this section of the Saga, is evident from compounds like *athuinna*, in which the dental mute *t* has never softened into a dental aspirate ð.

<sup>16</sup> fee, T.

<sup>17</sup> kw, T.

<sup>18</sup> svartfleckotta, T.

<sup>19</sup> Hvn, T.

<sup>20</sup> Nv, T.

<sup>21</sup> eptir, T.

<sup>22</sup> kuellldz, T.

<sup>23</sup> erv, T.

<sup>24</sup> maurckina, T.

<sup>25</sup> sier, T.



from the wounds which the woman had given him. He was now brought home into the very chamber of this same sweetheart of his, and speedily he recovered, and lived a long time afterwards. Now if he might not endure for half an hour the halter placed close up under the chin, what shall then be said of the other, hanging from the third unto the eleventh hour strangulated with halter and knot midway round the throat? Verily thy works, O Lord, are glorious, thus to preserve the man's life against nature, for thine is all might and power in heaven and on earth.

## CHAP. XCIV.

## OF A CERTAIN CARL.

There was a certain carl, who had a wife and a young son. He tenanted a wealthy man's farm, lying near the spur of a certain wood. The carl's wealth was nought more than one single cow, dark-speckled and short-horned. It was so fond of the carl, that it followed him, like a small dog, wheresoever he went. Now one day it so happened that he went to the wood, as was his wont, and the cow with him. And the day passeth thus on to evening, that they keep in the wood both together. But then the carl turneth away into the thick of the wood to choose for him some timber, so that the view



sýn í millum hans ok kýrinnar. Hon þoler þat eigi vel ok vill leita fóstura síns, því at meir elskar hún<sup>1</sup> hann enn afkvæmi sitt; þat til marks um, at svo hafðe för hennar farit um<sup>2</sup> morguninn, at nýborinn kálfr var eftir<sup>3</sup> at húsi, ok þó vilde hún<sup>1</sup> fara sem 5 áðr. Enn hversu henni tekst<sup>4</sup> leitin, mun síðar ljósara verða. Enn þat heyrer karl í mörkina,<sup>5</sup> at hún kveðr við hátt. Hann flýter þá ferðinne ok vill sýna sik fósturu sinne, enn þá er eigi þess kostr, því at hún<sup>1</sup> finnst eigi. Hann leitar þá heim at bænum, 10 ef hon hefðe minnzt kálfsins; eyðist þat alt fyrer honum, því at ekki er hún þar komin. Líðr nú svo nóttin. Enn um morguninn í góðu ljósi, fara þau bæði hjón framm<sup>6</sup> í skóginn ok finna um síðer, hvar kýrin hefer geingit framm<sup>6</sup> á hrísrunn nökkurn,<sup>7</sup> enn 15 djúpt fen var under, ok þar var hon dauð, efter<sup>3</sup> líkendum<sup>8</sup> svo langs tíma. Þau draga upp<sup>9</sup> kúna<sup>10</sup> ok flá, ok í flættinum berr svo til, at annarr<sup>11</sup> knýfill fylgir húðinne, enn annarr<sup>11</sup> dvelst efter.<sup>3</sup> Síðan hrinda þau búknum aftr<sup>12</sup> í fenit, því at forboð lá við í 20 Englandi,<sup>13</sup> ef nökkurr<sup>14</sup> át af sjálf dauðu kvikende.<sup>15</sup> Húðina flytja þau heim, því at hana ætlar kall at hafa til sölu<sup>16</sup> á torgi næsta dag<sup>17</sup> efter.<sup>3</sup> Ok þat fer svo, at hann sækir marknaðinn ok lætr fala húðina, enn einginn<sup>18</sup> býðr við meir enn hálfvirði. Hann berr 25 heim aftr<sup>12</sup> *húð kýrinnar*,<sup>19</sup> kemr heim til ríka manns, er bólstaðinn átti, ok kærer sik fyrer honum, at öll<sup>20</sup>

<sup>1</sup> *hvn*, T.<sup>2</sup> *vm*, T.<sup>3</sup> *eptir*, T.<sup>4</sup> *tektz*, T.<sup>5</sup> *maurckina*, T.<sup>6</sup> *fram*, T.<sup>7</sup> *nauckurn*, T.<sup>8</sup> *likenndum*, T.<sup>9</sup> *vpp*, T.<sup>10</sup> *kvna*, T.<sup>11</sup> *annar*, T.<sup>12</sup> *aptr*, T.<sup>13</sup> *Einglandi*, T.<sup>14</sup> *nauckur*, T.<sup>15</sup> *kuikennde*, T.<sup>16</sup> *saulu*, T.<sup>17</sup> *dagh*, T.<sup>18</sup> *eingin*, T.<sup>19</sup> The italics in *húð kýrinnar* are Prof. Unger's restitution, T.<sup>20</sup> *aull*, T.



between him and the cow was intercepted. This the cow beareth not well, but seeketh to find its master, whom it loveth more than its own offspring, as was seen from its having left in the morning a new-born calf in the house at home, yet being willing to go away none the less, as usually. But how it succeedeth in the search will clear up anon. Now, however, the carl heareth in the wood that it belloweth loudly. He then hieth away to show himself to his pet, but may do so nowise, as now it is to be found nowhere. He then maketh for the house, thinking the cow might have remembered the calf, but all this is a vain ado for him, for it hath not come there. And thus the night weareth. But in the morning, when daylight was bright, both man and wife go into the wood, and find at last how the cow had gone into a certain thicket of copsewood whereunder there was a deep slough, and here it lay dead, as was like enough after so long a time. Then they drag it out, and flay the hide off, and in skinning it, it so chanceth, that the one horn goeth with the hide while the other was left on the head. Then they tumble the carcase into the slough, it being forbidden in England that any one should eat the flesh of any quick thing that had died a natural death. The hide they brought home, the carl being minded to sell it in the market the next day. And it cometh to pass, that he goeth to the market, offering the hide there for sale, but no one offereth him more than half the price. He now carrieth home the hide of the cow, and cometh to the wealthy man to whom the manor-house belonged, and complaineth to him of having



atvinna<sup>1</sup> er farin. Sá dugande maðr harmar þat, ok fær honum fyrst í bráðabirgð .xx. hleifa brauðs með þess háttar orðum: "Seg mēr,<sup>2</sup> fèlagi,<sup>3</sup> þá er þetta er " farit, ok skal ek styrkja<sup>4</sup> til með þer.<sup>5</sup>" Karl þakk-ar honum fagurliga<sup>6</sup> ok fer heim síðan. Hugsar nú 5 um,<sup>7</sup> hvat líkast er um húðarsöluna,<sup>8</sup> ok sýnist honum, at eigi mune annat vænna til ávinnings, enn gjöra fèlag<sup>9</sup> við<sup>10</sup> Thóman erkibyskup. Ok því gefr hann honum hálfa húðina, sækir síðan torg, ok nú bjóðast þegar í mót húðinne fimmtán<sup>11</sup> enskir peningar, ok 10 svo selr hann. Skiftir<sup>12</sup> síðan verðinu í miðil erki-byskups ok sín, skal Thómas hafa átta peninga, enn hann sjálf sjö. Þetta fèlag lítr heilagr Thómas, ok leggr svo fagra ömbun<sup>13</sup> í mót,<sup>14</sup> at á næstu nótt eft-er,<sup>15</sup> sem þau sálug hjón liggja í<sup>16</sup> sæng sinni, vakna 15 þau vit, at eitt naut<sup>17</sup> háreyster úte.<sup>18</sup> Kerling talar svo: "Kall minn, sagðe hún, upp muntu standa verða " ok víkja nauti þessu frá húsum okkrum." Hann gjörer svo, geingr út ok sèr,<sup>19</sup> at hær<sup>20</sup> er kýr komin harðla lík þeiri, er hann átti, utan<sup>21</sup> þat ber í millum, at 20 þessi hefer einn knýfil ok þó í miðju enni. Veðr var vott, ok því vill hún gjarna inn komast, svo kunnigt sem hon átti þar heima. Hann vísar henni til annars þorps, ok litlu síðar kemr hún aftr<sup>22</sup> ok gjörer sömu<sup>23</sup> ónáð sem fyr. Kall vísar henni á brutt annan tíma 25 ok þriðja. Enn þat vinnr honum ekki, því at nú

<sup>1</sup> *athuinna*, T.<sup>2</sup> *mier*, T.<sup>3</sup> *fielagi*, T.<sup>4</sup> *styrckia*, T.<sup>5</sup> *þier*, T.<sup>6</sup> So T.<sup>7</sup> *vm*, T.<sup>8</sup> *hudarsauluna*, T.<sup>9</sup> *fielag*, T.<sup>10</sup> *uith*, T.<sup>11</sup> *fimtán*, T.<sup>12</sup> *Skiptir*, T.<sup>13</sup> *aumbun*, T.<sup>14</sup> *moth*, T.<sup>15</sup> *epter*, T.<sup>16</sup> *i* added by Prof. Unger.<sup>17</sup> *nauth*, T.<sup>18</sup> *vte*, T.<sup>19</sup> *sier*, T.<sup>20</sup> *hier*, T.<sup>21</sup> *vtan*, T.<sup>22</sup> *aptr*, T.<sup>23</sup> *saumo*, T.



lost all his livelihood. This good man grieveth his lot, and giveth him first, to stave off urgent need, twenty loaves of bread, with these words: "Tell me, good fellow, " when this is up, and I will still lend thee some help." The churl thanketh him well and goeth home. He now turneth over in his mind, what may be the likeliest thing to do for the sale of the hide, and it seemeth to him, that he can do nothing better towards profiting by the sale of the hide than to enter a partnership with archbishop Thomas. He therefore promiseth to give him the half of the hide, whereupon he goeth to market, and forthwith fifteen English pennies are offered for it, and he striketh the bargain. He then shareth the price between the archbishop and himself, so that Thomas getteth eight-pence, he seven himself. To this partnership the holy Thomas turneth his eye, and giveth such a fair reward in return therefore, that during the next night, as the hapless couple lie in their bed, they awake at a neat bellowing loudly outside. The carline spoke: "Now, husband, thou must get up to drive the neat from " our house." Doing this, and going out, he seeth, how a cow has come there, right alike to the one he had owned before, with the difference, however, that this one has one short horn in the middle of the forehead. The weather was wet, and therefore it will fain get in, showing a knowledge of the stead as if it belonged to it. He driveth the cow away unto another village, but shortly afterwards it returneth, making the same disturbance as before. The carl turneth it away for a second and a third time. But this availeth him not, for now it



kemr hún<sup>1</sup> aftr<sup>2</sup> ok krefr húss<sup>3</sup> með svo myklu<sup>4</sup> megne, at nú<sup>5</sup> kallar kálfr í móti. Kalls son mælti þá, þar sem hann liggr: “Vaki nú, faðir; kýr þín kall-  
“ ar ok kálfr okkarr þar í mót.”<sup>6</sup> Bónde leiðer þá inn kúna,<sup>7</sup> ok færer hana til torgs um morguninn<sup>8</sup> 5  
efter, ok kennist hún af öngum<sup>9</sup> manni. Hér<sup>10</sup> finnr hann ríka mann fèlaga sinn ok seger<sup>11</sup> honum, hvat um<sup>12</sup> er. Hann svarar: “Ek skal at leita,  
“ seger<sup>11</sup> hann, hverr<sup>13</sup> á kú<sup>14</sup> þessa, er þú<sup>15</sup> seger<sup>11</sup>  
“ í frá, enn ek skal ljá þèr<sup>16</sup> aðra kú<sup>14</sup> fyst til þinna<sup>10</sup>  
“ nauðsynja. Enn eg skal fara með þèr<sup>16</sup> at sjá þessa  
“ kú,<sup>14</sup> er þèr<sup>16</sup> leiðir fjölskylda af, ef ek kenner hana  
“ eigi síðr enn þú,<sup>17</sup> hvaðan af bygðinne at mèr<sup>18</sup>  
“ þiker vonligt, at hon sè<sup>19</sup> til komin.” Svo gjöra þeir. Enn ríki maðr talar þá: “Mun ekki þat til,”<sup>15</sup>  
sagði hann, “at Thómas erkibyskup hafi ömbunat<sup>20</sup>  
“ þèr<sup>16</sup> fèlagit<sup>21</sup> ok reist upp kú<sup>14</sup> þína. Enn hversu<sup>22</sup>  
“ þetta er fallit, mun okkr heldr ljósara, ef vær för-  
“ um<sup>23</sup> at skoða fenit þat sama, er hon fèll<sup>24</sup> í, því  
“ at ef hennar búkr er þaðan í burt, megum vit stöð-<sup>20</sup>  
“ ugt<sup>25</sup> halda, at kýrin er þèr<sup>16</sup> aftr<sup>2</sup> goldin.” Enn  
hvat lengra,<sup>26</sup> enn þetta mál prófaðist svo með allri  
grein, at kýr fátæka manns var leidd aftr<sup>2</sup> til lífs fyr-  
er lofsamliga milde hins virðuliga föður<sup>27</sup> Thóme erki-

<sup>1</sup> *hvn*, T.<sup>2</sup> *aptr*, T.<sup>3</sup> *hvs*, T.<sup>4</sup> *myklv*, T.<sup>5</sup> *nv*, T.<sup>6</sup> *moth*, T.<sup>7</sup> *kvna*, T.<sup>8</sup> *morgunin*, T.<sup>9</sup> *aungum*, T.<sup>10</sup> *Hier*, T.<sup>11</sup> *seiger*, T.<sup>12</sup> *vm*, T.<sup>13</sup> *huer*, T.<sup>14</sup> *kw*, T.<sup>15</sup> *þw*, T.<sup>16</sup> *þier*, T.<sup>17</sup> *þv*, T.<sup>18</sup> *mier*, T.<sup>19</sup> *sie*, T.<sup>20</sup> *aumbunat*, T.<sup>21</sup> *fielagit*, T.<sup>22</sup> *huersv*, T.<sup>23</sup> *faurum*, T.<sup>24</sup> *fiell*, T.<sup>25</sup> *staudugt*, T.<sup>26</sup> *leingra*, T.<sup>27</sup> *faudr*, T.



cometh again demanding to be let into the house, so eagerly, that even the calf answered it again. Then spoke the carl's son whereas he was lying in bed : " Wake now, " father ; our cow is calling, and our calf calleth again." The goodman then led in the cow, and took it to market the next day, where, however, it was known by no one. He now goeth to the wealthy man, his neighbour, and telleth him, how things have come to pass. He answereth, " I shall make a search to find out who is " the owner of the cow thou tellest me of, but meanwhile " I shall lend thee a cow of mine for thy need. Now I " will go with thee and have a look at this cow, which " falleth thus a burden on thee, if perchance I may know " more about it than thou, and have some idea from what " part of the neighbourhood it may be likely to have come." And now they do so. The wealthy man then speaketh : " But," said he, " what if archbishop Thomas hath re- " warded thee the partnership, and raised up thy cow ? " We shall know all the more plainly, how that matter " standeth, if we go and look at the very slough wherein " it fell, for if the body be away from there, we may hold " it as settled, that the cow hath been restored to thee." What more ? but this matter was found and proven in every way to stand even so, that the poor man's cow had been called back to life through the laudable mercy of the worthy father archbishop Thomas. The rich man



byskups. Ríka manni fannst<sup>1</sup> svo mikit um<sup>2</sup> þenna hlut, at hann vill samlagast í því sælum Thómase, at styðja kosti karls þessa, svo at hann gefr honum fyrst landskúna,<sup>3</sup> ok þar á ofan jarðarkot, er hann hafði áðr leigt. Kom nú sá fagnaðardagr yfer þau karl ok<sup>5</sup> kerlingu, sem aldri hafði áðr orðit fyr á þeira æfi, at þau voru orðin landeigandi. Enn hverjar þakker er þau gjörðu þeim signaða herra, er því volli, fáum vær eigi með orðum greint í þessu máli, ok svo er lykt<sup>4</sup> hjartteignar í Guðs nafni. 10

## KAP. XCV.

AF EKKJU EINNE ER SAT.

A son, having ill-treated his mother, cannot enter Canterbury Cathedral, until due penance is done.

Ekkja ein sat í litlum bæ, hún átti son frumvaxta<sup>5</sup> kominn á skilningar aldr. Þat ber svo til um<sup>6</sup> einn dag með þeim mæðginum, at hon húspreyja<sup>15</sup> ávítar hann son um<sup>6</sup> einhverja mismune.<sup>7</sup> Enn hann tektr þat með svo vanstilltre bræði, at hann hefr upp annan fótinn fyrir brjóst henni með svo hörðum<sup>8</sup> slag, at hon hnígr til jarðar í ómegin. Fyrst í stað liðu svo framm<sup>9</sup> nökkurer<sup>10</sup> dagar, at ungi maðr<sup>20</sup> gleymir verkit<sup>11</sup> án iðran ok yferbót, sem þat sè<sup>12</sup> einskis<sup>13</sup> vert.<sup>14</sup> Kemr nú svo þessu næst at siðvenju góðra manna, at hann sæker með öðru<sup>15</sup> fólki í Kantúaríam, ok er hann kemr at musterisdýrunum hins heilaga Thóme, þröngvist<sup>16</sup> fyrer hann einn ok annarr,<sup>25</sup> svo at aldri fær hann inn komizt. Ok þótt hann leiti svo til, að einginn<sup>17</sup> maðr sýniligr megi honum frá

<sup>1</sup> fanzt, T.<sup>2</sup> um, T.<sup>3</sup> landzkwna, T.<sup>4</sup> er lykt inserted by Professor Unger.<sup>5</sup> frvmuaxta, T.<sup>6</sup> um, T.<sup>7</sup> missmune, T.<sup>8</sup> haurdum, T.<sup>9</sup> fram, T.<sup>10</sup> nauckurer, T.<sup>11</sup> verckit, T.<sup>12</sup> sie, T.<sup>13</sup> einkis, T.<sup>14</sup> vertt, T.<sup>15</sup> audru, T.<sup>16</sup> þranguizt, T.<sup>17</sup> eingin, T.



thought so much of this matter, that he desireth to do the blessed Thomas fellowship in righting the affairs of this old carl, wherefore he first maketh him a present of the cow which formed the stock of the holding and, to boot, of the cot-holding which he had formerly tenanted. And now dawned on the carl and the carline the joyful day which they had never known before in their life, that they had become owners of land. But as to the thanks they gave unto that blessed lord we may nowise set them forth in this writing; and so the miracle cometh to an end, in the name of God.

## CHAP. XCV.

## OF A CERTAIN WIDOW.

In a small town there resided a certain widow, who had a grown-up son who was already come to years of discretion. It so cometh to pass, one day, between mother and son, that she, the mistress of the house, chideth him for something done amiss. But he taketh this in such violent anger, that he lifteth one foot driving it against her breast with so hard a kick, that she droppeth swooning to the earth. At first some days passed away during which the young man forgot the deed, showing no remorse nor regret, as if it had been of no account. But then it befalleth that, following the wont of good folk, he goeth on a pilgrimage to Canterbury. But when he cometh to the door of the temple of the holy Thomas, the people push on before him one after the other so that he could never get in. And endeavouring even to get in, when no person visible was there to thrust him



hrinda, bæger honum ei því síðr Guðs dómr ósýnigr, sem óvinrinn sjálfir sè<sup>1</sup> fyrir honum. Hann undrar<sup>2</sup> sína ógiftu<sup>3</sup> ok leitar til eins kennimanns, ber upp fyrir honum sitt vandkvæði<sup>4</sup> ok biðr hjálpræðis. Prestrinn svarar: “ þú munt hafa vanrækt<sup>5</sup> með nökk- 5  
 “ urum<sup>6</sup> hætti þinn lifnat, ok mun stórt<sup>7</sup> á standa,  
 “ þótt þú hafer gleymt, því at heilagr Thómas skilr  
 “ þik í burt<sup>8</sup> frá sínu fólki ok dæmer þig ómakligan  
 “ heilagrar kirkju,<sup>9</sup> ok því hæfer þer<sup>10</sup> einginn<sup>11</sup> vegr  
 “ utan<sup>12</sup> at leita myskunnar með játning ok iðran, ok 10  
 “ leita vel efter,<sup>13</sup> hvat þik hent hefer.” Hann gjörer ok svo, skriftast<sup>14</sup> við þenna sama prestinn, ok finnr þó eigi, hvat honum er mest at meine, ok því er hann inngöngu<sup>15</sup> kirkjunnar jannfjarre<sup>16</sup> sem áðr, þótt hann freisti. Prestrinn seger<sup>17</sup> þá: “ Játning þín mun<sup>18</sup> eigi 15  
 “ svo vandvirkt,<sup>19</sup> sem nær þyrfti ok nauðsyn krefr,  
 “ því leita þú efter<sup>13</sup> enn framar þeim óbættum glæp,  
 “ er þig mun<sup>18</sup> þröngva<sup>20</sup> því dauðligar, sem þú hefer  
 “ meir vanrækt.”<sup>21</sup> Hann sálugr fer í annat<sup>22</sup> sinn, ok með tilvísan Heilags Anda finnr hann glæpinn, er 20  
 hann í fell<sup>23</sup> fyrer þessa misþyrming<sup>24</sup> sinnar móður. Prestrinn seger<sup>17</sup> þá: “ Eigi er undarligt, þó at heilög  
 “ kirkja fyrerlíti þig, því at óbættir þessi glæpr fyrer-  
 “ býðr þer<sup>25</sup> kristinna manna samlag.” Hann talar þá með tárú: “ Hvat er nú til ráðs,” sagði hann, “ svo 25  
 “ at ek megi hjálpast?” Prestrinn svaraði: “ Hér<sup>26</sup>

<sup>1</sup> *sie*, T.<sup>2</sup> *unndrar*, T.<sup>3</sup> *ogiptu*, T.<sup>4</sup> *uannkuædi*, T.<sup>5</sup> *uannrækt*, T.<sup>6</sup> *nauckurum*, T.<sup>7</sup> *stortt*, T.<sup>8</sup> *burt*, T.<sup>9</sup> *kirkv*, T.<sup>10</sup> *þier*, T.<sup>11</sup> *eingin*, T.<sup>12</sup> *vtan*, T.<sup>13</sup> *epter*, T.<sup>14</sup> *skriptast*, T.<sup>15</sup> *inngaungu*, T.<sup>16</sup> *iamfiare*, T.<sup>17</sup> *seiger*, T.<sup>18</sup> *mun*, T.<sup>19</sup> *vannuirt*, T.<sup>20</sup> *þraungua*, T.<sup>21</sup> *uannrækt*, T.<sup>22</sup> *annath*, T.<sup>23</sup> *fiell*, T.<sup>24</sup> *missþyrming*, T.<sup>25</sup> *þier*, T.<sup>26</sup> *Hier*, T.



away, God's unseen judgment pusheth him back none the less, as if the very fiend was standing there before him. He marvelleth much at his misfortune, and seeketh out a certain clerk, breaking his mind to him as to his trouble, and praying for his help. The priest answereth: "Thou must needs have neglected in some way thy manner of life, and even in some great matter, although thou hast forgotten it, since the holy Thomas separateth thee from his people, and judgeth thee unworthy of holy church, and therefore there is no other way open to thee, than to seek for mercy by confession and repentance, and to search thyself as to wherein thou hast happened to do amiss." This he doeth; shriving to this very priest, yet failing to find out wherein he hath done most wrong, and therefore he is even as far from entering the church as before, try it as he may. The priest then says: "Thy confession, be like, is far from being as sincere as it should be, and necessity demandeth. Search therefore for the misdeed for which no boot has been done as yet, for it will surely press thee all the more deadly that thou must needs have long neglected to repent of it." The wretched man goeth away a second time, and through the guidance of the Holy Spirit he calleth to mind the misdeed which he committed in the ill-treatment of his mother. The priest then says: "No wonder that the holy church should despise thee, while this misdeed, not being done boot for, forbiddeth thee to hold communion with Christian folk." Then he speaketh in tears: "What shall I do," said he, "so that I may be saved?" The priest answereth: "It seemeth to me, that for this there



“ sýnist mér<sup>1</sup> eingin skrift<sup>2</sup> heyriligri til liggja, ef  
 “ þú vilt alvarliga þig bæta, enn þú taker þann liminn  
 “ í burt<sup>3</sup> af þínum<sup>4</sup> líkam, er saurgaðist<sup>5</sup> í svo hæði-  
 “ ligum glæp.” Hinn horfer ekki á tillagit, setr  
 öxi<sup>6</sup> á fótinn, ok höggr<sup>7</sup> í burt<sup>3</sup> af sér.<sup>8</sup> Skríðr 5  
 síðan at kirkjudyrnum hins heilaga Thóme. Eru þá  
 liðugar dyr ok lofut innganga. Hér<sup>9</sup> með þiggr hann  
 svo mykla himneska myskunn ok aflausn ok líkn andar-  
 innar fyrer bæn ok verðleika hins blezaða Thóme  
 erkibyskups, at afhöggvinn<sup>10</sup> fótrinn gafst<sup>11</sup> honum 10  
 fyrer mjúka þján ok tárlegt áheit til heilaga Thóman  
 með svo göfugligri<sup>12</sup> hjartteign, at svo sem hann hafði  
 bundit fótastúfinn vit afhöggit,<sup>13</sup> áðr enn hann skreið  
 inn í kirkjuna, gekk hann svo græddr ok albættir út<sup>14</sup>  
 af musterinu, sem aldri hefði hann skemdr vorðit, 15  
 nema þat dýrðarmark hins heilaga Thóme erkibyskups  
 bar hann æ síðan, sem rauðr silkiþráðr lægi umberg-  
 is<sup>15</sup> fótinn, þar sem af hafðe verit höggvit.<sup>16</sup> Svo  
 gjörðe hann sinn veg<sup>17</sup> í lofi Guðs ok hans ástvinar,  
 leystir af glæp ok leiddr í myskunn Græðara vors Herra 20  
 Jesú Krists.

## KAP. XCVI.

AF GÖFGUM<sup>18</sup> VIN THOME.

A church  
consecrated  
by arch-  
bishop

Beimini hêt<sup>19</sup> ríkr maðr. Hann hafði verit góðr  
 félagi<sup>20</sup> Thóman ok stöðugr<sup>21</sup> vin, svo lengi<sup>22</sup> sem 25

<sup>1</sup> *mier*, T.

<sup>2</sup> *skript*, T.

<sup>3</sup> *burt*, T.

<sup>4</sup> *þinum*, T.

<sup>5</sup> *savrgaðizt*, T.

<sup>6</sup> *auxi*, T.

<sup>7</sup> *hauggr*, T.

<sup>8</sup> *sier*, T.

<sup>9</sup> *Hier*, T.

<sup>10</sup> *afhaugguinn*, T.

<sup>11</sup> So altered by the editor ; *gaf*,  
T.

<sup>12</sup> So Prof. Unger ; *gufugligri*,  
T.

<sup>13</sup> *afhauggit*, T.

<sup>14</sup> *uth*, T.

<sup>15</sup> *umbergis*, T.

<sup>16</sup> *haugguit*, T.

<sup>17</sup> *uegh*, T.

<sup>18</sup> *gaufgum*, T.

<sup>19</sup> *hiet*, T.

<sup>20</sup> *fielagi*, T.

<sup>21</sup> *staudugr*, T.

<sup>22</sup> *leingi* T.



“ is no shriving more meet than this, if thou wilt earnestly mend thy life, that thou deprive thy body of the limb which became guilty of such a fearful crime.” The other, not looking twice at the counsel given, driveth an axe against his leg, and cutteth it off; whereupon he creepeth up to the door of the church of the holy Thomas, which now was free to him, and into which entry was now permitted. Besides this he partaketh so largely of heavenly grace and absolution and mercy for his soul through the prayer and merits of the blessed archbishop Thomas, that the cut-off leg was restored to him through humble penance and tearful vows to the holy Thomas by this glorious miracle: that, having tied to the stump of the leg the cut-off part of it before entering the church, he walked out of the temple so whole and sound, as if he had never been maimed at all; only, ever afterwards he bore a mark of the glory of the holy archbishop Thomas, in the shape of what appeared like a band of red silk wound round the leg where it had been cut off. After this he betook himself away with the leave of God and his beloved friend, absolved from his crime, and brought to the mercy of our Healer and Lord Jesus Christ.

## CHAP. XCVI.

## CONCERNING A CERTAIN NOBLE FRIEND OF THOMAS.

There was a certain rich man called Beimini, who had been Thomas' good fellow and fast friend, as long as they



Thomas  
after his  
death.

hann lifðe hær<sup>1</sup> í heimi. Þessi ríki maðr efðe<sup>2</sup> stórt<sup>3</sup> hús á sínum búgarð, at hann ætlaði, at kirkja skyldi vera. Heilagr Thómas hafði játað honum, at vígja húsit, enn þar til unnust honum eigi lífdagar, ok því stendr<sup>4</sup> sönglaust<sup>5</sup> þat nýja virki.<sup>6</sup> Býzt nú til 5 byskup annarr<sup>7</sup> at fremja vígsluna, sem herra Thómas var under lok liðinn. Bóndinn seger<sup>8</sup> sèr<sup>9</sup> þat mjög um þveran<sup>10</sup> hug, at nökkurr<sup>11</sup> byskup vígði þat sama hús, nema sá sem honum hafði játað. Hann verðr þá spurðr, hverr<sup>12</sup> sá væri. Bóndinn seger<sup>8</sup> hann vel 10 nafnfrægan,<sup>13</sup> því at hann heiter heilagr Thómas erki-byskup. Sýnist þá sumum mönnum,<sup>14</sup> sem trú bóndans ríse mjög í loft<sup>15</sup> upp, ef hann ætlar honum vígslu-gjörð<sup>16</sup> á jarðríki, sem var leiddr úr þessu lífe. Ok þó verðr honum von sín ei at öngu,<sup>17</sup> því at heilagr 15 Thómas fagr ok dýrligr birtist<sup>18</sup> honum í svefne ok talar svo til hans, ok segist<sup>19</sup> kominn at fylla sitt fyrerheit í helgan kirkjunnar: “Ok til þess,” sagði hann, “at hær<sup>1</sup> um sèrtu<sup>20</sup> ifalauss<sup>21</sup> með öllu,<sup>22</sup> skal “eg fá þær<sup>23</sup> ii. votta, er kirkjan skal sýna þær á morg- 20 “in, at hún er vígð. Enn annarr<sup>7</sup> vottr er sá enn “litli gullkross, er ek legg hær<sup>1</sup> under koddann hjá “þær,<sup>23</sup> ok sá sami kross vil ek at dýrkist<sup>24</sup> í þessarri<sup>25</sup> “kirkju ok skutlist í öngvan<sup>26</sup> stað annan, at hann “sýni nálægum ok ókomnum, hvat Guð hefer gjört<sup>27</sup> 25

<sup>1</sup> hier, T.

<sup>2</sup> elfde, T.

<sup>3</sup> stortt, T.

<sup>4</sup> stenndr, T.

<sup>5</sup> saunglaust, T.

<sup>6</sup> uirki, T.

<sup>7</sup> annar, T.

<sup>8</sup> seiger, T.

<sup>9</sup> sier, T.

<sup>10</sup> þuerann, T.

<sup>11</sup> nauckur, T.

<sup>12</sup> huer, T.

<sup>13</sup> nafnfrægann, T.

<sup>14</sup> maunnum, T.

<sup>15</sup> lopt, T.

<sup>16</sup> vigslvgjörd, T.

<sup>17</sup> aungu, T.

<sup>18</sup> birttist, T.

<sup>19</sup> seigist, T.

<sup>20</sup> siertu, T.

<sup>21</sup> ifalaus, T.

<sup>22</sup> aullu, T.

<sup>23</sup> þær, T.

<sup>24</sup> dýrkist, T.

<sup>25</sup> þessari, T.

<sup>26</sup> aunguan, T.

<sup>27</sup> gjörtt, T.



lived together in the world. This rich man reared a large house on his estate intending it for a church. The holy Thomas had promised him to consecrate the house, but not having had the grant of life's day to do it, the great structure stood now empty, and no song was heard therein. But now, that lord Thomas was departed, another bishop prepared to perform the consecration. The goodman avoweth it to be much against his mind that any other bishop than the very one who had promised it should consecrate the building. He was then asked who that bishop was. The goodman answered that he was famous enough, for his name was even the holy archbishop Thomas. And it seemeth to certain people that his faith riseth aloft high enough if he mean him to perform a consecration on earth who had been taken away from this life. Yet his hope cometh nowise utterly to nought, for in beauty and glory the holy Thomas appeareth to him sleeping, speaking to him, and saying that he hath come to fulfil his promise to consecrate the church. "And," said he, "in order that thou mayest  
" have no misdoubting concerning this matter, I shall  
" leave thee two tokens, which the church shall show  
" forth unto thee to-morrow in proof of its being conse-  
" crated. One token is the little golden cross which I  
" place here under thy pillow, the which I desire should  
" be worshipped within this church, but on no account  
" be allowed to go to any other place, in order that it may  
" show to living folk and those to come hereafter what



Archbishop  
Thomas  
wrought  
afterwards  
many mira-  
cles at  
the same  
church.

“ með þessarri<sup>1</sup> kirkju fyrer mína bæn ok meðal-  
“ göngu.”<sup>2</sup> Svo seger<sup>3</sup> hann blezaðr. Enn bóndinn  
vaknar, finnr krossinn, því at sýnin var falslaus. Hér<sup>4</sup>  
með er kirkjan svo fallin sem vatne ausin bæði utan  
ok innan,<sup>5</sup> enn<sup>6</sup> þó var hon þur átasks. Hér<sup>4</sup> fylger<sup>5</sup>  
annat þessarri<sup>1</sup> ásýnd, at ilm hafði hún svo sætan, at  
vel má heita enn þriðe<sup>7</sup> vottr hennar vígslu. Þat  
fylger hér<sup>4</sup> með í lofi Guðs ok tign hins heilaga  
Thóme, at kirkja skein síðan mörgum<sup>8</sup> táknum, því  
at eitt í millum annarra<sup>9</sup> endemarka<sup>10</sup> finnst svá<sup>10</sup>  
skrifat, at í nökkurum<sup>11</sup> árgang á fimmtudag<sup>12</sup> jóla,  
þat er heimferðartíð heilags Thóme til himinríkis,<sup>13</sup>  
öðlaðist<sup>14</sup> þá albætta heilsu sá, er áðr var krypp-  
lingr,<sup>15</sup> daufr ok líkþrár. Svo dýra fylling fékk bónd-  
inn<sup>16</sup> þess fyrerheits, at stórar veizlur voru yferlagðar,<sup>15</sup>  
framar enn hann kunne at kjósa, því at þær sömu<sup>17</sup>  
máttu í kristninne æfenliga<sup>18</sup> skína.

A mother's  
deformed  
son is re-  
stored to  
full health.

Hér<sup>4</sup> fylger með vígsluhjartteign ok þat blezaða  
lítilætisverk,<sup>19</sup> er hinn signaði faðer Thómas framdi  
með einne fátækri konu. Hún átti einn smápilt svo<sup>20</sup>  
hörmulegan<sup>20</sup> ok afleiddan sinne náttúru, sem hann  
væri allr frásnúinn<sup>21</sup> sínu<sup>22</sup> eðli með undarligum krank-  
dóme. Hún sálug móðerin heyrer dagliga, hversu  
heilagr Thómas skín bjart<sup>23</sup> í Kanncia, ok því berst  
hún þat fyrer at færa honum barnit. Enn svo var<sup>25</sup>  
vegrinn langr af þeim bý, at eigi sóttist meira á  
sjötján dögum,<sup>24</sup> ok þó berr hún sig til. Er svo greindr

<sup>1</sup> þessari, T.

<sup>2</sup> medalgaungu, T.

<sup>3</sup> seiger, T.

<sup>4</sup> Hier, T.

<sup>5</sup> innann, T.

<sup>6</sup> en, T.

<sup>7</sup> þridie, T.

<sup>8</sup> maurgum, T.

<sup>9</sup> annara, T.

<sup>10</sup> endemarca, T.

<sup>11</sup> nauckurum, T.

<sup>12</sup> fimtudag, T.

<sup>13</sup> himirikis, T.

<sup>14</sup> ok audladizt, T.

<sup>15</sup> kryplingr, T.

<sup>16</sup> bondin, T.

<sup>17</sup> saumu, T.

<sup>18</sup> ævenliga, T.

<sup>19</sup> litilætisverck, T.

<sup>20</sup> haurmuligan, T.

<sup>21</sup> frasnvin, T.

<sup>22</sup> sinu, T.

<sup>23</sup> biartt, T.

<sup>24</sup> daugum, T.



“ God hath done in this church through my prayer and mediation.” Thus speaketh the blessed one. And the goodman awaketh and findeth the cross, for the vision was none of a false sort. Besides this the church showed as if it had been sprinkled with water outside and inside, yet it was dry to the touch. And to this appearance of the church there was added this other strange fact, that it was filled with a sweet odour, which may well be taken as a third token of its having been consecrated. By God’s will and the glory of the holy Thomas it was added to these things that the church often afterwards shone by many miracles ; for among other wonders this is found written, that in a certain year, on the fifth day of Yule, being the day of the departure of holy Thomas to the kingdom of heaven, one who formerly had been crippled, deaf, and leprous, received his health fully restored. The goodman had the aforesaid promise so gloriously fulfilled, that large grants were bestowed upon the church, even far beyond what he ever could have wished, for the same were of a nature to shine ever afterwards in the church (by their fame?).

With this consecration-miracle is coupled also the blessed deed of humility which the adorable father Thomas manifested on a certain poor woman. She had a small boy so grievously and unnaturally affected, as if he were utterly turned out of his natural estate by a disorder most strange. The afflicted mother heareth daily, how the holy Thomas shineth brightly forth at Canterbury, and therefore resolveth to bring unto him the child. But from the town where she lived the way was so long that, from there to Canterbury and no further, could the journey be made in seventeen days ; yet she betaketh herself away. Of her



búnaðr hennar í veginum, at hún hefer eina skikkju yzta klæða, ok þar under ber hún þat sáluga barn. Nú<sup>1</sup> sem hún hefer farit fimm dagleiðer ok hefr upp hina sættu, kemr maðr á veginn<sup>2</sup> í mót<sup>3</sup> henne, hann er blíðr í ásjónu, ok svo búinn sem þeira formenn, er 5 koma heim af Jórsölum,<sup>4</sup> því at hann berr fagran pálmvönd í sinne hende.<sup>5</sup> Hann talar fyrr<sup>6</sup> til konunnar, sem þau mætast: "Hvat ber þú svo leyni-  
"liga under skikkjunne," sagði hann, "sem þú viler,  
"að eingi sjái?" Hún svarar ok segist ekki bera 10 nema klæði sín, því at hún ófremst at sýna útlenzkum<sup>7</sup> manni sitt afkvæmi svo ferligt vorðit. Pálmari víkr þá at henni djarfliga, ok varpar skikkjuskautit út á handvegin, svo at hann sèr<sup>8</sup> fullgjörla, hvat under<sup>9</sup> er. Konan sálug roðnar þá, ok því eigi ólíkt, 15 sem hún hrinde<sup>10</sup> barninu frá sèr<sup>8</sup> með hárre<sup>11</sup> rödd<sup>12</sup> nökkurre.<sup>13</sup> Ok svo ferr, at pálmari<sup>14</sup> tekr með, enn hún lætr laust, hefer at hendr um<sup>15</sup> eina stund ok þuklar limu<sup>16</sup> aftr<sup>17</sup> í lag með svo blezaðri kunnáttu, at þenna pilt fær hann aftr<sup>17</sup> móðurinne<sup>18</sup> albættan 20 til allra liða, sem aldri hefði hann krankr<sup>19</sup> orðit. Pálmari<sup>14</sup> seger þá: "þú munt<sup>20</sup> ganga ekki lengra<sup>21</sup>  
"í kveld enn framm<sup>22</sup> til staðarins, er nú sèr<sup>23</sup> þú.  
"Ok þann byskup, er þar sitr, máttu finna, ef þèr<sup>24</sup>  
"líkar, ok tjá honum, hvat þèr<sup>24</sup> hefer veitzt á veg- 25  
"inum. Seg honum þar með, at sá er heilan gjörði

<sup>1</sup> *Nv*, T.<sup>2</sup> *uegin*, T.<sup>3</sup> *moth*, T.<sup>4</sup> *Jorsaulum*, T.<sup>5</sup> *hennde*, T.<sup>6</sup> *fyr*, T.<sup>7</sup> *vtlenzkum*, T.<sup>8</sup> *sier*, T.<sup>9</sup> *unnder*, T.<sup>10</sup> *hrinnde*, T.<sup>11</sup> *hare*, T.<sup>12</sup> *raudd*, T.<sup>13</sup> *nauckure*, T.<sup>14</sup> *palmar*, T.<sup>15</sup> *vm*, T.<sup>16</sup> *limv*, T.<sup>17</sup> *aptr*, T.<sup>18</sup> *modrinne*, T.<sup>19</sup> *krankr*, T.<sup>20</sup> *mvnt*, T.<sup>21</sup> *leingra*, T.<sup>22</sup> *fram*, T.<sup>23</sup> *sier*, T.<sup>24</sup> *þier*, T.



dress on the road it is related that she had a cloak over her garments, whereunder she carried the poor child. Now when she had done five days' journey and had begun the sixth, there cometh a man walking along the road up to her, blithe of countenance and arrayed as are the leaders of those folk who come returning from Jerusalem, for he carrieth a fair palm-wand in his hand. As they meet he speaketh to the woman first, saying: "What is it that thou carriest so secretly under thy cloak, " as if thou didst not want any one to see it?" She answereth, professing to carry nought but her clothes, for she was shy to show to a foreigner her offspring in such a dreadfully deformed state. The palmer then turneth boldly towards her, throwing the skirt of her cloak back over the shoulder so that he seeth full clearly what was hidden thereunder. The poor woman blusheth, and in a manner thrusteth away from her the child with a loud scream. And so it cometh to pass, that the palmer taketh it into his arms, while the woman letteth it go, and for a while he passeth his hands over it and toucheth its limbs, and bringeth them into sound state with such a blessed craft that he delivereth the boy back to his mother fully restored to health in all his limbs and joints, as if he had never been disordered at all. The palmer then speaketh: "To-night thou shalt go no further than to " the place which thou beholdest now before thee. If " thou art so minded, thou mayest go see the bishop who " liveth there, and set forth to him what hath befallen " thee on the way. Tell him also that he, who cured



“ piltinn vill, at hann fari til Kanntarabyrgis ok boði  
 “ bræðrum hjartteignina. Enn mēr<sup>1</sup> sýnizt ráð, at þú  
 “ vender aftr<sup>2</sup> í átthaga þinn, því at þú ert vanfær í  
 “ þvílíka farlengd.”<sup>3</sup> Svo skilja þau, at pálmari<sup>4</sup> ferr  
 heim til himinríkis,<sup>5</sup> enn hún lofar Guð ok sæker<sup>5</sup>  
 heim byskupinn, sem henni var boðit. Ferr<sup>6</sup> þat allt  
 síðan sömu<sup>7</sup> leið, sem áðr var ritað í forsögn<sup>8</sup> vors  
 Drottins vinar, at byskup fór framm<sup>9</sup> til Kanneiam  
 at frægja hjarteign, enn konan snere aftr til ættjarðar  
 sinnar. Svo huggaði blezaðr faðer harmþrungit brjóst. 10

Archbishop  
Thomas  
works  
miracles,  
particularly  
on old,  
decrepit  
women.

Enn hversu hann gjörðe við gamlar konur, er hann  
 heim sóttu,<sup>10</sup> er frásagnar vert.<sup>11</sup> Í fám orðum at þótt  
 þær kæmi svo forhrumar til hans með knút ok of-  
 verkjum,<sup>12</sup> at eigi mætti mjúkr<sup>13</sup> lófi meinlætalaust í  
 nánd koma, sneru þær svo í burt,<sup>14</sup> at þær börðu<sup>15</sup> 15  
 með knefum þá sömu<sup>7</sup> sína limu, at aller mætti sjá,  
 hvat þær höfðu<sup>16</sup> þegit fyrer píslarvættisins<sup>17</sup> verðleika.  
 Svo ok hverjar heilsubætr er hann vann fólki sínu  
 heima í Kanneia, nær eingi maðr lettri lukt.<sup>18</sup> Þar var  
 ein kona svo bjúg ok hryggdregin,<sup>19</sup> at á þrimr árum 20  
 mátti hún aldri upp rættast, enn þegar er hún kunne  
 at krjúpa<sup>20</sup> niðr at þeim signaða erkibyskupsins lík-  
 ama, gekk hún svo í burt,<sup>14</sup> at bæði var hún rætt ok í  
 öllum<sup>21</sup> liðum albætt.

Beyond all  
he bestowed  
the grace of  
his miracles  
on the  
people of  
Canterbury.

Hēr<sup>22</sup> ferr þat með, at kirkjan í Kanneia hafði feng- 25  
 it<sup>23</sup> svo vakran geymara, at illræðismönnum<sup>24</sup> var

<sup>1</sup> mēr, T.

<sup>2</sup> aftr, T.

<sup>3</sup> farleingd, T.

<sup>4</sup> palmar, T.

<sup>5</sup> himinríkis, T.

<sup>6</sup> Ferr, T.

<sup>7</sup> saumu, T.

<sup>8</sup> forsögn, T.

<sup>9</sup> fram, T.

<sup>10</sup> sóttu, T.

<sup>11</sup> vert, T.

<sup>12</sup> ofuerckjum, T.

<sup>13</sup> mjúkr, T.

<sup>14</sup> burt, T.

<sup>15</sup> baurdu, T.

<sup>16</sup> haufdu, T.

<sup>17</sup> píslarvættisins, T.

<sup>18</sup> lukt, T.

<sup>19</sup> hryggdregin, T.

<sup>20</sup> krjúpa, T.

<sup>21</sup> öllum, T.

<sup>22</sup> Hier, T.

<sup>23</sup> feingit, T.

<sup>24</sup> illræðismaunnum, T.



“ the boy, desireth the bishop to go to Canterbury to  
“ announce the miracle to the brethren there. But it  
“ seemeth to me the wisest thing that thou thyself canst  
“ do, to go back to thy dwelling-place, for thou art too  
“ feeble for the long journey thou hast set thy heart on.”  
So they part ; the palmer returning to the kingdom of  
heaven, but she, praising God, wending her way to see the  
bishop even as she had been told. Thereupon all things  
fell out according to the command of God’s friend written  
above, inasmuch as the bishop went to Canterbury to  
glorify the miracle, but the woman went home again  
to the dwelling-place of her kin. In such manner the  
blessed father comforted a sorrow-smitten heart.

But it is well worth relating, how he dealt with old  
women who would come to him. This is in few words  
set forth thus : even if they came to him so utterly de-  
crepit from knots and excessive pains that even the soft  
palm of the hand might not come near them without giving  
pain, they went away so as to knock with their fists these  
very limbs, in order that all folk might see what gifts  
they had received through the merits of the martyrdom.  
But as to the cures which he wrought on his own people  
at home in Canterbury, it is for no man to write that  
matter to an end. There was a certain woman so crooked  
and crippled in her back, that for three years she might  
never stand upright, but forthwith when she knelt down  
before that blessed body of the archbishop, she went away  
in such a manner, that she was both straight and whole  
and sound in all her limbs.

Besides this, the church of Canterbury had now got  
such a watchful overseer, that what she possessed lay



He betrays  
a burglar in  
the cathe-  
dral of  
Canterbury.

eigi innan handar þat, er hún átti, þótt þeir fengi<sup>1</sup>  
inn komit ok ætluðu at stela. Þar af er svo skrifat,  
at einn gildr þjófr leyndist til nótt at lokka upp allar  
lokur<sup>2</sup> ok hurðer, er geymdi kirkjuna, ok má líkligt  
sýnast, at sá bōlvaðr<sup>3</sup> háls hafi of mjög heima alinn<sup>5</sup>  
verit í garðinum, svo kunnliga sem hann fór. Nú<sup>4</sup>  
sem hann kemr í kirkjuna, sópast hann um fast, at  
stuldrinn skuli ekki smávægr vera bæði með gull ok  
silfr, hrapar eitt gullker af sinne stöðu<sup>5</sup> svo hátt ok  
hvellt niðr á múrinn, at hann heyrer glögt<sup>6</sup> fyrst<sup>10</sup>  
kirkjuvörðrinn<sup>7</sup> ok jafnvel þeir menn, er lágu í næstum  
herbergjum. Svo geymdi Guðs maðr nú frammlidinn<sup>8</sup>  
sitt góz<sup>9</sup> ok heilagrar kirkju, at þjófr var haldinn ok  
sínun samdrætti frátekinn. Skal nú hēðan<sup>10</sup> víkja  
til einkanligr<sup>11</sup> hlutar, er vor Drottinn vann með vild<sup>15</sup>  
ok verðleika þessa síns ástvinar.

## KAP. XCVII.

ERKIBYSKUPSINS UNDIRLÖGR<sup>12</sup> Í CANCIA.

A falcon  
and a man  
having each  
lost an eye,  
that of the  
former is  
restored to  
the latter,  
and vice  
versá.

Svo er lesit, at í þeiri sýslu sem einkanliga<sup>13</sup> liggr  
under<sup>14</sup> erkibyskupinn í Kantúaríam, var einn falkin-<sup>20</sup>  
er klókr á þess háttar iðn. Þat<sup>15</sup> er sá maðr, er  
ferr með hauk ok hund út<sup>16</sup> á<sup>17</sup> mörk<sup>18</sup> at afla veiði-  
skapar fyr þá fygling, er fálkinn slær með sínum flug  
ok snarri náttúru niðr af loftinu,<sup>19</sup> enn rakkinn flytr  
saman, hvat er honum fellr, því at meistaradómr hefer<sup>25</sup>  
vanit þá báða, at hvorr<sup>20</sup> gjörer sína sýslu. Nú<sup>21</sup>

<sup>1</sup> *feingi*, T.<sup>2</sup> *lokr*, T.<sup>3</sup> *baulvadr*, T.<sup>4</sup> *Nv*, T.<sup>5</sup> *staudu*, T.<sup>6</sup> *glaugt*, T.<sup>7</sup> *kirkivuaurdrinn*, T.<sup>8</sup> *frammlidinn*, T.<sup>9</sup> *godz*, T.<sup>10</sup> *hiedan*, T.<sup>11</sup> *einkannligr*, T.<sup>12</sup> *undirlaugr*, T. See Preface.<sup>13</sup> *einkannliga*, T.<sup>14</sup> *vnder*, T.<sup>15</sup> *þath*, T.<sup>16</sup> *vt*, T.<sup>17</sup> So Prof. Unger; *þaa*, T.<sup>18</sup> *maurck*, T.<sup>19</sup> *loptinu*, T.<sup>20</sup> *huor*, T.<sup>21</sup> *Nv*, T.



nowise loose for the hands of misdoers, not even if they broke in to steal it. Concerning this it is written that a certain very big thief went secretly one night to force all bolts and locks by which the church was secured, and full likely it may seem that that accursed fellow must have been brought up at the very bishop's court, since he went so knowingly about his affair. When he cometh into the church he sweepeth up the things hard and fast, in order that his theft should be none of a trifling kind either in gold or silver; but then a certain golden vessel tumbleth from its stand upon the stone floor with such a loud ring that first the church-watchman and then those who slept in the nearest chambers heard the sound.

In such manner this God's man, though departed from the world, kept his goods and those of holy church, that the thief was seized, and all his stolen goods were taken from him. And now we shall turn to a singular thing which our Lord did through the will and merit of this His beloved friend.

#### CHAP. XCVII.

It is said that in the diocese which appertaineth to the archbishop of Canterbury there lived a certain falconer, well skilled in his craft. But a falconer is one who goeth a-field with hawk and hound to hunt by fowling, whereof the manner is this, that the hawk swoopeth in his flight and swift nature down from the air, while the hound bringeth together whatever falleth down in his way, for by training both have become wont to do their business each by himself. Now it so falleth



gengr<sup>1</sup> svo til um<sup>2</sup> daginn, sem fálkinn snarar upp  
 efter<sup>3</sup> einum fugli, rètter einn kvistr sik meinliga í  
 mót<sup>4</sup> honum út<sup>5</sup> af eikinne, svo at augat annat úr<sup>6</sup>  
 hans höfði<sup>7</sup> fellr til jarðar. Ok sem hann kemr  
 aftr<sup>8</sup> á armlegg herra síns, sýner hann ljósliga, hvat<sup>5</sup>  
 hann hefer látit. Ok meðr því, at fuglinn var hinn  
 vænsti<sup>9</sup> gripr, harmar svo eignarmaðr, sem hann hafi  
 stóran skaða fengit,<sup>10</sup> hugsar þegar með sér,<sup>11</sup> at hann  
 skal flytja fálkann<sup>12</sup> til lækningar hinum sæla Thómase  
 erkibyskupi, því at hann var nú frægastr lækner í 10  
 öllu<sup>13</sup> Englandi.<sup>14</sup> Svo gjörer hann, hefer sig framm<sup>15</sup>  
 í veg til Kantúaríam ok flytr með sér<sup>11</sup> fálkann. Ok  
 at komnum degi<sup>16</sup> sem hann nálgadist staðinn, ríðr í  
 móti honum mikit hoffólk, því at svo liðu nú flestar  
 tíðer dags af degi,<sup>16</sup> at flokkar fóru annattveggja frá 15  
 eðr til. Fyrer þessum<sup>17</sup> skara var einn ríkr maðr  
 vænn ok ungr at aldri, hann víkr at falkiner,<sup>18</sup> sem  
 þeir mætast, ok spyr þegar, því hann færi í þvílíkan<sup>19</sup>  
 stað svo sem með leikligri hoflist, “at þú berr fálka  
 “ á hendi,<sup>20</sup> sem þú skuler á fuglaveiði<sup>21</sup> fara.” Hinn 20  
 seger<sup>22</sup> honum í mót, hversu fallit er, þat er fuglinum  
 til hefer borit ok hvat hann vildi þiggja. Enn þetta  
 efni tekr ríki maðr með ferligum útbrjót,<sup>23</sup> seger<sup>22</sup>  
 ókristiligt verk, at kalla á heilagan mann um<sup>2</sup> slíkt,  
 “eða hyggr þú,” sagði hann, “at erkibyskupi þike varða, 25  
 “ hvort hræfuglinn<sup>24</sup> hefer heldr tvö augu<sup>25</sup> enn eitt.”

<sup>1</sup> so, T.<sup>2</sup> um, T.<sup>3</sup> epter, T.<sup>4</sup> moth, T.<sup>5</sup> vth, T.<sup>6</sup> vr, T.<sup>7</sup> haufdi, T.<sup>8</sup> aptr, T.<sup>9</sup> uænnzti, T.<sup>10</sup> feingit, T.<sup>11</sup> sier, T.<sup>12</sup> falkan, T.<sup>13</sup> aullu, T.<sup>14</sup> Einglandi, T.<sup>15</sup> fram, T.<sup>16</sup> deigi, T.<sup>17</sup> þessum, T.<sup>18</sup> After falkiner T. adds a superfluous ok.<sup>19</sup> þvílíkann, T.<sup>20</sup> henndi, T.<sup>21</sup> So Prof. Unger; fuglu ueidu, T.<sup>22</sup> seiger, T.<sup>23</sup> vtbriot, T.<sup>24</sup> hræfuglin, T.<sup>25</sup> augu, T.



this day, that when the hawk shooteth aloft after a bird, a branch of a tree happeneth to stretch out across his line of flight, and in such a perilous manner that one eye falleth out of his head to the earth. And when the bird returneth to the arm of its master, it showeth plainly what it hath lost. Now, the bird being a right goodly thing, the owner grieveth as if he had met with a great loss, and at once maketh up his mind to bring the hawk to the blessed archbishop Thomas to be healed, for he was now the most renowned leech in all England. And this he doeth, betaking himself on the way to Canterbury, and bringing with him the hawk. And on the day when he approacheth the city, a flock of courtly folk come riding along the way up towards him, for now day after day passed in such manner, that at most hours thereof flocks of people would be travelling there, coming this way or going that. At the head of this flock was a certain mighty man, goodly to behold and of young age. On meeting the falconer, he at once turneth towards him asking how he cometh to be travelling to such a place in a mind bent on play and courtly craft, "seeing that thou carriest a hawk on thy hand as if thou wert going a-fowling." The other telleth him how matters stand with him as to what had befallen the bird, and what he wanted. But at this the mighty man breaketh out fiercely, saying that is a most unchristian work to call in the aid of a holy man in such a matter, "or deemest thou," said he, "that the archbishop careth, whether the carrion-bird hath two eyes or one?"



Hinn seger,<sup>1</sup> at hann vænter í miskunn Thóme, at hann virði sèr<sup>2</sup> ei til minnkanar, hvat sem með góðri æru ok lítilæti verði hans kallat. Svo skilja þeir, at ríki maðr setr nei fyrer. Kemr fálkinn til staðarins ok flýgr framm fyrer altari heilags Thóme. Ok ei<sup>5</sup> hefer hann þar lengi<sup>3</sup> dvalizt, áðr enn hann heyrer ferð mykla framan at musterinu. Hann sèr<sup>2</sup> brátt, at hær<sup>4</sup> geingr<sup>5</sup> inn öndverðu<sup>6</sup> brjósti svo klæddr maðr, sem hann hafði mætt á veginum, þat sèr hann ok með, at þessi geingr<sup>5</sup> nú<sup>7</sup> með síðri hettu<sup>8</sup> niðr fyrer<sup>10</sup> ásjónu,<sup>9</sup> ferr hann lágr ok lotinn sem harme þrunginn. Þetta undrar falkiner harðla mjög, svo uppreistan sem þessi ríki maðr bar sik, þá er þeir fundust.<sup>10</sup> Ok þegar sem fyrst er færi, víkr hann at honum ok spyr, því at hann sè<sup>11</sup> þar kominn, svo nýlega sem hann<sup>15</sup> fór þaðan. Enn hann fær þvílíkt andsvar:<sup>12</sup> “Fèlagi “ minn,” sagði hann, “mik stendr sú sök,<sup>13</sup> at ek er “ fallinn í vors Herra misþykt<sup>14</sup> ok hins heilaga Thóme “ erkibyskups, fyrer þá dirfð ok dóm, er eg setti “ framm í dag á veginum, þat er til heyrðe þær<sup>15</sup> ok<sup>20</sup> “ fálkanum, því at litlu síðar enn vit skildum, þótti “ mær<sup>16</sup> líkast, sem beygðr mannsfingr kæmi at mínu “ auga með svo stríðum áverka,<sup>17</sup> at þegar gekk augat “ niðr á kinnina. því em ek kominn at friðmælast “ vit Guð ok hinn heilaga Thómas með sannri iðran,<sup>25</sup> “ ok jamvel bið eg þik, at þú fyrerláter mær<sup>16</sup> fyrer “ þá reiting, er eg gjörða þær,<sup>15</sup> ok þar með vil ek, at “ þú biðer myskunnar.” Má þetta efne lúka utan langmælg, hversu einkanliga<sup>18</sup> Guð Drottinn skipaði,

<sup>1</sup> seiger, T.<sup>2</sup> sier, T.<sup>3</sup> leingi, T.<sup>4</sup> hier, T.<sup>5</sup> so, T.<sup>6</sup> aundverdu, T.<sup>7</sup> nv, T.<sup>8</sup> hettv, T.<sup>9</sup> asionv, T.<sup>10</sup> funnduzt, T.<sup>11</sup> sie, T.<sup>12</sup> annsuar, T.<sup>13</sup> sauk, T.<sup>14</sup> missþykt, T.<sup>15</sup> þier, T.<sup>16</sup> mier, T.<sup>17</sup> avercka, T.<sup>18</sup> einkannliga, T.



The other answereth, that by the mercifulness of Thomas he hopeth that he will not account to his shame anything for which he may pray him in true honesty and meek humility. On parting thereupon, the lord set himself stoutly against this. Now the hawk cometh to the church and flieth up to the altar of the holy Thomas. But only a short while the man hath tarried there, when he heareth the noise of many people entering the temple. He soon seeth that there walketh at the head of the crowd a man dressed even as he was dressed whom he had already met on the road, and he also seeth that he wareth a slouching hat covering his face, and he walketh bowed and bent as if smitten by sorrow. At this the falconer marvelleth much, remembering how high-stomacked the lord had borne himself before, when they met. And as soon as he seeth his way to it, he turneth to the lord, asking, how it was, that he had come there again now, having only just lately left the place. And this was the answer he got: "Good fellow," said he, "this is the cause thereof, that I have fallen under the displeasure of our lord the holy archbishop Thomas for the bold outspokenness which I betrayed on the way to-day, as to the matter concerning thee and the hawk. For shortly after our parting it seemed to me, as if the bent finger of a man moved towards my eye, doing me such harm as to gouge it out unto the cheek. Therefore I have come back, to seek peace with God and the holy Thomas in true repentance, and I will even beg thee to forgive me the affront done to thee, and entreat thee moreover to pray for my mercy." This matter we may bring to an end without prolixity by relating that in a wondrous manner God the Lord so ruled it, that the man and the bird under-



at maðr ok fugl skiftu<sup>1</sup> svo, at vors Herra boði, at maðrinn hafði fugls auga, enn fuglinn þá aftr<sup>2</sup> manns auga. Frægðist þetta verk<sup>3</sup> af því margfaldliga,<sup>4</sup> at hverr<sup>5</sup> sem skynjaði hvort<sup>6</sup> þeira form ok náttúru, mátti þat sannliga dæma, at þat var öðrum<sup>7</sup> eigin-<sup>5</sup> ligt af skapan, er annar hafði. Var ríki maðr síðan myklu skygnari enn áðr, þótt hann væri nokkuð<sup>8</sup> einleitr, enn þat fylgdi því, at svefn þurfti hann svo lítinn því auganu, er fuglinn hafði haft, at honum þótti mein á, því at þat vildi nálíga vaka allar nætr.<sup>10</sup> Er hær<sup>9</sup> þvert<sup>10</sup> í móti þat, er fálkanum til heyrer, hann var svefnugr sem maðr, svo at honum kom varla á fætr eðr á flug til sinnar iðju. Lyktast hjartteign meðr þeim orðum, at Drottinn er dásamligr með Thómase erkibyskupi ok öllum<sup>11</sup> sínum ástvinum. 15

## KAP. XCVIII.

UM<sup>12</sup> JARTEIGNAGJÖRD THÓME.

Svo mun<sup>13</sup> vitrum mönnum sýnast mega, at hjartteignafórn hins blezaða Thóme erkibyskups samlíkist vel uppreistum viði, þeim er pálmí heiter. Sá viðr er<sup>20</sup> vaxinn<sup>14</sup> ólíkr öðrum<sup>15</sup> trjám, því at hann er minnstr vit jörð, enn meгнаstr æ til vaxtar<sup>16</sup> svo sem rót viðarins, er fuglinn með náttúru fyrir manns augum merker<sup>17</sup> hún. Því skýra þær vitraner er upphaflega runnu sem rót under hjartteignum, því at svefnar tjár hug-<sup>25</sup> skoti, enn eigi líkams augliti. Upp<sup>18</sup> af þessarri<sup>19</sup> rót gekk viðrinn vægiliga með smærum hjartteignum ytri

<sup>1</sup> *skiptu*, T.<sup>2</sup> *aptr*, T.<sup>3</sup> *verck*, T.<sup>4</sup> *margfalldliga*, T.<sup>5</sup> *hver*, T.<sup>6</sup> *hvortt*, T.<sup>7</sup> *audrum*, T.<sup>8</sup> *naukkud*, T.<sup>9</sup> *hier*, T.<sup>10</sup> *þuertt*, T.<sup>11</sup> *aullum*, T.<sup>12</sup> *Vm*, T.<sup>13</sup> *mvn*, T.<sup>14</sup> *vagsinn*, T.<sup>15</sup> *audrum*, T.<sup>16</sup> *vaxstar*, T.<sup>17</sup> *mercker*, T.<sup>18</sup> *Vpp*, T.<sup>19</sup> *þessari*, T.



went such a change, according to the command of our Lord, that the man had a bird's eye, but the bird got back a man's eye. This miracle became far-famed and manifoldly for this reason, that whosoever inquired into the form and nature of either eye, could judge truly, that by creation it was natural to one, what the other had. Now ever afterwards the lord was much more keen-sighted than before, though he was somewhat odd-looking; but with this it went that he needed so little sleep for the eye which the bird had had, that he deemed it a right troublesome matter, as it would be awake through nearly all the night. The hawk's case was the contrary; he being as sleepy as a man is wont to be, so that he might scarcely be roused to his feet or to flight to do his work. This miracle endeth with the words that the Lord is made glorious through archbishop Thomas and all his beloved ones.

## CHAP. XCVIII.

## CONCERNING THOMAS' WORKING OF MIRACLES.

It will seem to wise men that the miracles of the blessed archbishop Thomas may well be likened to the straight tree called the palm-tree. That tree groweth unlike unto other trees, being narrowest at the ground, but spreading out in growing, even as does the root of other trees.<sup>1</sup> . . . . . This similitude makes plain the visions which from the beginning went as roots under the miracles, for dreams set forth things spiritual, not things with a bodily appearance. Up from this root the tree grew gently by lesser miracles for its outward branches, until it expanded into

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<sup>1</sup> The blank represents a corruption in the original which defies all attempts at restoration.



lima, þar til hann þróaðist æ til meiri vaxtar, sem nú um<sup>1</sup> tíma hefer lesit verit. Köllum<sup>2</sup> vær nú<sup>3</sup> komit upp at limum ok sjálfum ávextinum, því at allra manna skilningr er einn í því máli, at þat sè<sup>4</sup> hit hæsta hjartteignablóm heilags manns, ef hann þiggr þá til 5 lífs með sínum verðleik, sem áðr eru dauðer ok burt<sup>5</sup> úr<sup>6</sup> heiminum. Ok því skal þessu næst byrja þat efne til lofs ok dýrðar sælum Thóme erkibyskupi, at signaðr Davíð psalmista<sup>7</sup> syngi honum því framar heyriligar: Justus ut palma florebit.<sup>8</sup> 10

A mother  
dead in  
child-bed  
is brought to  
life again.

I nálægð vit erkistólinn<sup>9</sup> í Kanncia sat<sup>10</sup> einn bóndi, nýkvænt maðr ok vel fjáreigandi. Hans búgarðr stóð eigi firr staðnum enn<sup>11</sup> einar tvær vikur. Þar í býnum sat mágr hans ok kynferðe umbergis. Tvo frændr nána átti hann mjög ólíka, annarr<sup>12</sup> var móður- 15 bróðir<sup>13</sup> hans, gestrisinn maðr ok góðrar frægðar, hreinlyndr ok alúðarvin klerkanna í Kanncia fyrer ástúð heilags Thóme. Hann hafði lagt fyr nefndum systursyni sínum nökkut<sup>14</sup> góz<sup>15</sup> til kvonarmundar með öllum<sup>16</sup> lagalesti. Annarr<sup>12</sup> frændi bóndans var illmenni mikit, 20 hafðr í stórmælum af heilagri kirkju, bannsettr með öllu<sup>17</sup> fyrer svo háðuliga skemd, at hann hafði lagzt<sup>18</sup> með tveimr systurum, enn verndar síðan glæpinn með þrjózku ok vill eigi vit skiljast. Bóndinn, er vær nefndum í fyrstu, er svo blindr, at hann dregr í 25 fylgi með þeim frænda sínum, er verr<sup>19</sup> hafði, ok honum þikist hann veita þat lið at vera einginn leitamaðr til Kanntarabyrgis, heldr<sup>20</sup> í mótdrætti þat smátt er

<sup>1</sup> *vm*, T.

<sup>2</sup> *Kaullum*, T.

<sup>3</sup> *nv*, T.

<sup>4</sup> *sie*, T.

<sup>5</sup> *burt*, T.

<sup>6</sup> *vr*, T.

<sup>7</sup> So Prof. Unger; *spalmista*, T.

<sup>8</sup> Ps. xcii. 12.

<sup>9</sup> *erckistolin*, T.

<sup>10</sup> *sath*, T.

<sup>11</sup> *enn*, added by the editor.

<sup>12</sup> *annar*, T.

<sup>13</sup> *modrbrodir*, T.

<sup>14</sup> *nauckut*, T.

<sup>15</sup> *godz*, T.

<sup>16</sup> *aullum*, T.

<sup>17</sup> *aullu*, T.

<sup>18</sup> *lagdzt*, T.

<sup>19</sup> *ver*, T.

<sup>20</sup> *heldr*, T.



a constantly increasing growth, even as has been read now for a while. Now we hold that the growth has reached up to the branches and the very fruit, for all men agree in understanding it as the highest flower of the miracles of a holy man, when he fetcheth to life again by his merits those who were already dead and out of the world. And therefore, next in order to these things, we shall begin setting forth this matter to the praise and the glory of the holy archbishop Thomas, that the blessed Psalmist David may the more fitly sing of him : *Justus ut palma florebit.*

In the neighbourhood of the arch-see of Canterbury there dwelt a certain goodman newly married and well to do. His homestead stood no farther away from the place than two miles only. In that very town lived his brother-in-law, and his other kinsfolk in the neighbourhood round about. He had two near kinsmen right unlike each other ; one being his mother's brother, a hospitable man and of good fame, upright of heart, and a dear friend of the clerks in Canterbury for the sake of his love to the holy Thomas. He had handed over to his sister's son some goods as a dowry with his wife altogether contrary to law. The other of the goodman's kinsmen was a right evil fellow, excommunicated from the church for such a heinous shame as having lain with two of his sisters, and afterwards obstinately defending his crime and refusing to desist from it. The afore-named goodman was so blind, as to make a common cause with the very one of his kinsmen who was in this evil case, deeming that he was giving support to his cause by not going on pilgrimages to Canterbury but rather



til fellr. Sömu<sup>1</sup> leið ferr þat, er heilögum<sup>2</sup> Thómase til heyrer, því at hvorki<sup>3</sup> hans nè önnur<sup>4</sup> teikn vill hann í sínu húsi geymast láta. Ok því var ei undarligt,<sup>5</sup> þó at þat eymdarherbergi stæði til mikils bardaga, er svo sýktist margfaldliga.<sup>6</sup> Nú geingr svo<sup>5</sup> til efnis, at húspreyjan er með barne, ok efter<sup>7</sup> liðinn<sup>8</sup> tíma legst hon í sótt at kvenna sið. Horfer<sup>9</sup> þat ei vænliga, því at hennar lættakonur skilja brátt, at burðrinn er líflauss<sup>10</sup> með henne, enn sóttin harðnar því meir ok herðer sig inn at lífi sjálfrar<sup>10</sup> hennar. Er nú gjört<sup>11</sup> boð efter<sup>7</sup> föður<sup>12</sup> hennar, kemr hann þangat fljótt til húspreyju<sup>13</sup> sinnar ok dóttur<sup>14</sup> ok at þessu frændliði samankomnu<sup>15</sup> með eymd ok angri grèt hans húsíallar álfur. Ok þó stendr enn efter<sup>7</sup> nökkut,<sup>16</sup> því at bónda fellr svo nær af nýtekn-<sup>15</sup> um<sup>17</sup> ástum<sup>18</sup> at hugr hans glatar sinn styrk,<sup>19</sup> ok veltr<sup>20</sup> í svo mikit volað, at hann er búinn til ferðar. Húspreyja in sjúka kenner gjörla, hvat sèr<sup>21</sup> líðr, at dauðe sjálfr er fyrer dyrum, ok því hugsar hún þangat at renna til fulltings ok hjálpar, sem nú var<sup>20</sup> allra góðra manna siðr í Englandi.<sup>22</sup> Enn saker<sup>23</sup> veykleika bónda síns ok fyr greindrar illmennsku<sup>24</sup> þorer hún eigi at heita á hinn heilaga Thómam fyrer sèr,<sup>21</sup> svo at hann<sup>25</sup> viti, ok þó vill hún gjarnan fá nökkut<sup>16</sup> af hans blezöðum<sup>26</sup> teiknum at bera yfer<sup>25</sup>

<sup>1</sup> *Saumu*, T.<sup>2</sup> *heilaugum*, T.<sup>3</sup> *hvorcki*, T.<sup>4</sup> *aunnr*, T.<sup>5</sup> *unndarligt*, T.<sup>6</sup> *margfalldliga*, T.<sup>7</sup> *epter*, T.<sup>8</sup> *lidin*, T.<sup>9</sup> *Horuer*, T.<sup>10</sup> *liflaus*, T.<sup>11</sup> *giörtt*, T.<sup>12</sup> *fauðr*, T.<sup>13</sup> *huspryiv*, T.<sup>14</sup> *dottr*, T.<sup>15</sup> *samankomnu*, T.<sup>16</sup> *nauckut*, T.<sup>17</sup> *nyteknvm*, T.<sup>18</sup> *astvm*, T.<sup>19</sup> *styrck*, T.<sup>20</sup> *velltr*, T.<sup>21</sup> *sier*, T.<sup>22</sup> *Einglandi*, T.<sup>23</sup> So Unger; *sak* only, T.<sup>24</sup> *illmenzku*, T.<sup>25</sup> *hann* added by Prof. Unger.<sup>26</sup> *blezaudum*, T.



by setting himself against the church in every little matter that might happen. In the same manner he dealeth in matters concerning the holy Thomas, for he would have in his house no relics appertaining to him or any one else. And therefore it was not to be wondered at, that that miserable home should have to undergo a hard punishment, being so manifoldly diseased.

Now it so befalleth, that the goodwife grows heavy with child, and in course of time falleth sick after the manner of women ; which matter taketh a nowise hopeful turn, since her midwives soon make sure that the child is lifeless within her. But the throes harden more and more, even so as to threaten her very life. Now a messenger is sent to her father, who soon joineth his wife and daughter, whereon, the family being thus gathered there together in misery and sadness, the whole house was filled with weeping in every quarter. And yet there was something more withal, for in his young love the husband took all this so much to heart that his mind lost its strength altogether and fell into such a state of wretchedness as to be about taking its departure from him. The sick wife clearly perceiveth how it fareth with her, and that the very death is at the door, and therefore thinketh to hasten thither for help and relief, whither to go it was now the wont of all good folk in England. But by reason of her husband's disorder, and the aforesaid wickedness in him, she durst not make a vow for herself to the holy Thomas with her husband's knowledge, and yet she longed to have some



sig. Þat tekr hún ráðs at síðustu, at hún kallar sinn trúnaðarmann<sup>1</sup> ok fær honum leyniliga eitt fingurgull harðla vænt ok seger<sup>2</sup> svo til hans: “ þú skalt<sup>3</sup> fara “ til Kantarabyrgis ok bera sælum Thómasi kveðju “ mína með þessarri<sup>4</sup> minning. Hér<sup>5</sup> með skaltu<sup>6</sup> 5 “ biðja hann, sem þú kannt bezt, at hann virði mik “ eigi samblandna<sup>7</sup> þeiri fæð, er bóndi<sup>8</sup> minn leggr til “ hans, því at svo vil ek frjálsast úr<sup>9</sup> allri kvöl, sem ek “ trúer hans heilagleik ok ek treyster hans bænum. “ Gjarna vilda<sup>10</sup> ek, at þú feinger vatn hans, ok ef 10 “ ek er lífs. Enn flýttu<sup>11</sup> ferðinne, því at sóttin geingr “ mér<sup>12</sup> nær.” Sendimaðrinn<sup>13</sup> ferr sem fljótast má hann ok fær vatnit, enn þó er húspreyjan erind, áðr enn hann kemr aftr.<sup>14</sup> Vex nú eynd at nýju.<sup>15</sup> Vit þat var bóndinn,<sup>16</sup> áðr harmsleginn, vitlauss<sup>17</sup> með öllu,<sup>18</sup> 15 ok þat er nú meira starf í bænum at geyma hann lifanda enn húspreyina dauða. Þat er nú ráðs tekit, at hleypt er nú upp í býinn til þess ríka manns, er reyndr var at góðum ráðum. Ok þegar sem hann heyrer svo mikinn harm, bregðr hann vit ok kemr 20 framm. Er þar óglaðligt inngöngu,<sup>19</sup> einn er dauðr, annarr<sup>20</sup> vitlauss,<sup>21</sup> allt fólk var í kveini<sup>22</sup> ok angri. Ríki maðr leitar efter<sup>23</sup> spakliga, hversu til hefer geingit um<sup>24</sup> sóttarfar húsfrúrinnar eðr vanheilsu bóndans.

<sup>1</sup> *trvnadarmann*, T.

<sup>2</sup> *seiger*, T.

<sup>3</sup> *skallt*, T.

<sup>4</sup> *þessari*, T.

<sup>5</sup> *Hier*, T.

<sup>6</sup> *skalltu*, T.

<sup>7</sup> *samblanna*, T.

<sup>8</sup> *bonndi*, T.

<sup>9</sup> *vr*, T.

<sup>10</sup> *villda*, T.

<sup>11</sup> *flyttv*, T.

<sup>12</sup> *mier*, T.

<sup>13</sup> *Senndimadrinn*, T.

<sup>14</sup> *aptr*, T.

<sup>15</sup> *nyiv*, T.

<sup>16</sup> *bonndinn*, T.

<sup>17</sup> *vitlauss*, editor's alteration. T. reads: *Vit þat var bonndinn adr harmsleginn vitleysis*, &c., an evident blunder of a thoughtless scribe, who wanted *vitleysis* to be governed by *harmsleginn*, or by *var*; both cases of an inadmissible syntax.

<sup>18</sup> *aullu*, T.

<sup>19</sup> *inngaungu*, T.

<sup>20</sup> *annar*, T.

<sup>21</sup> *vitlaus*, T.

<sup>22</sup> *kuein*, T.

<sup>23</sup> *epter*, T.

<sup>24</sup> *vm*, T.



of his blessed tokens borne over her. At last she made up her mind, and calleth a certain trusty man, and delivereth secretly to him a golden ring, a right goodly, and said to him: "Thou shalt go to Canterbury, and  
" bring the holy Thomas my greeting, together with  
" this reminder. And therewithal thou shalt pray him  
" as well as thou canst, not to hold me a partaker in the  
" ill-will which my husband beareth him, for even as I  
" desire to be rid of all my pains, even so do I believe  
" in his holiness and trust in his prayers. I would fain  
" thou shouldst get his water, and if I be alive . . . But  
" hasten thy journey, for the sickness lieth heavily on me."

The messenger went at his speediest, and got the water; yet, or ever he cometh back, the goodwife lieth bereft of her life already. Now the grief waxeth anew withal. And thereat the goodman, already sorely smitten with grief, waxeth clean witless, so that now it becometh a harder ado in the town to keep him alive than to watch over the goodwife dead. Now the people betake them to a certain rich man up in the town who was renowned for wholesome counsel. And forthwith, on hearing the tale of this great grief, he bestirreth himself and cometh forward to them. And a cheerless entry he hath into the house in sooth, where one person lieth dead, another is mad, and all folk deep in lamentations and sorrow. The rich man inquireth wisely, how all had come to pass, as concerning the illness of the goodwife and the disorder of the husband.



Sá maðr seger<sup>1</sup> honum, sem fór til Kannciam, hversu<sup>2</sup> húsfrúin<sup>3</sup> friðmæltist<sup>4</sup> vit sælan<sup>5</sup> Thómam. Ríki maðr seger þá: “Eg þikjumst skilja, at frændi “ minn er haldinn<sup>6</sup> tvennre<sup>7</sup> sekt, ok því er honum “ makliga komit tvefalt<sup>8</sup> syndagjald<sup>9</sup> fyrir þann ó- 5 “ þokka, er hann hefer sælum<sup>10</sup> Thómase ok staðnum “ í Kancia, mun<sup>11</sup> hann hafa látit húsfrú<sup>12</sup> sína, enn “ fyrir sitjan við frænda sinn bannsettan, mun<sup>11</sup> hann “ hafa tapat samvizkunne.” Síðan talar hann svo vit þann sama mann: “ þú skalt fara í annan tíma til 10 “ Kantarabyrgis ok færa Thómase vin mínum<sup>13</sup> hring “ þenna, er ek fær þér,<sup>14</sup> ok hér<sup>15</sup> með ber þú orð mín “ síra Guzalin, at hann komi til mín með þá heil- “ aga dóma, sem hann vænter at mesta myskunn “ megí afla, því at vær þurfum nú<sup>16</sup> mjög við.” 15 Sendimaðrinn skilar hringnum ok flytr sem greint var prestinum.<sup>17</sup> Síra Guzalin býst á þann hátt til þessa móts, at hann flytr með sér<sup>18</sup> vors Herra líkama ok blóðbland hins heilaga Thóme erkibyskups. Ok sem hann kemr framm<sup>19</sup> til bæjarins,<sup>20</sup> biðr ríki maðr 20 hann gjöra þeim huggan fyrir Guðs nafn. Hann byrjar svo, at hann lætr bland heilags Thóme erki- byskups í vígðan kalek, síðan berr hann yfer evkar- istiam í kross ok lætr í síðustu fórnarhjólit mæta vatninu. Svo blezaðan liquorem leggr hann með 25 lèttri fjöðr yfer augu húspreyjunnar frammlidinnar.<sup>21</sup> Ok henni bregðr líkt vit sem sofanda manni, ef þann

<sup>1</sup> seiger, T.<sup>2</sup> So Prof. Unger; *haorsu*, T.<sup>3</sup> *husfrúinn*, T.<sup>4</sup> *fridmælltist*, T.<sup>5</sup> *sælann*, T.<sup>6</sup> *halldinn*, T.<sup>7</sup> *tuenre*, T.<sup>8</sup> *tuevalt*, T.<sup>9</sup> *syndagialld*, T.<sup>10</sup> *sælv*, T.<sup>11</sup> *mun*, T.<sup>12</sup> *husfrv*, T.<sup>13</sup> *minum*, T.<sup>14</sup> *þier*, T.<sup>15</sup> *hier*, T.<sup>16</sup> *nu*, T.<sup>17</sup> *prestinum*, T.<sup>18</sup> *sier*, T.<sup>19</sup> *fram*, T.<sup>20</sup> *bæjarins*, T.<sup>21</sup> *frammlidinnar*, T.



The man, who went as messenger to Canterbury, told him how the goodwife had made her peace with the blessed Thomas, whereupon the rich man speaketh thus : “ Me-  
“ thinks I understand now that my kinsman is beholden  
“ in twofold guilt, wherefore on him hath deservedly  
“ fallen a twofold wages for sin. For the ill-will he  
“ beareth the blessed Thomas and the city of Canter-  
“ bury he must have lost his wife ; but for his commu-  
“ nion with his excommunicated kinsman he must needs  
“ have lost his reason.” Thereafter he speaketh further to that same man : “ Thou shalt go again, a second time,  
“ to Canterbury, and bring my friend Thomas this ring,  
“ which I now deliver unto thee, and therewithal thou  
“ shalt bring my word to Sir Guzalin to come unto me  
“ with such holy things as he deemeth may afford the  
“ greatest mercy in this case ; for now we stand in great  
“ need indeed thereof.”

The messenger handeth over the ring, and delivereth unto the priest the message afore-mentioned. Sir Guzalin prepareth for their meeting in such a manner as to bring with him the body of our Lord and a mixture of the blood of the holy archbishop Thomas. And when he arriveth in the town, the rich man prayeth him, in the name of God, to give them some comfort in their affliction. He beginneth by putting the mixture of the blood of the holy Thomas into a consecrated cup, whereupon he carrieth thereover the eucharist so as to make the sign of the cross, and, at last, maketh the pyx touch the water. The fluid, thus consecrated, he spreadeth with a light feather over the eyes of the goodwife where she is lying dead. And she starteth like one asleep being so



veg er vit<sup>1</sup> hann komit. Hún sèr<sup>2</sup> upp augum ok renner til sýnar. Enn litlu síðar, sem hún greiner, með hverju<sup>3</sup> sóttarfar hennar hófst í fyrstu, kallar hún til sín þær lèttakonur,<sup>4</sup> sèm fyr hafði hún, segist<sup>5</sup> kenna, at burðrinn hefer líf þegit, ok hún vænter<sup>5</sup> sèr<sup>2</sup> lètta. Hvat er lengra,<sup>6</sup> enn með fyrstu skerpu, sem henni kemr, fæðer hún sveinbarn, bæði vænt ok lífmikit. Ok rètt jafnframm<sup>7</sup> sem piltrinn<sup>8</sup> kom í ljós, var faðer hans aftr<sup>9</sup> leiddr í sama<sup>10</sup> samvizku. Má þat góðr maðr hugleiða, hversu<sup>11</sup> safnaðrinn<sup>12</sup> munde<sup>10</sup> þar sætliga Guð lofa ok hans háleitan vin Thómam erkibyskup. Síra Guzalin skírði piltinn<sup>13</sup> nýfæddan<sup>14</sup> með Thómas nafne, því at hann skilde, hversu þat var viðkvæmiligt, at þann sem erkibyskup reisti til lífs, heite hans eignarnafne. Var bóndi<sup>15</sup> eigi síðan<sup>15</sup> minnr góðviljugr enn áðr harðundinn.<sup>16</sup> Ok<sup>17</sup> sá kynþáttr elskaði sætliga þann blezaða Guðs mann Thómam erkibyskup, er með Guði lifer án enda.<sup>18</sup>

## KAP. XCIX.

## AF JÓRDANUS RIDDARA.

20

The son of a knight Jordan is called to life again by Thomas' water.

Jórdanus heiter riddari, ríkr maðr ok mikill vin hins heilaga Thóme, því at hans pílagríma tók hann jafnan fegins<sup>19</sup> hende,<sup>20</sup> hvort er þeir fóru framm eðr

<sup>1</sup> *uith*, T.

<sup>2</sup> *sier*, T.

<sup>3</sup> *hueriv*, T.

<sup>4</sup> *lèttakonr*, T.

<sup>5</sup> *seigizt*, T.

<sup>6</sup> *leingra*, T.

<sup>7</sup> *jafnfram*, T.

<sup>8</sup> *pilltrinn*, T.

<sup>9</sup> *aptr*, T.

<sup>10</sup> So T. Professor Unger proposes to change *sama* into *sina*. But for such a change there is no necessity.

<sup>11</sup> *hversv*, T.

<sup>12</sup> Editor's alteration; *fagnadrin*, T., i.e. the joy, which is out of question.

<sup>13</sup> *pilltinn*, T.

<sup>14</sup> *nyfæddann*, T.

<sup>15</sup> *bonndi*, T.

<sup>16</sup> *hardinndin*, T.

<sup>17</sup> After *Ok* T. adds *adr*, an evident repetition of *adr* before *hardinndin*.

<sup>18</sup> *ennda*, T.

<sup>19</sup> *feigins*, T.

<sup>20</sup> *hennde*, T.



touched. She turneth up her eye, and looketh around. And shortly afterwards, recalling in her mind how her illness first began, she calleth to her the midwives she had erst had, saying that she perceiveth that her birth hath received life, and that she hopeth now to be delivered. What more, but at the first throe that cometh upon her she bringeth forth a male child, a goodly and right healthy one. And forthwith as the boy was brought forth his father was restored again to his reason. Any good man may well consider how sweetly the folk there assembled did give their praise to God and his exalted friend archbishop Thomas. Sir Guzalin baptised the new-born child to the name of Thomas, well understanding how befitting it was that he, whom the archbishop had raised to life, should bear his own name. After this the goodman was no less devoted to the holy Thomas than he had been full of hardness of heart towards him before. And this family ever afterwards loved sweetly that blessed God's man, archbishop Thomas, who liveth with God everlastingly.

#### CHAP. XCIX.

##### CONCERNING THE KNIGHT JORDANUS.

There was a certain knight hight Jordanus, a mighty man, and a great friend of the holy Thomas, inasmuch as he used always to receive with open arms his pilgrims,



frá, veitti hann öllum<sup>1</sup> herbergit, er hafa vildu, ok mörgum<sup>2</sup> bæði samt hús ok viðværi. Þat fèll<sup>3</sup> til í hans herbergjum með Guðs dómi, at um<sup>4</sup> haustit í Augusto mánaði, kom þar inn sótt mikil ok stóð allan tíma framm<sup>5</sup> til páska. Enn eigi greiner bók, at 5 manndauði fylgdi svo mikill þeiri sótt, enn þat stendr<sup>6</sup> skrifat, at Jórdan átti son, er Viljálmr heiter, hann var kominn á tíunda vetr. Fóstrmóður átti hann piltrinn,<sup>7</sup> er honum hafði veitt fagrt uppfæði,<sup>8</sup> hún tekr sótt ok andast.<sup>9</sup> Ok þegar á þriðja degi<sup>10</sup> efter,<sup>11</sup> 10 sem hún er greftuð,<sup>12</sup> sýkist piltrinn<sup>13</sup> um<sup>5</sup> átta daga, enn andast<sup>14</sup> síðan á þriðju tíð dags, er vær köllum<sup>15</sup> dagmál. Ok fljótliga kemr prestr ok syngr sæmiliga yfer piltinum,<sup>16</sup> því at honum þótti ofrs von efter<sup>11</sup> svo ríks manns son. Alla hina næstu nótt efter<sup>11</sup> er 15 vakat yfer piltinum<sup>16</sup> með grát ok ljóskerum, því at bæði faðer ok móðer sátu í sorg. Næsta morgin efter<sup>11</sup> koma þar xx. pílagraimar hins heilaga Thóme erkibyskups. Þessir höfðu<sup>17</sup> verit í Kancia ok flytja þaðan með sèr<sup>18</sup> heilagt vatn af hans benjum.<sup>19</sup> Ridd- 20 arinn tekr þá með ástúð efter<sup>11</sup> vana, gjörandi<sup>20</sup> þeim vænan snæðing með sjálfs síns gózi,<sup>21</sup> áðr enn þeir fara á burt<sup>22</sup> af hans garði. Ok sem at þeir leysast í burt,<sup>22</sup> biðr hann þá at gefa sèr<sup>18</sup> af vatne heilags Thóme. Kemr prestr brátt á garðinn í móti 25 líkama sveinsins, at hann flytist ok greftist.<sup>23</sup> Ridd-

<sup>1</sup> *aullum*, T.<sup>2</sup> *maurgum*, T.<sup>3</sup> *fiell*, T.<sup>4</sup> *vm*, T.<sup>5</sup> *fram*, T.<sup>6</sup> *stenndr*, T.<sup>7</sup> *pilltrinn*, T.<sup>8</sup> *vppfædi*, T.<sup>9</sup> *anndaszt*, T.<sup>10</sup> *deigi*, T.<sup>11</sup> *epter*, T.<sup>12</sup> *greptud*, T.<sup>13</sup> *pilltrin*, T.<sup>14</sup> *anndaszt*, T.<sup>15</sup> *kaullum*, T.<sup>16</sup> *pilltinvm*, T.<sup>17</sup> *haufdu*, T.<sup>18</sup> *sier*, T.<sup>19</sup> *benivm*, T.<sup>20</sup> *gioranndi*, T.<sup>21</sup> *godzi*, T.<sup>22</sup> *burt*, T.<sup>23</sup> *greptizt*, T.



coming as well as departing, giving quarter to all who desired it, and to many both house and provisions together. By the judgment of God it so befell, that his house was visited one autumn-tide in the month of August by a great plague, which lasted all the time unto Easter. But the book relateth not that with that plague there went any great loss of life. But it is written, that Jordanus had a son, William by name, who had already reached his tenth winter. The youth had a foster-mother, that had given him a right goodly education; who was taken ill and died. And already on the third day after her burial, the boy was taken ill, and, having been laid up for eight days, died at the third hour of the day, which we call day-meal. And speedily the priest cometh to sing the death chant over the youth worthily, inasmuch as he looked for a goodly fee for so rich a man's son. All through next night watch is kept over the youth amid weeping and lighted lanterns, for both father and mother sat there mourning. Next morning twenty pilgrims of the holy archbishop Thomas arrive there who had been in Cancia, and who brought with them the holy water of his wounds. The knight receiveth them lovingly, as was his wont, setting a goodly repast of his plenty before them before going away from his house. And as they were about to break up he prayeth them to give him a little of the water of St. Thomas. Soon the priest cometh to the house for the body of the youth, in order to have it brought away and



arinn seger,<sup>1</sup> at prestr skal fyrst taka vatn<sup>2</sup> hins heilaga<sup>3</sup> Thóme ok dreypa í munn piltinum,<sup>4</sup> ok seger<sup>1</sup> þat sitt hugboð, at heilagr Thómas leiði aftr<sup>5</sup> son hans í veraldligt líf. Prestrinn seger svo, ok skipast ekki vit, býðr sig enn til at færa líkit til kirkju-<sup>5</sup> graftar, seger,<sup>1</sup> at þetta er vitleysi at varðveita svo lengi<sup>6</sup> dauðan mann. Jordan seger,<sup>1</sup> at betr skal prófa þat mál, áðr enn piltrinn<sup>7</sup> er grafinn: “því at mēr<sup>7</sup> víkst aldri hugr um<sup>9</sup> þat,” sagði hann, “at Thómas erkibyskup muni til sín um<sup>9</sup> taka,<sup>10</sup> “ek var hans maðr ok vin alla stund, ámeðan hann “lifði.” Síðan geingr hann at líkamanum ok setr kníf í millum tanna honum ok hellir síðan vatninu ofan í búkinn, ok til þess, að vatnit skuli niðr leita í brjóstit ok því framar, lyfter<sup>10</sup> hann upp höfðinu.<sup>11</sup> Ok sem<sup>15</sup> hann hefer hēr<sup>12</sup> at staðit um hríð, kemr rauðr flekkur í vinstri kinnina, ok nökkuru<sup>13</sup> síðar lyfter<sup>10</sup> hann upp augunum, svo glöggr<sup>14</sup> í sinne grein, at hann kenner bæði föður<sup>15</sup> ok móður<sup>16</sup> ok talar svo til þeira: “því standit þit með harmi yfer mēr,”<sup>8</sup> sagði hann,<sup>20</sup> “þar sem hinn heilagi Thómas byskup vill, at þit “fagnit bæði? því leiddi hann mik aftr,<sup>5</sup> at ek “skyldi lifa ykkur til hugganar.” Svo reis hann upp af börum<sup>17</sup> heill ok albættur. Hafði dauðr verit<sup>18</sup> alt frá þriðju<sup>19</sup> tíð<sup>20</sup> ok til þrettánda<sup>21</sup> stundar á næsta<sup>25</sup> dag efter.<sup>22</sup>

<sup>1</sup> seiger, T.<sup>2</sup> vatnn, T.<sup>3</sup> So Prof. Unger; *heilag* only, T.<sup>4</sup> pilltinvm, T.<sup>5</sup> aptr, T.<sup>6</sup> leingi, T.<sup>7</sup> pilltrin, T.<sup>8</sup> mier, T.<sup>9</sup> vm, T.<sup>10</sup> lypter, T.<sup>11</sup> haufdinv, T.<sup>12</sup> hier, T.<sup>13</sup> nauckuru, T.<sup>14</sup> glauggr, T.<sup>15</sup> faudr, T.<sup>16</sup> modr, T.<sup>17</sup> baurum, T.<sup>18</sup> daudr verit added by Prof. Unger.<sup>19</sup> þridiv, T.<sup>20</sup> tidh, T.<sup>21</sup> þrettanndu, T.<sup>22</sup> epter, T.



buried. The knight prayeth the priest first to take the water of the holy Thomas, and let it drop into the mouth of the youth, saying, at the same time, that his mind forbodes him that the holy Thomas will bring back his son to earthly life again. The priest doeth as he was bid, yet without any avail, whereupon he once more offereth to bring the body to burial, protesting that it be a right foolish thing to keep so long unburied the dead body. Jordan answereth, that that matter shall have a fuller trial still or ever the youth be buried in the earth : “ For I can never get it out of my mind,” said he, “ that “ archbishop Thomas will not make his power manifest “ now ; for I was his man and his friend ever, as long as “ he was alive.” Thereupon he goeth up to the body, and thrusting a knife in between the teeth, he poureth the water into the body, and in order that the water may penetrate into the breast and thenceforward further still, he lifteth up the head. Now when he hath been busy in this manner for a while, a red speck was seen to flush the left cheek (of the youth), and shortly afterwards he lifteth up his eyes, being then so clear of understanding as to recognise both his father and mother, to whom he speaketh thus :—

“ Why do you stand grieving over me,” said he, “ when “ the holy archbishop Thomas desireth that you should “ both be rejoicing? Even therefore he hath led me “ back to life, that I should live for your comfort.” So he rose from the bier hale and wholly restored, having been dead from the third hour of the day until the thirteenth hour the next day.



A child  
drowned in  
its bath is  
restored to  
life,

Fylger hær<sup>1</sup> enn annat dýrðartákn líkt í sömu<sup>2</sup> grein. Ekkja nökkur<sup>3</sup> sat<sup>4</sup> í bæ litlum nære sjó í Englandi, hún átti iij. börn,<sup>5</sup> dóttir hennar var frumvaxta, önnur<sup>6</sup> þrévetr, sonr hennar var misseris<sup>7</sup> gammall. Nú<sup>8</sup> geingr svo til, at áliðnu sumri, at ekkj-<sup>5</sup> an fer til laugar með þesse tvö enu<sup>9</sup> yngri börnin<sup>10</sup> at þvo þeim ok búa til svefns. Sem þau voru áðr laugmóð, enn er þau sitja í laugunne, kalla fjölskyldur<sup>11</sup> at móðurinne, svo at hún geymer eigi ráðsins, því at hún býðr um<sup>12</sup> eldra barninu<sup>13</sup> at hugsa til hins<sup>10</sup> yngra. Ferr hún til iðju sinnar at vinza korn. Enn barnfóstrið tekst eigi betr enn svo, at þat, sem geyma skyldi, ferr<sup>14</sup> í burt<sup>15</sup> at leika sèr,<sup>16</sup> enn smábarnit kafnar í laugunne. Ok stundu síðar sender húspreyjan þá dóttur sína elztu at sækja verkfære<sup>17</sup> <sup>15</sup> nökkut,<sup>18</sup> er þar liggr hjá laugunne. Kemr hún aftr<sup>19</sup> með grátliga sögu,<sup>20</sup> at barnit er drekkt<sup>21</sup> í laugarvatninu. Móðer rennr til, tekr barnit ok ber með kvein ok kall út á víðan völl, ok við hennar kall koma þar saman v. ekkjur,<sup>22</sup> því at karlmenn voru á <sup>20</sup> sjó róner, enn sumer í akrverki.<sup>23</sup> Þær taka piltinn,<sup>24</sup> velta<sup>25</sup> ok skaka, ef nökkut<sup>18</sup> mætti vatnit upp ganga, ok kemr til einkis starf þeira. Þar ber at framm einn Jórsalafara, ok sèr á um stund, hvat þær hafast at ok síðan talar hann svo: "Til hvers kemr yðvart <sup>25</sup>

<sup>1</sup> hier, T.

<sup>2</sup> saumu, T.

<sup>3</sup> nauckr, T.

<sup>4</sup> sath, T.

<sup>5</sup> baurn, T.

<sup>6</sup> aunnur, T.

<sup>7</sup> misseriss, T.

<sup>8</sup> Nv, T.

<sup>9</sup> env, T.

<sup>10</sup> baurnin, T.

<sup>11</sup> fjolskyldr, T.

<sup>12</sup> vm, T.

<sup>13</sup> barninv, T.

<sup>14</sup> fer, T.

<sup>15</sup> burtt, T.

<sup>16</sup> sier, T.

<sup>17</sup> verckfare, T.

<sup>18</sup> nauckut, T.

<sup>19</sup> aptr, T.

<sup>20</sup> saugu, T.

<sup>21</sup> dregth, T.

<sup>22</sup> echivr, T.

<sup>23</sup> akrvercki, T.

<sup>24</sup> pilltinn, T.

<sup>25</sup> vellta, T.



Along with this there goeth another glorious miracle, a similar and of the same kind. A certain widow lived in a small place in England near the sea-side, who had three children ; a daughter of ripe growth, another three years of age, and a son half a year old. It so befalleth, once upon a time, late in summer, that the widow taketh the two youngest children to a bath to wash them and prepare them for bed. The children being already tired from the bathing, yet still sitting in the bath, the mother is called away by her duties and forgetteth herself, inasmuch as she ordereth the eldest of the two children to take heed of the youngest, while she herself goeth about her business winnowing corn. But with the nursing there goeth no better luck than this, that the one of the two children which was to have looked after the other, runneth away to play, and the infant is drowned in the bath. Some time afterwards, the goodwife sending her eldest daughter for some implement which she had left behind beside the bath, the latter returneth with the woeful tale of the child being drowned in the bath. The mother runneth to the bath, and lifting up the child carrieth it out into an open field, crying and calling out aloud. At her cries some five widows assemble round her, for the husbands were away out fishing, or busy in the fields. The widows take the child, turning and shaking it about to try if the water might be brought up ; yet their endeavours are of no avail. Now a certain crusader happened to pass by, and having looked for a while at their ado, spoke thus : " What availeth you your business



“ starf? Fáit þér<sup>1</sup> ei skilt, at piltrinn<sup>2</sup> væri  
 “ löngu<sup>3</sup> dauðr?” Ein af ekkjunum tekr þá til orðs:  
 “ Vær skulum heita allar samt<sup>4</sup> á vörn Herra ok heil-  
 “ agan Thómam erkibyskup með knèfalle ok heilagri  
 “ bæn Pater noster, níu sinnum, að vær fáum huggan.”<sup>5</sup>  
 þær gjöra svo. Ok er alt samt.<sup>4</sup> Önnur<sup>5</sup> talar þá  
 til móðurinnar:<sup>6</sup> “ Tak einn þráð,” sagði hún, “ ok  
 “ legg vit líkit; heit þar Guði með, at gefa heilugum  
 “ Thumáse svo hátt kerti ok færa sjálfum Thumasi,  
 ok afhenda.”<sup>7</sup> Ok litlu síðar enn þetta var gjört,<sup>8</sup><sup>10</sup>  
 flaut úr<sup>9</sup> munninum bæði blóð ok vatn, ok þar næst  
 blöskrar<sup>10</sup> piltrinn<sup>2</sup> báðum augum. Síðan kemr krytr  
 nökkur<sup>11</sup> í brjóstit, þar til at grátr fylger. Svo var  
 hann af dauða reistr fyrer vald ok verðleika hins  
 blezaða Thóme erkibyskups. Hafði hann flotit iij.<sup>15</sup>  
 stunder í laugarvatninu, enn aðrar fimm þaðan ífrá,  
 þar til er hann lifnaði piltrinn.<sup>2</sup> Hann hèt<sup>12</sup> Gilli-  
 bert ok lifði lengi<sup>13</sup> síðan.

Two sons of  
a certain  
widow are  
raised from  
the dead,  
having lain  
in their  
grave for  
several  
years.

Enn var önnur<sup>14</sup> ekkja kynstór ok auðig, hún<sup>15</sup> var  
einkanligr<sup>16</sup> vin Thóme erkibyskups<sup>17</sup> hær<sup>18</sup> í lífi, hvat<sup>20</sup>  
þat kostaði góz,<sup>19</sup> eða fylgi. Sonu átti hún þrjá, er svo  
hétu<sup>20</sup> Ciprianus, Gustus, Regulus. Ciprianus var  
elztr, enn Regulus yngstr. Aller voru þeir bræðr í  
sömu<sup>21</sup> vináttu til Thómam erkibyskups með opinberum  
góðvilja.<sup>22</sup> Í þann tíma, sem heilagr Thómas var út-<sup>25</sup>

<sup>1</sup> þier, T.

<sup>2</sup> pilltrinn, T.

<sup>3</sup> laungu, T.

<sup>4</sup> samtt, T.

<sup>5</sup> Aunnr, T.

<sup>6</sup> modrinnar, T.

<sup>7</sup> afhenda, editor's alteration.  
Thumasi. Ok af enndi, T., which  
makes neither grammar nor sense.

<sup>8</sup> giortt, T.

<sup>9</sup> vr, T.

<sup>10</sup> blauskrar, T.

<sup>11</sup> nauckur, T.

<sup>12</sup> hiet, T.

<sup>13</sup> leingi, T.

<sup>14</sup> aunnr, T.

<sup>15</sup> hvn, T.

<sup>16</sup> einkannligr, T.

<sup>17</sup> erckibyskup, T.

<sup>18</sup> hier, T.

<sup>19</sup> godz, T.

<sup>20</sup> hietv, T.

<sup>21</sup> saumv, T.

<sup>22</sup> Prof. Unger reads: *Aller voru  
þeir brædr i saumv vinattu til Tho-  
mam erckibyskups med opinberum  
godvilja i þann tima, sem heilagr  
Thomas var uthlægr. Voru þeir, &c.*



“do ye not understand that the boy is dead long ago?” Whereupon one of the women taketh up the word, saying: “Let us all pray to our Lord and the holy archbishop Thomas, kneeling on our knees, and repeating nine times the holy prayer of Pater noster, in order that we may be comforted.” This they did. Yet all remained still as erst it was. Another of the widows then talketh to the mother: “Take a string,” said she, “and lay it down beside the body, and make there-withal a vow to God to give unto the holy Thomas even so high a candle, and bring it to the holy Thomas yourself.” Now shortly after this having been done, there flowed out of the child’s mouth both blood and water, whereupon he blinked with both eyes. Then followeth a certain rattle in the breast, which ended in a weeping cry. In this way he was released from death through the merit and power of the blessed archbishop Thomas. For three hours the boy had been floating in the bath, and five hours further passed or ever he revived. His name was Gilbert, and he lived a long life afterwards.

There was still another widow, a noble and wealthy, who had been a great friend of archbishop Thomas while he was alive, both in matters of money and availing help of other kind. She had three sons, hight Ciprianus, Gustus, Regulus. Ciprianus was the oldest, but Regulus the youngest. All these brothers had the same friendship with open goodwill towards archbishop Thomas. The whole time he spent abroad in banishment, they, as



lægr,<sup>1</sup> voru þeir, sem fyr mátti líkt heyrast í sögunne,<sup>2</sup> svo höndlaðer<sup>3</sup> ok haldner, sem konungs svikarar, ok þar fyrer létu þeir báðer sitt líf. Ok einne nátt síðar enn þeir voru greftaðer,<sup>4</sup> fær Regulus bróðer þeira bráða sótt með bana ok er lagðr í sömu<sup>5</sup> gröf.<sup>6</sup> 5 Svo liggja þeir útleðartíma<sup>7</sup> Thóme erkibyskups ok þar til er hann birstest<sup>8</sup> fyrer sinn háleitan dauða með lifundum<sup>9</sup> hjartteignum. Enn svo langan<sup>10</sup> tíma fèkk<sup>11</sup> móðer þeira þriggja varla glaðan dag, því at hún grèt bæði sona lát, ok hversu afskapliga er þeir 10 voru slegner með hatri ok hermd við hennar vin Thómam erkibyskup. Ok því sèr<sup>12</sup> mildr<sup>13</sup> faðer til hennar ok kemr í svefne til hennar með blíðum orðum ok blezaðarfullum,<sup>14</sup> sem henni þakkande allar sínar velgjörðer. Seger<sup>15</sup> ok ljósliga, at þann manna- 15 misse sem hún hefer fengit, hvort sem heldr er fyrer hans skuld<sup>16</sup> eðr öðru<sup>17</sup> vegs í láti sona sinna, skal henni aftr<sup>18</sup> bætast. Efter<sup>19</sup> svo dýrliga vitran, vaknar hún, ok fýser þrátt at vitja þeirar kirkju,<sup>20</sup> sem syner hennar voru greftaðer<sup>4</sup> at. Ok sem hún<sup>21</sup> kemr at 20 kirkjunne ok ber sig inn í garðinn, lýstr upp ljósi myklu fyrer hennar ásjónu, svo at fyrer ótta, er hana grípr í sýn þessari, þorer hún eigi framm at halda ferðinne, ok víkr sèr<sup>12</sup> aftr<sup>18</sup> at hliðinu. Ok

But the context demands evidently the interpunction which I have adopted.

<sup>1</sup> *uthlægr*, T.

<sup>2</sup> *saugunne*, T.

<sup>3</sup> *haundlader*, T.

<sup>4</sup> *greptader*, T.

<sup>5</sup> *saumv*, T.

<sup>6</sup> *grauf*, T.

<sup>7</sup> *vtlegdartíma*, T.

<sup>8</sup> So altered by the editor; *birt. ter*, T.

<sup>9</sup> *lifunndum*, T.

<sup>10</sup> *langann*, T.

<sup>11</sup> *fieck*, T.

<sup>12</sup> *sier*, T.

<sup>13</sup> *milldr*, T.

<sup>14</sup> In all probability *blezadarfullum* is nothing but a miswrit for *blezandarfullum*, but I have not felt quite at liberty to substitute the one for the other.

<sup>15</sup> *Seiger*, T.

<sup>16</sup> *skulld*, T.

<sup>17</sup> *audru*, T.

<sup>18</sup> *aptr*, T.

<sup>19</sup> *Epter*, T.

<sup>20</sup> *kirkiv*, T.

<sup>21</sup> *hvn*, T.



might be deemed likely enough from what has been heard before in the story, were treated and done by as if they were indeed the king's traitors, wherefore it came to pass that both lost their life. And on the night after their burial, their brother Regulus was taken by a sudden illness which brought him to his end, so that he was laid in the same grave with the rest. Thus they lay during the time that archbishop Thomas spent in banishment, even until he appeareth after his glorious death in living miracles. But all that time their mother scarcely saw a happy day, but mourned both the death of her sons and the fearful manner in which they were slain out of sheer hatred and malice to her friend archbishop Thomas. Therefore the compassionate father turneth his look unto her, and appeareth to her in sleep with sweet words and full of blessing, thanking her for all her kind deeds towards him, declaring openly, too, that the loss she has sustained in the death of her sons, be it caused through him or otherwise, shall be repaired. After this glorious vision she awaketh, desiring forthwith to go to the church whereat her sons lay buried. And straightway as she approacheth the church and betaketh herself into the churchyard, a great light blazeth up before her face, so that by the great fear which therewithal fell upon her from this vision, she ventureth not to proceed on her journey, but turneth back to the gate. Forthwith she



án dvöl heyrer hún, at henni er efterför<sup>1</sup> veitt. Enn hún hræðist ekki því minnr, þar til at ótti flýr, enn fagnaðr fyller hennar brjóst; því at til beggja handa ganga hær<sup>2</sup> framm<sup>3</sup> syner hennar fyr nefnder, reister af dauða, eða sannara orðtak, at þeir voru<sup>5</sup> reister til lífs af jarðar leir, ok þó voru þeir nú<sup>4</sup> bæði væner ok vel haldner í valdi ok verðleikum vors Drottins ástvinar Thóme erkibyskups. Mun<sup>5</sup> vel skiljanda manni sýnast einkanliga frammkvæmt<sup>6</sup> í þessu dýrðarverki þat, er fyr með orðum vors Herra<sup>10</sup> Jesu Kristi var lesit í vitruninne, at slíkt vald, sem hann gaf Petre postula voldugum Jóns syni, þvílíkt mundi<sup>7</sup> hann gefa virðuligum Thóme Kantúariensi.<sup>8</sup> Annan skilning má þann leiða af þessu dýrðartákne, hversu milde heilags Thóme skín með himnesku ljóse,<sup>15</sup> ef hann hefer dauðan lífgat fyrer bæn þess manns, er ómakligastr var á<sup>9</sup> jarðríki fyrer ofsókn ok útlegðer, fyrst honum sjálfum ok þar út<sup>10</sup> ífrá bæði frændum ok óskyldum,<sup>11</sup> með svo hörðu<sup>12</sup> grimdarhatri, at sjálfr dauðinn skýldi<sup>13</sup> mörgum<sup>14</sup> af þeira safnaði, sem<sup>20</sup> nú<sup>4</sup> var litlu lesit af tveimr bræðrum, Cipriano ok Gusto.

King Henry's page, smitten to death by a horse, is called to life again.

Þessa grein eignast með öllu<sup>15</sup> Heinrekr konungr gamli. Hann reið um<sup>16</sup> dag at skemta sér<sup>17</sup> með fálka á fuglaveiði, ok einn kertissveinn, röskr<sup>18</sup> maðr<sup>25</sup> rann með honum á fæti. Þaðan gjörðist svo hættliga, at kornhestr konungsins slær fætinum til mannsins svo snart<sup>19</sup> á miðjan kviðinn, at þegar lágu iðren úte.

<sup>1</sup> *epterfaur*, T.

<sup>2</sup> *hier*, T.

<sup>3</sup> *fram*, T.

<sup>4</sup> *nu*, T.

<sup>5</sup> *Mun*, T.

<sup>6</sup> *framkvæmt*, T.

<sup>7</sup> *munndi*, T.

<sup>8</sup> *Kantvariensi*, T.

<sup>9</sup> *á*, so Prof. Unger; om. in T.

<sup>10</sup> *uth*, T.

<sup>11</sup> *oskyldum*, T.

<sup>12</sup> *haurdu*, T.

<sup>13</sup> *skyldi*, T.

<sup>14</sup> *maurgum*, T.

<sup>15</sup> *aullu*, T.

<sup>16</sup> *um*, T.

<sup>17</sup> *sier*, T.

<sup>18</sup> *rauskr*, T.

<sup>19</sup> *snart*, T.



heareth that she is being followed; whereat she feareth no less than before, until her fright flieth away, and rejoicing filleth her heart, for now step forward on either side of her her sons aforenamed risen from the dead, or, in more fitly chosen words, the aforenamed men were raised from the clay of the earth, yet being now none the less both goodly to behold, and well protected under the power and merits of the well-beloved friend of our Lord the archbishop Thomas.

Now to a man who hath a will to understand, it will seem clear, that this glorious miracle showeth forth most chiefly a proof of that which was read in the vision before, concerning the words of our Lord Jesus Christ, that the same power which he gave to Peter, the mighty son of Jonah, the very same he would give to the worthy Thomas of Canterbury.

Another lesson may also be drawn from this glorious miracle, to wit, how the mercy of the holy Thomas must needs shine in heavenly brightness, if indeed he did call to life a dead man, through the prayer of one who of all men in the world was the least deserving; being the very one who had persecuted and enforced banishment, in the first instance on Thomas himself, and, moreover, on not only his own kinsfolk, but on those as well who were not of kin to him; and that with such hard hatred and cruelty, that death only sheltered many of their number, as indeed was read just now concerning the two brothers Ciprianus and Gustus.

This clause appertaineth altogether to Henry, the old king. One day as he rode out a-hunting with falcon to divert himself, a certain page, a brisk man, happened to accompany him on foot. Hence this misfortune befell, that the king's courser struck his foot so hard against the abdomen of the man, that the inwards rolled out



Konungrinn harmar þetta tilfelle, þótt hann væri harð-  
 brystr framar flestum mönnum.<sup>1</sup> Hæðan<sup>2</sup> geingr svo  
 mikit þoran<sup>3</sup> inn í hans sektarfulla samvizku, at hann  
 fellr á knè ok hefr þá bæn til heilaga Thómam, at  
 hann skuli minnast fyrer myskunn sína, ef nökkut<sup>4</sup> 5  
 hefðe honum vel líkat í hans gjörðum, ok leggja þessu  
 vandkvæði<sup>5</sup> þá lækning, at piltrinn<sup>6</sup> lifnaði. Hvat  
 lengra,<sup>7</sup> enn hær<sup>8</sup> efter<sup>9</sup> sèr<sup>10</sup> konungrinn líkams aug-  
 um, sem hann hefer í burt<sup>11</sup> vikit frá líkamanum, at  
 maðr í byskupsskrúði geingr þar at, sem hann liggr 10  
 örindr á vellinum. Byskup þessi lýtr at mannum  
 ok leggr á sína hönd<sup>12</sup> svo til líkindis<sup>13</sup> sem maðr  
 væri vaktr<sup>14</sup> af svefne. Hefer þat mál þann enda,<sup>15</sup> at  
 kennemaðr hverfr at sýn, enn sá rís upp, er áðr var  
 dauðr. Heinrekr konungr geingr þá nær ok spyr, hvat 15  
 honum hefer liðit. Enn piltrinn<sup>6</sup> gjörer fyrer sèr<sup>10</sup>  
 heilagan kross ok segist svo fast sofit hafa, at mik-  
 ill þungi liggi á honum, síðan er hestrinn laust hann.  
 Konungrinn seger,<sup>16</sup> at um meira efni sè<sup>17</sup> at tala,  
 enn hann hafi líkamliga sofnat, "heldr hefer Thómas 20  
 "erkibyskup veitt okkr myskunn ok gefit þær<sup>18</sup> líf."  
 Vitjaði litlu síðar konungrinn legstaðar hins heilaga  
 Thóme ok gekk berfætt þrjár mílur til staðarins  
 offrandi vij. merkur<sup>19</sup> silfrs ok iij. merkur<sup>19</sup> gulls. Má  
 þá grein hær inn leiða, þó at víðara standi í sögum<sup>20</sup> 25  
 heilagra manna, at þá er Guð Drottinn vill einkan-  
 liga<sup>21</sup> dýrkast<sup>22</sup> láta í kristninne sína vini með heil-  
 agleik ok stórum hjartteignum, lætr hann ei fyrer

King Henry  
 visits the  
 Archbishop's  
 grave and  
 gives rich  
 gifts to it.

<sup>1</sup> *maunnum*, T.

<sup>2</sup> *Hiedan*, T.

<sup>3</sup> So Prof. Unger; *þroan*, T.

<sup>4</sup> *nauckut*, T.

<sup>5</sup> *vannkvædi*, T.

<sup>6</sup> *pilltrinn*, T.

<sup>7</sup> *leingra*, T.

<sup>8</sup> *hier*, T.

<sup>9</sup> *epter*, T.

<sup>10</sup> *sier*, T.

<sup>11</sup> *burt*, T.

<sup>12</sup> *haund*, T.

<sup>13</sup> *likinndiss*, T.

<sup>14</sup> *vaktr*, so Prof. Unger; om. in T.

<sup>15</sup> *ennda*, T.

<sup>16</sup> *seiger*, T.

<sup>17</sup> *sie*, T.

<sup>18</sup> *þier*, T.

<sup>19</sup> *merckr*, T.

<sup>20</sup> *saugum*, T.

<sup>21</sup> *einkannliga*, T.

<sup>22</sup> *dyrchast*, T.



forthwith. This mishap the king grieveth sorely, though he was hard of heart beyond most men. And hence there pervadeth his guilty soul such boldness that he falleth on his knee, and sendeth up a prayer to the holy Thomas to be merciful enough to call to his mind whether at any time he had been well pleased with his dealings, and to afford such cure in this troublous case as that the young man might be brought to life again. What more, but the king soon thereafter seeth with his own eyes, having retired to some distance from the body, how a man dressed in bishop's robes steppeth up to the young man whereas he lieth reft of life on the field. This bishop stoopeth down over the man, laying on him his hand after the fashion of one who waketh a man up from his sleep. This matter cometh to an end in such a manner, that the bishop vanisheth, and he riseth up who was dead already. Then king Henry, stepping nearer, asketh how it fare with him. But the young man, making before him the sign of the cross, said that he had slept as soundly as if some great heaviness had been upon him from the time the horse smote him. The king answereth that here an event had befallen which was of far more weighty nature than a merely natural sleep; "nay, indeed, archbishop Thomas hath bestowed on us his mercy and restored thee to life."

Shortly afterwards the king visited the resting place of the holy Thomas, walking barefoot three miles to the city, and making an offering of seven marks of silver, and three marks of gold.

It behoveth here to call to mind, although it be found recorded in many places among the stories of holy men, that when the Lord God desireth his friends to be especially glorified in the church by holiness and mighty



standa<sup>1</sup> bæner syndugra manna, at þeira dýrðarfullr verðleikr skíne svo yfer jarðríki sem fyrer hans augliti. Enn veiter Thómas erkibyskup Heinreki konungi fleire velgjörðer, sem í því lýsitz, sem hær<sup>2</sup> fylger.

## KAP. C.

5

AF HLÖDVE<sup>3</sup> FRAKKA KONUNGI.

King Louis  
VII. dies,  
1181.

Philip II.  
succeeds to  
the throne.

The young  
king Henry  
revolts  
against  
his father,  
1175.

Svo byrjar þetta mál, at ágætr herra Loviss Frakka konungr, ástsamligr vin hins heilaga Thóme erkibyskups gekk fram<sup>4</sup> almenningsveg til feðra sinna ok var greptaðr í mustere vorrar frú<sup>5</sup> Guðs móður, því<sup>10</sup> er hann hafðe eft<sup>6</sup> ok tignat fögrum<sup>7</sup> presentum. Af hans ágætri útferð<sup>8</sup> er svo bjart<sup>9</sup> til frásagnar ok lystiligt, at hans legstaðr birtist<sup>10</sup> með hjartteignum. Tók þá konungdóm í Franz fyr nefndr Philippus son hans. Hann var lítillar heilsu ok kendi líkþrár,<sup>15</sup> ok þann krankdóm þyngdi með honum ár af áre, þar til sem ender<sup>11</sup> gjörðist á, sem síðar mun sagt verða. Enn nú er fyrst at venda til Englands, at Heinrekr konungr ungi<sup>12</sup> mægist vit Philippum Frakka konung ok eflist þar fyrer bæði til lands ok fylgis.<sup>20</sup>

Líða nú<sup>13</sup> svo tímar, at fölnan<sup>14</sup> fellr í frændsemi þeira feðga, svo at margar greiner ok metnaðarhót með vondra manna meðalgöngu<sup>15</sup> ok syndagjaldi<sup>16</sup> gamla konungs verðr þeim til áskilnaðar, ok þat efne þrútnar<sup>17</sup> svo miðil þeira með afskapligum hætti, at<sup>25</sup> á fimmta<sup>18</sup> áre efter<sup>19</sup> písl hins sæla Thóme erkibysk-

<sup>1</sup> stannda, T.

<sup>2</sup> hier, T.

<sup>3</sup> Hlaudve, T.

<sup>4</sup> fram, T.

<sup>5</sup> frv, T.

<sup>6</sup> So Prof. Unger ; elft, T.

<sup>7</sup> faugrum, T.

<sup>8</sup> vthferd, T.

<sup>9</sup> So Prof. Unger ; biortt, T.

<sup>10</sup> birttitz, T.

<sup>11</sup> ennder, T.

<sup>12</sup> vngi, T.

<sup>13</sup> nv, T.

<sup>14</sup> faulnan, T.

<sup>15</sup> medalgaungu, T.

<sup>16</sup> syndagialldi, T.

<sup>17</sup> þruttnar, T.

<sup>18</sup> fimta, T.

<sup>19</sup> epter, T.



miracles. He nowise alloweth the prayers of sinful man to withstand their glorious merits shining abroad on earth even as they shine before His own countenance.

Archbishop Thomas bestoweth still further benefits on king Henry, as will appear even from things hereinafter related.

### CHAP. C.

#### OF LOUIS KING OF THE FRENCH.

Here beginneth a story, which telleth how the excellent lord Louis, king of the French, and a dearly beloved friend of archbishop Thomas, went the common way of all flesh to his fathers, and was buried in the minster of our Lady, God's mother, the which he had endowed and magnified by fair presents. Of his laudable departure the bright and sweet rumour went forth, that his resting place shone in deeds of miracles. After him his son Philip aforenamed succeeded to the kingdom of France. He was a man of feeble health, being afflicted with leprosy, which illness grew on him more heavily from year to year, until it came to the pitch of which the tale will be told hereafter. But first it behoveth to turn to England, where the young king Henry becometh allied by marriage unto Philip, king of the French, and thereby groweth mightier both as to lands and lordly power.

Now as time weareth on, the love between father and son beginneth to fade away, inasmuch as many differences and deeds of ambition, together with the mischief-making of evil persons, and the curse of sin which lay upon the old king, all serve to estrange them from each other; which matter swelleth between them to so abominable a degree, that in the fifth year after the passion of the blessed archbishop Thomas it cometh to a



Henry the young allies himself with William I. of Scotland and Louis VII. of France.

ups halda<sup>1</sup> þeir svo ófrændsamligt stríð, at þeir búast í höggöröstu<sup>2</sup> með fylktu liði. Enn þeira styrkr varð eigi líkr, því at ungi<sup>3</sup> konungr hefer til fylgis bæði mág sinn Frakka konung, ok þar með Skota konung. I mót þessum<sup>4</sup> iij. höfðingjum<sup>5</sup> hefer 5 gamli konungr sem eina hönd<sup>6</sup> fulla, því at bæði valdsmenn<sup>7</sup> ok almúginn í Englandi fylger honum eigi, enn<sup>8</sup> lætr hann fullkomliga sèr<sup>9</sup> at baki, svo at varla má sá finnast, at nú veiti honum fullan trúnat. Er nú svo komit málit, at Skota konungr 10 með sínum styrk er inn kominn í England, því at konungs ríkin Skotlands ok Englands skilr ei meira enn einn fjallgarðr ok lögr<sup>10</sup> einn harla mjór. Enn Frakka konungr bjóst<sup>11</sup> til skipa sunnan um<sup>12</sup> sjó, því at sú er ætlan þeira konunganna at hafa gamla kon- 15 ung fanginn ok af flettan öllum<sup>13</sup> sæmdum.

Henry II. makes penance at Canterbury.

Enn er hann heyrer, sem hann er staddr fyrer sunnan sjó, hversu heimrinn herðer sig í mót<sup>14</sup> honum bæði til háska lífs ok sæmda, óttast hann efter<sup>15</sup> manndóms hætti at falla svo hæðiliga<sup>16</sup> fyrer sínum óvin- 20 um, svo ríkr ok uppreistr sem hann hafði lengi<sup>17</sup> farit, ok hvert ráð er hann megí reisa í móti þvílíkum voða, finnr hann falslaust, því at þat brást honum eigi. Þat er svo fallit, at hann minnist á þá elsku,<sup>18</sup> sem forðum hafði verit<sup>19</sup> í millum hans ok hins heilaga 25 Thómam, þá er hann var<sup>20</sup> hans kancelier, fyrer þessa endrminning ok einkanliga<sup>21</sup> saker myskunnar, er veitt-

<sup>1</sup> hallda, T.

<sup>2</sup> hauggoraustu, T.

<sup>3</sup> vngi, T.

<sup>4</sup> þessum, T.

<sup>5</sup> haufdingjum, T.

<sup>6</sup> haund, T.

<sup>7</sup> So Prof. Unger; ualldzmann, T.

<sup>8</sup> eigi enn added by Prof. Unger.

<sup>9</sup> sier, T.

<sup>10</sup> laugr, T.

<sup>11</sup> biodzt, T.

<sup>12</sup> vm, T.

<sup>13</sup> aullum, T.

<sup>14</sup> moth, T.

<sup>15</sup> epter, T.

<sup>16</sup> So Prof. Unger; hæðilig, T.

<sup>17</sup> leingi, T.

<sup>18</sup> elskv, T.

<sup>19</sup> verith, T.

<sup>20</sup> hann var added by Prof. Unger.

<sup>21</sup> einkannliga, T.



quarrel between them, so unbecoming of kinsmen, that they make ready for a pitched battle with armies drawn up in fighting order on either side. Their strength was unequal, inasmuch as the young king had for allies both the king of the French and therewithal the king of the Scotch. Against these three lords the old king had but a handful of men, as it were, the lords as well as the commonalty of England not attending him, but turning their back upon him altogether, so that scarcely might one be found, who would now serve him in full fealty. Even so far had the matter proceeded now, that the king of the Scotch, with his force, had entered England, the two realms of Scotland and England being parted by no other division than a mountain range and a certain water right narrow. But the king of the French prepared an expedition from south beyond sea, it being the design of the kings to take the old king prisoner, and to deprive him of all his honour.

But (king Henry) hearing, as he was sojourning south beyond sea, with what hardihood the world bestirred itself against him, aiming at the peril of his life and the undoing of his honour, he dreadeth, after the nature of man, to fall in an inglorious manner before his enemies, so masterful and so lordly as he had long borne himself before. Now the resolution that he taketh with a view to opposing this danger, he findeth to be in no manner a vain one, for it failed him in no wise. And this was even the nature of that resolution, that he called to mind the love that formerly had been between him and the holy Thomas, when he was the king's chancellor, and in the remembrance of this, and especially for the sake of the



ist í mannzins lífgjöf, sem fyr var skrifat, treystist hans hjarta<sup>1</sup> nú í annan tíma at kalla til hins heilaga Thómam. Ok með því byrjar hann sína pílagríms ferð sunnan um<sup>2</sup> sjó at sækja til Kantúaríam. Ok sem fyrst sèr<sup>3</sup> hann til<sup>4</sup> staðarins, stígr hann 5 niðr af hestinum ok afklæðist öllu<sup>5</sup> konungsskrúði, tekr síðan fátækligan<sup>6</sup> kyrtíl,<sup>7</sup> geingr síðan berrfætr framm<sup>8</sup> til þeirar kirkju, er ástvinr Guðs dýrkaði enn at nýju bæði með blóði sínu<sup>9</sup> ok björtum<sup>10</sup> hjartteignum. Þar vakar konungr um<sup>2</sup> nóttina með bænum 10 ok ákalle til Guðs ok heilags Thómam. Enn um<sup>2</sup> morgininn heyrer hann messu ok stendr<sup>11</sup> berrfætr at henni, ok efter<sup>12</sup> hana sungna nefner hann sèr<sup>3</sup> vætti fyrer öllum<sup>13</sup> áheyrindum nærverundum, at hann tekr aftr<sup>14</sup> ok ónýter allar þær skipaner ok sið- 15 venjur, sem þeim erkibyskupi hafði missætti<sup>15</sup> af staðit, gjörandi<sup>16</sup> þetta enn at nýju allt<sup>17</sup> opinbert,<sup>18</sup> sem fyr hafði hann játat kardinalibus. Hèr<sup>19</sup> með leggr hann sjálfan sig ok sitt ríki under vald ok vernd hins heilaga Thóme erkibyskups. Ok þetta allt 20 saman heyrer sá blezaðr Guðs maðr, þar sem hann stendr á fjalle uppi, efter<sup>12</sup> því sem sjálfum<sup>20</sup> honum sýndist í svefne forðum í Franz. Þat fjall er Jesús Kristus stè á, er hvirfill yfer öllum<sup>13</sup> fjöllum, þat er at skilja dýrðarkonungr yfer öllum<sup>14</sup> helgum Thómas 25 erkibyskup samtengdi<sup>21</sup> sig þessu fjalli. Þann fugla-

<sup>1</sup> *hiartta*, T.<sup>2</sup> *vm*, T.<sup>3</sup> *sier*, T.<sup>4</sup> *til*, added by Prof. Unger; it makes the context clearer, but it may be doubted that it ever stood here.<sup>5</sup> *aullu*, T.<sup>6</sup> *fataeklegann*, T.<sup>7</sup> *kyrttil*, T.<sup>8</sup> *fram*, T.<sup>9</sup> *sinu*, T.<sup>10</sup> *biorttum*, T.<sup>11</sup> *stenndr*, T.<sup>12</sup> *epter*, T.<sup>13</sup> *aullum*, T.<sup>14</sup> *aptr*, T.<sup>15</sup> After *missætti* T. adds *hafði*.<sup>16</sup> *gioranndi*, T.<sup>17</sup> *alltt*, T.<sup>18</sup> *opinbertt*, T.<sup>19</sup> *Hier*, T.<sup>20</sup> So U.; *sialum*, T.<sup>21</sup> *samteingdi*, T.



mercy that had been shown him in the restoration to life of the man whereof the tale hath been written already, his heart felt bold now again to call unto the holy Thomas. Therewithal he starteth on a pilgrimage from south beyond sea to visit the city of Canterbury. And as soon as he catcheth the first sight of the city, he dismounteth from his horse, and putteth away all his kingly raiment, whereupon he taketh on a poor kirtle, and then walketh barefoot unto the church which God's beloved one once more glorified both by his blood and bright miracles. There the king watcheth during the night in prayers and invocations to God and the holy Thomas. But the next morning he heareth mass, whereat he standeth in bare feet, and when that had been sung he calleth unto him witnesses, in the hearing of the whole congregation there assembled, and abrogateth and undoeth all the ordinances and customs which had been the cause of enmity between him and the bishop, thus making all public which before he yielded to the cardinals. Therewithal he commendeth himself and his realm to the power and protection of the holy archbishop Thomas. And unto all this giveth ear the blessed God's man, whereas he standeth upon the mountain, even according to the vision which appeared unto him in his sleep aforetime in France. The mountain which Jesus Christ ascended is the head of all other mountains, and the vision is so to be understood, as that the glorious king of all other saints, archbishop Thomas, associated himself with this mountain. The swarm of birds which crowded



fjölda er flykktist<sup>1</sup> at Heinreke konungi honum til meina, þat er fjölmenne ok herfólk, er nú safnast honum á mót,<sup>2</sup> þesser aller dreifast víðs vegar, því at heilagr Thómas rennr niðr af fjallinu<sup>3</sup> at hjálpa konunginum með sínum dýrðarligum verðleikum. Enn<sup>5</sup> hvat merker fyrer þann eina mann, er í drauminum stóð at styrkja fuglana konungi til ófæru, Frakka konungr eða Heinrekr ungi,<sup>4</sup> viljum<sup>5</sup> vær eigi dæma, því at greinin hallast til beggja. Þat flytr unga konung under þýðing, at faðer hans var af honum ómaklig-<sup>10</sup> astr mótgangs,<sup>6</sup> enn Frakka konung<sup>7</sup> leiðer þat under glósu,<sup>8</sup> er sá maðr fèkk<sup>9</sup> snart<sup>10</sup> svipuhögg<sup>11</sup> af Thómase, enda<sup>12</sup> fær hann í þann sama púnkt svo snarpan sjúkdóm, at hann sezt<sup>13</sup> aftr<sup>14</sup> ok er hvergi fær.<sup>15</sup> Svo frjálsast gamli konungr, sem sýnin forspáði,<sup>15</sup> af allri ógn ok ótta sinna óvina fyrer verðleik vors Drottins vinar. Ok þegar sem hann fregnar, at Frakka konungr er frátekin, er þvílíkt, sem allr stormr falli í burt, valdsmenn<sup>16</sup> ok almúgi halla<sup>17</sup> sig aftr<sup>15</sup> til fyrra<sup>18</sup> góðvilja hann at hefja ok honum<sup>20</sup> fylgja. Hèðan<sup>19</sup> gjörist svo, at beggja viner gangi<sup>20</sup> í meðal þeira feðga, svo at sættarfundr er skipaðr. A þeim fundi styrkja þeir feðgar með sönnum<sup>21</sup> friði sína frændsemi. Þar fylger sú ráðagjörð, at þeir báðer samt<sup>22</sup> skulu draga landher at Skotakonungi,<sup>25</sup> at hann hafi makliga kaupferð út af ríkinu. Þetta

<sup>1</sup> *flykktist*, T.<sup>2</sup> *moth*, T.<sup>3</sup> *fjallinu*, T.<sup>4</sup> *ungi*, T.<sup>5</sup> *viljum*, T.<sup>6</sup> *mothgangs*, T.<sup>7</sup> So Prof. Unger; *konungr*, T.<sup>8</sup> *glösu*, T.<sup>9</sup> *fieck*, T.<sup>10</sup> *snartt*, T.<sup>11</sup> *suipuhaugg*, T.<sup>12</sup> *enda*, T.<sup>13</sup> *setzt*, T.<sup>14</sup> *aptr*, T.<sup>15</sup> *fær*, T.<sup>16</sup> *vallzmenn*, T.<sup>17</sup> So Prof. Unger; *hala*, T.<sup>18</sup> *fyrá*, T.<sup>19</sup> *Hiedan*, T.<sup>20</sup> Prof. Unger alters this 3 sing. subj. into the corresponding indicative form, *gangi*; it makes smoother grammar, but nothing else calls for the change.<sup>21</sup> *saunnum*, T.<sup>22</sup> *samt*, T.



round king Henry to hurt him signifieth the war host which now gathereth against him: but all these now become dispersed far and wide, because of holy Thomas descending from the mountain to help the king with his glorious merits. But whether that one man who in the dream stood urging the birds to compass the king's ruin, may signify the king of the French or Henry the young, we will not decide, inasmuch as the matter may apply to both. The young king may be signified for this reason, that from him his father was least deserving of rebellion. But the king of the French may be understood to be meant, because the man (in the dream) received a smarting blow from Thomas' rod; and withal the French king caught at this time so fierce an illness that he desisted and could move nowhere. Thus the old king was delivered, even as the vision predicted, from all fear and awe of his enemies through the merit of the friend of our Lord. And straightway as he heareth that the king of the French hath fallen back, it appeareth as if all the storm that was brewing died away suddenly, while men in authority as well as the commonalty return to their former goodwill towards the king in exalting him again and according him their allegiance. Hence it cometh to pass, that the friends of both father and son go between them and bring it about that a peace-meeting was settled upon. At this meeting father and son agreed both to draw together an army against the king of the Scotch, and give a deserved speed to his journey back out of the kingdom. And it cometh to pass, that they



ferr framm,<sup>1</sup> at þeir elta<sup>2</sup> Skotakonung burt<sup>3</sup> af Englandi, ok þar upp yfer vinna þeir mikit hervirki á hans ríki bæði með eldi ok vopnum.

Archbishop  
Thomas  
appears in  
dreams to  
king Henry,  
inducing  
him to mend  
his ways.

Svo stóð hinn heilagi Thómas hjá gamla konungi í þessari þraut, sem nú<sup>4</sup> var greint, ok þó lætr hann<sup>5</sup> ei hær<sup>5</sup> lyktast sína elsku við hann, því at hann birtist<sup>6</sup> honum í draumi með reiðugligu yferbragði, segjandi<sup>7</sup> berum orðum, at hans illgjörðer svo stórar gjöra hann í burt<sup>3</sup> úr<sup>8</sup> allra kristinna manna von, utan hann taki sig under<sup>9</sup> svo beiska iðran ok<sup>10</sup> alvarliga með písl ok harðrètti, sem þeim manne heyrer, er svo ljótliga leiddi sína lífdaga. Ok til marks hær<sup>5</sup> um<sup>10</sup> gaf honum til vitnis, at á sömu<sup>11</sup> nótt, sem hann geingi af sæng, mundi hann brjóta sína hönd,<sup>12</sup> ok þat sama fylldist. Snerist konungurinn þá<sup>15</sup> fyrer þessi ógnarorð til fremri iðranar enn fyr með hungr ok hárglæði, þar til at blezaðr<sup>13</sup> Thómas birtist<sup>6</sup> í annat sinn ok er nú heldr blíðari, segjandi<sup>7</sup> svo, at nú hafi hann fengit<sup>14</sup> nökkura<sup>15</sup> lífs von fyrer augliti hins heilaga dómara ok eilífa, ef hann<sup>20</sup> spiller ei um<sup>10</sup> hêðan<sup>16</sup> af. Þessa efasemd, er heilagr Thómas setti síðast til gamla konungs, ok af annari grein versa þann hinn syrgiliga, er sjálfum Thómase birtist<sup>6</sup> í Franz, sem fyr var lesit, látum vær þat muna, at öngva<sup>17</sup> dirfð eðr dóm viljum vær á leggja,<sup>25</sup> hversu<sup>18</sup> hann hefer farit úr<sup>8</sup> þessu lífi, því at hann reiknast á meðal þeira manna, er Guðs þolinmæði hafa reynt í fremsta lagi bæði fyrir lögbrot<sup>19</sup> ok óhlýðni,

<sup>1</sup> fram, T.

<sup>2</sup> ellta, T.

<sup>3</sup> burtt, T.

<sup>4</sup> nu, T.

<sup>5</sup> hier, T.

<sup>6</sup> birtizt, T.

<sup>7</sup> seigiandi, T.

<sup>8</sup> ur, T.

<sup>9</sup> vndir, T.

<sup>10</sup> um, T.

<sup>11</sup> saumv, T.

<sup>12</sup> haund, T.

<sup>13</sup> So Prof. Unger; bezadr, T.

<sup>14</sup> feingit, T.

<sup>15</sup> nauckura, T.

<sup>16</sup> hiedan, T.

<sup>17</sup> aungua, T.

<sup>18</sup> hversv, T.

<sup>19</sup> laugbrot, T.



chase the king of the Scotch out of England, whereupon they wreak great ravages in his realm both by fire and sword.

In such a manner the holy Thomas stood by the old king in this trial, even as was related just now ; yet by this he alloweth his love for him not to come to an end, for he appeareth to him in a dream with a frowning countenance, saying unto him in plain words, that his many great misdeeds must needs deprive him of every hope cherished by christian people, unless he undergo such a bitter and earnest penitence with penance and chastisement as behoveth one who leads such an evil life as he did. And as a token of this warning he told the king that that very night, on going out of bed, he would break his arm ; the which also was fulfilled. Now by these words of warning the king turned to repentance more earnestly than he had done before, fasting and wearing the hair-cloth, until the blessed Thomas appeareth to him once again, being this time more blithe of countenance than before, announcing to him that now he might have some hope of life before the face of the holy and eternal Judge, if henceforward he injure in no way his present state. To this condition, last expressed by the holy Thomas to the old king, on one side, and on the other to that verse of sad burden, which Thomas himself heard in a vision in France, as was read before, we accord such consideration as to abstain from the presumption of passing any judgment on the manner in which he departed this life, for he is counted among the men who tried God's long-suffering to the utmost, both by their trespasses of the law and their disobedience in



Through  
such visions  
king Henry  
becomes  
friendly  
disposed  
towards the  
church of  
Canterbury.

ok til þess at efterkomandi<sup>1</sup> forðist því framar þvílík  
dæmi, lætr Drottinn<sup>2</sup> oftliga,<sup>3</sup> sem ritningar greina,  
þess háttar manna frammför<sup>4</sup> allann tíma heilagri  
kristne ókunna vera. Enn<sup>5</sup> til dýrðar sælum Thómasi  
erkibyskupi má þat vel trúast<sup>6</sup> fyrer þá hluti,<sup>7</sup> sem<sup>5</sup>  
nú<sup>8</sup> hafa næst lesner verit, at mjúkliga mun<sup>9</sup> hann  
hafa frammi staðit fyrer valdinu, ef konungrinn var  
með nökkurum<sup>10</sup> hætti disponeraðr til andligrar<sup>11</sup>  
myskunnar, ok fyrer sitt blóð ok bana má hann þegit  
hafa, at þat sè<sup>12</sup> falslaust, er finnst í sumum bókum<sup>13</sup> 10  
af iðran konungsins, þat fyrst at hann lagði ástúð  
til kirkjunnar í Kanncia skipandi þangat með ánefnu  
æskiligt<sup>14</sup> offr í gulle ok silfri, ámeðan hann lifði, ok  
hèr<sup>15</sup> með at hann hafi skilit vit drottninguna, gefit  
upp allt ríkit syni sínum<sup>16</sup> ok geingit í hreinlífra<sup>15</sup>  
manna safnat eða einvister. Nú<sup>8</sup> ef þetta er satt,  
mun hinn heilagi Thómas svo hafa um geingit með  
sínum verðleik vit<sup>17</sup> Guð, at þat hafi konungrinn  
þegit, sem öll<sup>18</sup> hans málaskifti<sup>19</sup> lágu-viðr, at hann  
hafi sannliga grátit sína gleði með hinum<sup>20</sup> sæla Davíð<sup>20</sup>  
konungi ok signaðri Marie Magdalene.<sup>21</sup> Má þat ok  
vel segja,<sup>22</sup> ef Thómas erkibyskup hefer haft<sup>23</sup> í fylgi  
með sèr<sup>24</sup> hèr<sup>15</sup> um<sup>25</sup> unnustu sína, Guðs móður<sup>26</sup>  
Maríu,<sup>27</sup> tekr brutt<sup>28</sup> allan efa, at þá hefer Heinrekr  
konungr fengit<sup>29</sup> góða daga. Má ok svo helzt mýkja 25

<sup>1</sup> *epferkomande*, T.

<sup>2</sup> *drottin*, T.

<sup>3</sup> So Prof. Unger; *oplega*, T.

<sup>4</sup> *framfaur*, T.

<sup>5</sup> *En*, T.

<sup>6</sup> *trvast*, T.

<sup>7</sup> *hlvti*, T.

<sup>8</sup> *nv*, T.

<sup>9</sup> *mun*, T.

<sup>10</sup> *nauckurum*, T.

<sup>11</sup> *annligrar*, T.

<sup>12</sup> *sie*, T.

<sup>13</sup> *bokvm*, T.

<sup>14</sup> So Prof. Unger; *æskligt* T.

<sup>15</sup> *hier*, T.

<sup>16</sup> So Prof. Unger; *synum*, T.

<sup>17</sup> *vith*, T.

<sup>18</sup> *aull*, T.

<sup>19</sup> *malaskifte*, T.

<sup>20</sup> *hinvm*, T.

<sup>21</sup> So Prof. Unger; *Magdale* only  
T.

<sup>22</sup> *seigia*, T.

<sup>23</sup> *haftt*, T.

<sup>24</sup> *sier*, T.

<sup>25</sup> *vm*, T.

<sup>26</sup> *modr*, T.

<sup>27</sup> *Mariv*, T.

<sup>28</sup> *brutt*, T.

<sup>29</sup> *feingit*, T.



other ways. And in order that posterity should the more surely avoid such examples, the Lord often taketh care, even as scripture witnesseth, that the end of such men should be unknown to holy church through all ages. But for the glory of the blessed archbishop Thomas it may well be believed that, by the means of which we have read already, he must needs have meekly confronted the royal power, if the king showed himself in any manner disposed for spiritual mercy, and to his blood and death it may indeed be truly due, which is found written in some books concerning his repentance, to wit, firstly, that he turned a loving mind towards the church of Canterbury, bequeathing to it by a deed a goodly offering in gold and silver during his lifetime, and secondly, that he divorced the queen, gave up the whole realm to his son, and betook himself to a convent of men of pure living, or became a hermit.

Now if this should be true, it must needs follow, that the holy Thomas by his merits interceded with God, so as to bring the king into a state of mind on which all his affairs depended, namely, that he truly repented him of his pleasures in company with the blessed king David and the blessed Mary Magdalene. And it may well be assumed if the archbishop Thomas was herein aided by his bride, God's mother Mary, that all doubt must be removed as to king Henry having come by a good end



versa þann, er heilagr Thómas heyrðe framsagðan,<sup>1</sup> at með ljósum ritningum hafa marger hluter svo verit fyrerætlaðer af Guði,<sup>2</sup> at þeir skyldu eflast í sína frammkvæmd<sup>3</sup> ok eigi verða öðru<sup>4</sup> vegs enn með bæn ok verðleik heilagra. Veitti ok Drottinn<sup>5</sup> svo langan<sup>5</sup> tíma Heinreki konungi til iðranar, at hann lifði full átján ár ok andaðist<sup>6</sup> á nítjanda efter<sup>7</sup> fall ok heimferð Thóme erkibyskups til himnaríkis.

All people in England, high and low, desire to have Thomas canonized.

Enn nú skal hēðan<sup>8</sup> víkja til þess, er fyre var, at Heinrekr konungr ungi ok Jón erkibyskup ok þar<sup>10</sup> með valdsmenn<sup>9</sup> ok allr almúgi í landinu hefer einn<sup>10</sup> ok sama vilja til lofs ok dýrðar hinum signaða Thóme erkibyskupi, at svo sem hann birtist margfaldliga<sup>11</sup> blezaðr með velgjörðum ok allskonar hjartteignum<sup>12</sup> við fólkit nær ok fjarre<sup>13</sup> utan<sup>14</sup> lands ok innan, svo<sup>15</sup> dýrkist<sup>15</sup> hann í heilagri kirkju af öllum<sup>16</sup> kristnum mönnum<sup>17</sup> með virðuligu hátíðarhaldi,<sup>18</sup> sem hann samreiknast fyrer tákn heilögum<sup>19</sup> mönnum<sup>18</sup> í himnaráki.<sup>20</sup>

## KAP. CI.

20

## ER VOR DROTTINN.

A council is called for the purpose of requesting the pope to canonise archbishop Thomas.

Sem [sú tíð<sup>21</sup> kom, er vor Drottinn Jesús Kristus vilde sælan Thóman svo vegsamast láta yfer jarðríki, sem hann var með honum háleitliga virðr í eilífu<sup>22</sup> ríki, skipar konungr ok erkibyskup almenniligan fund<sup>23</sup> 25

<sup>1</sup> framsagðan, T.

<sup>2</sup> gudi, T.

<sup>3</sup> framkvæmd, T.

<sup>4</sup> öðru, T.

<sup>5</sup> langann, T.

<sup>6</sup> So Prof. Unger; andaðist, T.

<sup>7</sup> epter, T.

<sup>8</sup> hiedan, T.

<sup>9</sup> vallsmenn, T.

<sup>10</sup> So Prof. Unger; ei nu, T.

<sup>11</sup> margfaldliga, T.

<sup>12</sup> hjarttegnvm, T.

<sup>13</sup> fiare, T.

<sup>14</sup> utan, T.

<sup>15</sup> dýrkist, T.

<sup>16</sup> öllum, T.

<sup>17</sup> mönnum, T.

<sup>18</sup> hátíðahaldi, T.

<sup>19</sup> heilaugum, T.

<sup>20</sup> himiriki, T.

<sup>21</sup> So Professor Unger; sotin, T.

<sup>22</sup> So Professor Unger; ilífu, T.

<sup>23</sup> fund, T.



And the verse which the holy Thomas heard pronounced may perchance be susceptible of a somewhat milder interpretation than its burden implies, by the consideration that, according to plain scripture, many things have been pre-ordained by God to come to pass in one certain way, from which their course of fulfilment may not deviate, unless prayers and merits of saints intercede. And, withal, the Lord granted king Henry so long a respite for repentance, that he lived for full eighteen years, and died in the nineteenth, after the fall and departure home to the kingdom of heaven of archbishop Thomas.

But now let us turn from these matters to things which took place before ; to wit, how the young king Henry and archbishop John, together with men in authority and the whole commonalty of the land, become of one mind to give praise and glory to the blessed archbishop Thomas, so that even as he appeareth manifoldly blessed in good deeds and all manner of miracles to the folk far and near, inland as well as abroad, so even shall he be worshipped in holy church by all christian people, with worthy feasts, being, through his miracles, counted among the saints in the kingdom of heaven.

## CHAP. CI.

### WHEN OUR LORD.

When the time came that our Lord Jesus Christ would let the holy Thomas be glorified throughout earth in a manner answering to the exalted honour in which he was held by Him in the eternal kingdom, the king and the archbishop summon a general council in England of



Messengers  
are sent  
to Rome.

Archbishop  
Thomas is  
canonized  
on Ash-  
Wednesday,  
March 13,  
1173.

í Englandi<sup>1</sup> allsháttar stèttar lærðra ok leikmanna. Á<sup>2</sup> þeim fundi er þat staðfest með blezan<sup>3</sup> Guðs ok samþykkt allra góðra manna, at sendiboðar með brèfum<sup>4</sup> ok bænarorðum<sup>5</sup> herra konungsins ok allrar alþýðu skulu gjörast til kuriam til Alexsandrum páfa 5 með þeire frammferð<sup>6</sup> ok flutningi, at signaðr Thómas erkibyskup leiddist í samsveit heilagra manna fyrer þat postuligt vald, er Jesús Kristus gaf páfanum til þvílíkra stórhuta. Ok svo sem þeir fóru<sup>7</sup> ok framm<sup>8</sup> kvomu<sup>9</sup> tjánde dýrligar hjartteigner fyrer 10 sjálfum herra páfanum, má því hver góðr maðr nær geta, hversu glaðliga heilug Róma kirkja mundi taka þessum erindum, því at sá sem málefnin eignast, er svá frægr í kristninni af staðfesti ok þolinmæði, vandlæti<sup>10</sup> ok heilögu lífi, sem hann bære skínanda ljós 15 í sínum höndum<sup>11</sup> fyrer hvers manns hugskoti. Enn þat er bækr vikja til, at þetta nytsemdarerindi<sup>12</sup> fære nökkut<sup>13</sup> seinna, enn flesta mundi vara, má þat vitrum manni ljóst verða, hvaðan leiddi, rètt af því rómverska ráðuneyti, er herra páfann afleiddi fyrer 20 þat fylgi ok efterlæti,<sup>14</sup> sem nökkurir<sup>15</sup> kardinalis höfðu<sup>16</sup> ólögliga<sup>17</sup> veitt Heinreki konungi. Ok þá frammkvæmdi<sup>18</sup> Drottinn sinn vilja í þessu máli ok skipaðri tíð, þat er at skilja in capite ieiunii,<sup>19</sup> því at þann sama dag efter<sup>20</sup> evangelium<sup>21</sup> geingr sjálfr herra 25

<sup>1</sup> *Einglandi*, T.

<sup>2</sup> *Aa*, T.

<sup>3</sup> *blezann*, T.

<sup>4</sup> *breſvm*, T.

<sup>5</sup> *bænarordum*, T.

<sup>6</sup> *framferde*, T. Prof. Unger reads *framferð*, which is the common form. *Framferði* is also a common form, only it occurs nowhere else, so far as I know, as a feminine.

<sup>7</sup> *forv*, T.

<sup>8</sup> *fram*, T.

<sup>9</sup> *kuomv*, T.

<sup>10</sup> So altered by Professor Unger,

in all probability correctly; *uannmætti*, i.e. feebleness, T., which cannot be meant.

<sup>11</sup> *haundum*, T.

<sup>12</sup> *nyttsemdar*, T.

<sup>13</sup> *nauckut*, T.

<sup>14</sup> *epterlæti*, T.

<sup>15</sup> *nauckurir*, T.

<sup>16</sup> *haufdu*, T.

<sup>17</sup> *olaugliga*, T.

<sup>18</sup> *framkvæmdi*, T.

<sup>19</sup> i.e., Ash-Wednesday, March 13, 1173.

<sup>20</sup> *epter*, T.

<sup>21</sup> *ewangelium*, T.



folk of all manner of stations, lay and learned. At this council it is resolved, by the blessing of God and consent of all good people, to send messengers, bearing letters and messages by word of mouth from the king and the whole commonalty, who shall proceed to the court of pope Alexander, to plead and bring it about that the blessed **archbishop** Thomas be received into the community of saints by the apostolic authority which Christ Jesus gave unto the pope for such weighty matters. Now travelling on this errand, and arriving in Rome, the messengers expound unto the lord pope himself the glorious miracles, and any man of good will may understand how gladly the holy church of Rome received their messages ; for he, whom alone the matter concerneth, is so far-famed in the church for his steadfastness and patience, his zeal and holy manner of life, as if he carried in his hand a shining light unto the soul of every man. But seeing it hinted at in books that this profitable errand sped somewhat more slowly than most folk could have anticipated, it will be clear to any wise man whence that delay must needs have arisen, from that Roman council, to wit, which strove to lead the lord pope astray by that favour and obsequiousness which certain cardinals had accorded to king Henry. And yet the Lord brought His will to be done, in this case, and at the fixed time, in capite jejunii, to wit ; for on that same day, after the gospel, the lord



páfinn með sínum<sup>1</sup> bræðrum kardínalibus upp<sup>2</sup> á kór, flytjande sjálf þetta hit hjálpsamliga erindi til lofs ok virðingar sælum Thómasi erkibyskupi, hversu hann stríddi fyrir Guðs kristne með útleigð<sup>3</sup> ok meingjörðum, með saklausum dauða, ok nú<sup>4</sup> gæddr Guðs<sup>5</sup> vináttu<sup>5</sup> skínandi með hjartteignum.<sup>6</sup> Efter<sup>7</sup> mildan<sup>8</sup> sermonem, sem honum líkar, tók hann sèr í hönd<sup>9</sup> þann lykil himinríkis,<sup>10</sup> er Lausnari vor gaf Petri postula fyrstum<sup>11</sup> dauðligra manna hær<sup>12</sup> á jörðu, ok hverr<sup>13</sup> hans vikarius efter<sup>7</sup> annan heldr<sup>14</sup> ok hefer<sup>10</sup> með sömu<sup>15</sup> röksemd<sup>16</sup> at leysa ok upp<sup>2</sup> ljúka, hvat er rættlæti digtar a himne ok jörðu. Með svo dýrliku valdi<sup>17</sup> postuligrar röksemdar<sup>18</sup> leiðer herra Alexsander páfi sælan píslarvott virðuligan<sup>19</sup> Thómam erkibyskup inn í kathalogiam sanctorum, bjóðande af Guðs álfu<sup>15</sup> ok heilagra postula Petrí ok Paulí, at hann dýrkist með lofsöngum<sup>20</sup> ok áheitum, sem hinn háleitasti<sup>21</sup> Guðs vin. Ok svo sem þessi lögtekning<sup>22</sup> heilags Thóme fór framm<sup>23</sup> í sjálfri Petrs kirkju fyrir ótallegum<sup>24</sup> fjölda lærdóms ok leikmanna, hefr sjálf herra<sup>20</sup> páfinn Tedeum, ok hann syngst út<sup>25</sup> af kardinalibus ok lærðum mönnum<sup>26</sup> svo hátíðlega<sup>27</sup> með hringdum klukkum, sem vor Drottinn<sup>28</sup> Jesus Kristus lofaðe fyrir í sinne heilagri kristne. Hær<sup>12</sup> efter<sup>7</sup> skrifar herra

<sup>1</sup> *sinvm*, T.<sup>2</sup> *vpp*, T.<sup>3</sup> *vthlegd*, T.<sup>4</sup> *nv*, T.<sup>5</sup> *vinattv*, T.<sup>6</sup> *hiarttegnvm*, T.<sup>7</sup> *Epter*, T.<sup>8</sup> *milldan*, T.<sup>9</sup> *haund*, T.<sup>10</sup> *himirikis*, T.<sup>11</sup> *fyrstvm*, T.<sup>12</sup> *hier*, T.<sup>13</sup> *huer*, T.<sup>14</sup> *helldr*, T.<sup>15</sup> *saumu*, T.<sup>16</sup> *rauksemd*, T.<sup>17</sup> *ualldi*, T.<sup>18</sup> *rauksemdar*, T.<sup>19</sup> *virðuligann*, T.<sup>20</sup> *lofsaungum*, T.<sup>21</sup> So Professor Unger; *haleilazta*, T.<sup>22</sup> *laugtekning*, T.<sup>23</sup> *fram*, T.<sup>24</sup> *otalegum*, T.<sup>25</sup> *vth*, T.<sup>26</sup> *maunnum*, T.<sup>27</sup> After *hatidlega* T. adds *suo sem*.<sup>28</sup> For vor Drottinn T. has *drottins uors*.



pope himself goeth in company with his brethren, the cardinals, up into the chancel, himself delivering on this profitable subject a discourse to the praise and glory of the blessed archbishop Thomas, how he fought for God's church amid banishment and provocation and by his innocent death, but now did glory in God's love, and shine in mighty miracles. Having delivered a sweet sermon, as long as he thought fit, he took into his hand that key of the kingdom of heaven, which our Saviour gave unto the apostle Peter, first among all mortal men on this earth, and each of his vicars one after the other holdeth and keepeth, with the same authority to loose and to unlock wheresoever justice demandeth in heaven and on earth. With this glorious power of apostolic authority the lord pope Alexander bringeth the blessed martyr, the worthy archbishop Thomas, into the catalogue of saints, ordaining on behalf of God and the holy apostles Peter and Paul, that he be worshipped with songs of praise and with vows as the most exalted among God's beloved friends. This canonisation of the holy Thomas having taken place in the very church of St Peter before a numberless multitude of learned men and layfolk, the very pope himself intoneth the Tedeum, which was sung to its end by the cardinals and the learned men, in so solemn a fashion amid ringing bells, as our Lord Jesus Christ of yore gave permission to in his holy church. After



páfinn norðr í England<sup>1</sup> þat fagnaðarletr,<sup>2</sup> er allri landsbyggð birtist,<sup>3</sup> hvat Guð Drottinn hefer þeim veitt í sæmd ok sælan heiðr síns píslarvotts erkibyskups. þat bréf formerast svo í nafne Guðs.

## KAP. CII.

5

## FRÁ ALEXSANDRO PÁFA.

Pope Alexander announces the canonization to the English church.

Alexsander<sup>4</sup> páfi, þjón þjóna Guðs, sender virðulegum bræðrum erkibyskupum ok lýðbyskupum ok öðrum<sup>5</sup> kirkjunnar forstjórum ok hennar klerkum í Englandi<sup>6</sup> kveðju<sup>7</sup> ok virðuliga blezan. Dýrðliga ilmar yðvart<sup>8</sup> 10 land ok enn heldr<sup>8</sup> öll<sup>9</sup> almennelig kristne af þeim blezaða sætleik, er Guð eilífrar dýrðar veiter verðleika virðuligs<sup>10</sup> föður,<sup>11</sup> hins heilaga Thóme erkibyskups, er bæði finnst í sínu<sup>12</sup> lífi<sup>13</sup> dásamligr ok dýrðarfullr. Ok með því at lífet skein með margföldu<sup>14</sup> blómi<sup>15</sup> 15 kraftanna,<sup>15</sup> birti<sup>16</sup> þat sama vor Drottinn makliga efter<sup>17</sup> hans sigrsamligan dauða, er<sup>18</sup> æskiligt er á at minnast, þvílíkt er hans var efsti dagr með frábærum sigri ok prýði píslarvættis. Nú þó at öll<sup>9</sup> efasemd sè<sup>19</sup> 20 fjarre hans virðuligum heilagleik, vildi<sup>20</sup> þó Lausnari vor ok Lávarðr Jesús Kristus tígulega birta<sup>21</sup> hans frægð<sup>22</sup> ok ágæti með mörgum<sup>23</sup> táknum ok stórum hjartteignum efter<sup>17</sup> dauðann, til þess at aller megi

<sup>1</sup> *Eingland*, T.

<sup>2</sup> So Prof. Unger; *fagnadrletr*, T.

<sup>3</sup> *birttist*, T.

<sup>4</sup> This letter is dated Signiae (Segni) according to some in capite jejunii, see p. 186, note 19; according to others, iv Idus Martii, or March 12th, 1173: Redolet Anglia fragrantia et virtute signorum, &c. Migne, c. pp. 901-902. Cfr. Wilkins *Concilia*, i. 475.

<sup>5</sup> *audrum*, T.

<sup>6</sup> *Einglandi*, T.

<sup>7</sup> *kveðiv*, T.

<sup>8</sup> *helldr*, T.

<sup>9</sup> *aull*, T.

<sup>10</sup> So Prof. Unger rightly, as it seems; *virðuligum*, T.

<sup>11</sup> *fauðr*, T.

<sup>12</sup> *sinu*, T.

<sup>13</sup> *lifi*, added by Prof. Unger.

<sup>14</sup> *margfaulldu*, T.

<sup>15</sup> *kraptanna*, T.

<sup>16</sup> *birtti*, T.

<sup>17</sup> *epter*, T.

<sup>18</sup> *er* added by Prof. Unger.

<sup>19</sup> *sie*, T.

<sup>20</sup> *villdi*, T.

<sup>21</sup> *birtta*, T.

<sup>22</sup> So Prof. Unger; *fræg*, T.

<sup>23</sup> *maurgum*, T.



this the pope writeth north to England a letter of great joy which, being made known unto the whole country, announced, what the Lord God had granted them through the honour and the blessed glory of his martyr the archbishop. This letter was thus formulated in the name of God.

## CHAP. CII.

### OF POPE ALEXANDER.

Alexander, pope, the servant of the servants of God, to his reverend brethren, the archbishops and diocesans, and other rulers of the church as well as her clerks in England, sendeth greeting and worthy blessing. A glorious fragrance pervadeth your country, or rather the whole catholic church from that blessed sweetness, which the God of eternal glory bestoweth on the merits of that worthy father, the holy archbishop Thomas, who in his life is found to have been as adorable as he was glorious. And inasmuch as his life shone in manifold blossom of powers, our Lord revealed the same, according to his desert, after his victorious death, the which it is desirable to bring to memory now, considering what his last day was in its peerless victory and splendid martyrdom. Now although every kind of doubt be removed as to his worthy holiness, yet our Saviour and Lord Jesus Christ desired to reveal in an exalted manner his fame and excellence, with many tokens and mighty miracles after



sjá í kristninne, hvat hann hefer þegit af sínum<sup>1</sup> Guði fyrer þann háska ok harmkvæli, fyrer staðfesti ok stóra mæði, er hann þoldi hær<sup>2</sup> í heimi fyrer síns [Drottins nafn.<sup>3</sup> Öllum<sup>4</sup> birtist<sup>5</sup> fyr sem nálægðust<sup>6</sup> hans lofsamligu<sup>7</sup> lífi, hversu hans athafner ok líflát<sup>8</sup> 5 var makligt hverju lífi. Hær<sup>2</sup> fyrer birte<sup>8</sup> Drottinn öllum<sup>9</sup> þeim, hver erfiðislaun sinnar frammgöngu<sup>10</sup> er hann hefer öðlæzt<sup>11</sup> í himnaríki. Nú at heyrðum mörgum<sup>12</sup> ok myklum táknum með lögligu<sup>13</sup> prófi fyrer oss ok vorum bræðrum, tökum<sup>14</sup> vær þat allt 10 með skylldu bæði fagnandi ok því trúandi,<sup>15</sup> at heilagr Thómas erkibyskup lifer eilífliga með Guði, roðinn píslarvottr í sínu blóði, enn með íblæstri Heilags Anda<sup>16</sup> at opinbera þat sama ok bjóða svo haldast um<sup>17</sup> kristnina, ok því sè<sup>18</sup> öllum<sup>4</sup> kunnigt náverund- 15 um ok efter<sup>19</sup> oss komundum, at með ráði ok blíðu játyrði bræðra vorra<sup>20</sup> tökum<sup>14</sup> vær andlega in capite ieiunij virðuligan Thóman erkibyskup í catalogum sanctorum í Petrs kirkju í ótalligu<sup>21</sup> fjölmenni lærðra ok ólærðra<sup>22</sup> nærveranda. því bjóðum vær yðr af því 20 valdi,<sup>23</sup> er vær berum, at pínigardag svo dýrligs manns haldi þær<sup>24</sup> hátíðlega í hverjum árgang krjúpandi með auðmýkt under hans blezaðar bæner, at fyrer<sup>25</sup> sinn volduga<sup>26</sup> verðleik, er hann öðlaðist<sup>27</sup> í

<sup>1</sup> *sinum*, T.<sup>2</sup> *hier*, T.<sup>3</sup> *drottins nafn*, Prof. Unger; *nafns drottins*, T.<sup>4</sup> *Aullum*, T.<sup>5</sup> So Prof. Unger; *bætizt*, T.<sup>6</sup> So Prof. Unger; *nalæguzt*, T.<sup>7</sup> *lofsamligu*, T.<sup>8</sup> *birtte*, T.<sup>9</sup> *aullum*, T.<sup>10</sup> *framgaungu*, T.<sup>11</sup> *auðlæzt*, T.<sup>12</sup> *maurgum*, T.<sup>13</sup> *laugligu*, T.<sup>14</sup> *taukum*, T.<sup>15</sup> *truandi*, T.<sup>16</sup> *annda*, T.<sup>17</sup> *vm*, T.<sup>18</sup> *sie*, T.<sup>19</sup> *epter*, T.<sup>20</sup> *uora*, T.<sup>21</sup> *otalligu*, T.<sup>22</sup> After *olærðra* T. adds a superfluous *ok*.<sup>23</sup> *ualldi*, T.<sup>24</sup> *þær*, T.<sup>25</sup> So Prof. Unger; *om. in T.*<sup>26</sup> *uollduga*, T.<sup>27</sup> *auðladizt*, T.



death, in order that all folk may see in the church, what he hath obtained from his God through that peril and those torments, for his steadfastness and great tribulation, which he had to endure here in this world for the name of his Lord. Formerly it was revealed unto all who were acquainted with his laudable life, how his actions and death were worthy of every praise. Therefore, the Lord hath revealed unto all these, what reward for his services he hath received in the kingdom of heaven. Now having heard set forth many and great tokens lawfully proven before ourself and our brethren, we feel in duty bound to accept it all, rejoicing in the belief, that the holy archbishop Thomas liveth for ever with God, a martyr, reddened in his own blood, while, at the same time, we are inspired by the Holy Ghost to reveal the same, and to command, that such he shall be holden throughout the church; be it therefore known, unto all now living and after us coming that, by the counsel and sweet consent of our brethren, we receive the worthy archbishop Thomas, spiritually, in capite jejunii, into the catalogue of Saints in the church of Saint Peter in the presence of innumerable multitudes of people, lay and learned. We therefore command you, by the power which we have, that the day of the martyrdom of so glorious a man you celebrate every year, kneeling humbly down and committing yourselves to his blessed prayers, that by his



Guði með loffligri staðfestu allt til dauða, leiðe hann yðr ok laði sem sína eiginsonu<sup>1</sup> af nálægri dýflizu til samlags valdra manna ok eilífra fagnaða. Valet in Cristo.

Þetta bréf herra páfans, sem nú<sup>2</sup> var lesit með lög-<sup>5</sup> tekning<sup>3</sup> hins heilaga Thóme, tók allr Englands<sup>4</sup> lýðr með svo hátíðlegum fagnaði, sem sjálfr Drottinn hefðe þeim sent<sup>5</sup> skínanda ljós af himnum. Ok þá fyrstu hátíð, er þeir hældu<sup>6</sup> sínum feðr Thómasi erkibyskupi at stólinum í Kannaia, kunnum vær ei greina með<sup>10</sup> öðrum<sup>7</sup> hætti, enn sókn með offr var svo mikil, at þótt fátækr tæki með í morgin því öllu<sup>8</sup> gózi,<sup>9</sup> væri hann fullríkr at kveldi.<sup>10</sup> Sýndi ok vor Drottinn Jesús Krístr mörgu<sup>11</sup> sinni, hversu þessi lögtekning<sup>3</sup> var þægilig ok samþykkt hans guðdómligu veldi,<sup>12</sup> því<sup>15</sup> at<sup>13</sup> oftast<sup>14</sup> mundi svo til bera, at á sjálfan krúnudag erkibyskups yrði þær nökkurar<sup>15</sup> hjartteigner, er frábærar máttu kallast.

Liðu nú svo langer tímar, at hátíðarhald<sup>16</sup> Guðs vinar tignaðist með allre sæmd ok heiðr um<sup>17</sup> öll<sup>18</sup> 20 Englands<sup>4</sup> hëruð<sup>19</sup> ok víða annars staðar. Enn hans blezaðr líkamr lá þó lágt í steinþró luktr<sup>20</sup> sem áðr, þar til Drottinn myklaði hann ok upp<sup>21</sup> hóf úr<sup>22</sup> sameignu dufti<sup>23</sup> dauðra manna, at svo sem hann skein öðrum<sup>7</sup> hæri í sálunne, væri hann ok 25

<sup>1</sup> *eiginsonv*, T.

<sup>2</sup> *nv*, T.

<sup>3</sup> *laugtekning*, T.

<sup>4</sup> *Einglandz*, T.

<sup>5</sup> *sentt*, T.

<sup>6</sup> *hielldu*, T.

<sup>7</sup> *audrum*, T.

<sup>8</sup> *aullu*, T.

<sup>9</sup> *godzi*, T.

<sup>10</sup> *kveldi*, T.

<sup>11</sup> *maurgu*, T.

<sup>12</sup> *veldi*, T.

<sup>13</sup> For því at, Prof. Unger, T. reads þat.

<sup>14</sup> *optast*, T.

<sup>15</sup> *nauckurar*, T.

<sup>16</sup> *hatidarhalld*, T.

<sup>17</sup> *vm*, T.

<sup>18</sup> *aull*, T.

<sup>19</sup> *hierud*, T.

<sup>20</sup> So Prof. Unger; *lukr*, T.

<sup>21</sup> *vpp*, T.

<sup>22</sup> *vr*, T.

<sup>23</sup> *dupiti*, T.



mighty merits, which God hath acknowledged in him through his laudable steadfastness even unto his death, he may lead you and bring, as if you were his own children, from the present prison, unto the company of God's elect and unto eternal joy. Valeté in Christo.

This letter of the lord pope, which was read even now, containing the canonization of the holy Thomas, the whole people of England received with such a solemn rejoicing, as if the Lord himself had sent them a shining light from heaven. And of the first feast, which they held in honour of their father, archbishop Thomas, at the see of Canterbury, we know no other tale to tell, than that there was a wondrously great assemblage of people, bringing their offerings, which were so plentiful, that if a poor man had received them, beginning from morning, he would have become rich enow ere eventide. Our Lord Jesus Christ, too, showed many a time, how acceptable to Him was this canonization, and how agreeable unto his divine power; for on most occasions it would so happen that on the very day of the archbishop's crowning some miracles would come to pass which might be called marvellous indeed.

Now long time passed that the feast of this God's friend was celebrated with all honour and glory throughout various districts in England and in many other places besides. Still his blessed body remained locked up in a stone vault as before, until the Lord magnified him and raised him up from the common dust of the dead, in order that, shining above others as was his spirit, he himself



hans líkamr signaðr ok hverjum virðuligri. Ok því er nú þat efni greinanda þessu næst, hversu upptökudýrð<sup>1</sup> hins heilaga Thóme með skrinsetning fremst á fylltum<sup>2</sup> tíma efter<sup>3</sup> tilskipan Heilags Anda.

## KAP. CIIL.

5

## FRÁ HELGAN THÓME.

Þá er liðit var frá hingatburð vors Herra Jesú Krists [þúshundruð ok tvö ok tuttugu<sup>4</sup> ok fjögr ár, á fimmtuganda<sup>5</sup> áre efter<sup>3</sup> þíning hins heilaga Thóme á dögum<sup>6</sup> Honorii<sup>7</sup> páfa, þriðja<sup>8</sup> með því nafne, er 10 enn átti sat<sup>9</sup> efter<sup>3</sup> Alessandrum páfa tercium í postuligu sæti, ok á tímum<sup>10</sup> Stefani Kantúariensis erkibyskups, er hinn fjórðe sat efter<sup>3</sup> virðulegan<sup>11</sup> Thóman í því valdi,<sup>12</sup> kveykti svo mjög ást ok hjartteignagjörð heilags Thóme hjörtu<sup>13</sup> Englismanna,<sup>14</sup> at 15 með samvild<sup>15</sup> ok atkvæði<sup>16</sup> herra pávans vilja þeir eigi leingr þola, at þeira dýrligaste<sup>17</sup> faðer liggi svo lágt í skriptinne, sem fyrst er<sup>18</sup> hann var leiddr, heldr at<sup>19</sup> hann tignist ok í virðuligan stað upp<sup>20</sup> hefist, at allr lýðr lúti honum ok hjálpist í hans verðleik- 20 um. Enn með því at vær nefndum Stefanum fyr

<sup>1</sup> *upptaukudyrd*, T.<sup>2</sup> *fylldm*, T.<sup>3</sup> *epter*, T.

<sup>4</sup> T. reads *þushundrud ok tuo tuttugu*, &c., where it seems evident that an *ok* after *tuo* has been left out carelessly, the grammatical figure being: þus=ten hundreds and two (hundreds) and twenty, &c. Professor Unger reads: *þushundrad tuo hundrud ok tuttugu*, &c., but there is no absolute need for so violent an alteration of a text which becomes classically correct as soon as the evident omission of *ok* is repaired.

<sup>5</sup> *fimtugunda*, T.<sup>6</sup> *daugum*, T.<sup>7</sup> *Honori*, T.<sup>8</sup> *þridie*, T.<sup>9</sup> *sath*, T.<sup>10</sup> *timvm*, T.<sup>11</sup> *virðuligann*, T.<sup>12</sup> *valldi*, T.<sup>13</sup> *hiortv*, T.<sup>14</sup> *Einglismanna*, T.<sup>15</sup> *samvilld*, T.<sup>16</sup> *athkvædi*, T.<sup>17</sup> So Prof. Unger; *dýrligizte*, T.<sup>18</sup> *er* added by Prof. Unger.<sup>19</sup> *at* added by Prof. Unger.<sup>20</sup> *vpp*, T.



and his blessed body should also enjoy higher honour than was accorded to any one else. And therefore, it behoveth now next to these things to relate, how the solemn ceremony of the translation of the holy Thomas, and his enshrinement, was performed in the fulness of time, according to the ordinance of the Holy Ghost.

### CHAP. CIII.

#### OF THE TRANSLATION OF THOMAS.

When one thousand two hundred and twenty-four years had passed from the birth of our Lord Jesus Christ, in the fiftieth year after the passion of the holy Thomas, in the days of pope Honorius, the third of that name, who sat the eighth in the apostolic see after pope Alexander the third, and in the days of Stephen, archbishop of Canterbury, who was the fourth, after the worthy Thomas, who held rule in that see, the love and miracles of the holy Thomas so enkindled the hearts of the English people, that by the consent and the agreement of the lord pope they will endure no longer that their most glorious father shall lie so low in the crypt as when first he was entombed, but rather desire that he be honoured and raised into a worthy place, in order that all folk may bow to him and become partakers of his merits. But having mentioned before in this book Stephen who was called



í bókinne, er kallaðr var Langatún,<sup>1</sup> sýnist vel standa<sup>2</sup> at greina með einne klausu,<sup>3</sup> hversu<sup>4</sup> mikinn mann Drottinn valdi til at gjöra translacionem hins heilaga Thóme. Enn sú klausa byrjast svo, at þessi Stefanus var svo mikill klerkr,<sup>5</sup> at Jnnocencius<sup>6</sup> páfe<sup>5</sup> tercius, hinn dýrligasti maðr næstr fyrer Honorium, setti þar af svo fallinn skilning, þá er grein gjörðist af vísdomsmönnum<sup>7</sup> í veröldinne,<sup>8</sup> herra páfinn tók svo til orðs: “Eigi er kristnin ríkare enn<sup>9</sup> svo, “sagði hann,” “at hún hefer hálfan þriðja klerk.<sup>10</sup> Stefanus Langatún<sup>1</sup> 10 “í Englandi<sup>11</sup> er fullr klerkr,<sup>5</sup> annar maðr meistari “Galfridus er ok allr klerkr,<sup>5</sup> vær erum enn þriði, ok “ei meir enn hálfr.” Hér<sup>12</sup> er vottr klerkdóms<sup>13</sup> Stephani, ok bætti þat alla vega, er mannkostum heyrði, því at eftir<sup>14</sup> hans veraldligt<sup>15</sup> líf birtist<sup>16</sup> vel kristn- 15 inne, hversu kær er hann var Guði. því samþykkir þat önnur<sup>17</sup> hans gæzka, at hann kallar til Kantúaríam nökkura<sup>18</sup> sæmiliga kennemenn, ok þó lágt í fystu. Má þar nefna miðil annarra<sup>19</sup> herra Rigard Sarisberiensem byskup. Herra Stefanus erkibibyskup býðr ok 20 öllum<sup>20</sup> kórsbrædrum<sup>21</sup> þar, munkum ok öllum<sup>20</sup> tilkomnum lærðum mönnum,<sup>22</sup> at halda<sup>23</sup> föstur<sup>24</sup> með heilögum<sup>25</sup> bænum þrjá næstu<sup>26</sup> daga, áðr gangi<sup>27</sup> niðr til legstaðar Guðs píslarvotts, ok sem kista er

<sup>1</sup> *Langathun*, T.  
<sup>2</sup> *stannda*, T.  
<sup>3</sup> *klausv*, T.  
<sup>4</sup> *hversv*, T.  
<sup>5</sup> *klerckr*, T.  
<sup>6</sup> So Prof. Unger; *hinn nocencius*, T.  
<sup>7</sup> *visdomsmaunnum*, T.  
<sup>8</sup> *veraulldinne*, T.  
<sup>9</sup> *en*, T.  
<sup>10</sup> *klerck*, T.  
<sup>11</sup> *Einglandi*, T.  
<sup>12</sup> *Hier*, T.  
<sup>13</sup> *klerckdoms*, T.

<sup>14</sup> *epter*, T.  
<sup>15</sup> *veralldligt*, T.  
<sup>16</sup> *birttízt*, T.  
<sup>17</sup> *aunnr*, T.  
<sup>18</sup> *nauckura*, T.  
<sup>19</sup> *annara*, T.  
<sup>20</sup> *avllum*, T.  
<sup>21</sup> *korsbrædrum*, T.  
<sup>22</sup> *maunnum*, T.  
<sup>23</sup> *hallda*, T.  
<sup>24</sup> *faustr*, T.  
<sup>25</sup> *heilaugum*, T.  
<sup>26</sup> *næstv*, T.  
<sup>27</sup> *gangi* added by Prof. Unger.



Langton, it seemeth well befitting to set forth in one clause how great a man the Lord chose to perform the translation of the holy Thomas. This matter so beginneth that Stephen was so great a clerk, that pope Innocentius the third, a right glorious man, the predecessor of Honorius, estimated his learning on comparison being made of men of wisdom in the world, in words of this import: "All the riches that the church can boast of in learning come to this," said he, "that she hath but two clerks and a half. Stephen Langton in England is a full clerk; the second is master Galfridus, a full clerk, too; but the third am I, being no more than half a one." Here is a testimony of Stephen's clerkship, which in every way was adorned by all things appertaining to manly virtues, for after his life in this world it was clearly revealed unto the church, how dear he was to God. It therefore accordeth well with his goodness of soul in other things that he should call unto Canterbury certain worthy teachers, quietly though that matter went at first. Of these may be mentioned among others, Richard the bishop of Salisbury. Lord archbishop Stephen also commandeth all canons, monks, and all the learned men there assembled, to fast amid holy prayers for the next three days before going down to the resting place of God's martyr. And when



fagrliga gjör með sönnum<sup>1</sup> lási, geingr herra erkibyskup niðr í gröftinn<sup>2</sup> með lærðum mönnum<sup>3</sup> nökkuri<sup>4</sup> stund<sup>5</sup> efter<sup>6</sup> completorium, sem veraldar<sup>7</sup> fólk er í náðum. Þat var fimmta<sup>8</sup> kalendas dag Julij, þat er<sup>9</sup> tveim nóttum fyrer heimferðardag postula Petri ok 5 Pauli. Þeir ganga aller samt framm<sup>10</sup> at steinþrónne svo lítilátliga sem skyldugt<sup>11</sup> var, at þeir falla til jarðar með tárligum<sup>12</sup> bænum<sup>13</sup> umbergis<sup>14</sup> legstaðinn. Enn efter<sup>6</sup> þat gjört bæði langa stund ok kristiliga, býðr erkibyskup nökkurum<sup>15</sup> af munkum<sup>16</sup> at taka 10 upp<sup>17</sup> marmarahellu,<sup>18</sup> þá er lukti<sup>19</sup> steinþróna. Ok sem þat er gjört,<sup>20</sup> finna þeir fagran thesaur<sup>21</sup> ok ilmanda<sup>22</sup> organum<sup>23</sup> Heilags Anda með því forme klæðanna, sem hæsta kennemanni til heyrer, þótt þat felle<sup>24</sup> sem í fölska,<sup>25</sup> saker mikillar fyrnar,<sup>26</sup> þegar at 15 á var tekit. Svo voru<sup>27</sup> menn góðfúser<sup>28</sup> í þessu<sup>29</sup> verki,<sup>30</sup> sem fljótande tár báru vitne. Sömu<sup>31</sup> bræðr, sem berat höfðu<sup>32</sup> gröfina,<sup>33</sup> taka upp<sup>17</sup> þau<sup>34</sup> helgustu<sup>35</sup> bein, leggjandi niðr öll<sup>36</sup> samt á eitt dýrligt klæði. Ok sem þat er svo gjört með allri vandvirkt,<sup>37</sup> bera 20

<sup>1</sup> *saunnum*, T.<sup>2</sup> *grauftinn*, T.<sup>3</sup> *maunnum*, T.<sup>4</sup> *nauckuri*, T.<sup>5</sup> *stund*, T.<sup>6</sup> *epter*, T.<sup>7</sup> *ueralldar*, T.<sup>8</sup> *fimta*, T.<sup>9</sup> *er* added by Prof. Unger.<sup>10</sup> *fram*, T.<sup>11</sup> *skylldugt*, T.<sup>12</sup> *t'arligum*, T.<sup>13</sup> *bænum*, T.<sup>14</sup> *umbergis*, T.<sup>15</sup> *nauckurum*, T.<sup>16</sup> *munkum*, T.<sup>17</sup> *upp*, T.<sup>18</sup> *marmarahellu*, T.<sup>19</sup> *ukti*, T.<sup>20</sup> *giörtt*, T.<sup>21</sup> *thesaur*, T.<sup>22</sup> *ilmannda*, T.<sup>23</sup> *organum*, T.<sup>24</sup> *felle*, T.<sup>25</sup> *faulska*, T.<sup>26</sup> So T. Prof. Unger proposes the classical *fyrndar*.<sup>27</sup> *voru*, T.<sup>28</sup> *godfuser*, T.<sup>29</sup> *þessu*, T.<sup>30</sup> *vercki*, T.<sup>31</sup> *Saumv*, T.<sup>32</sup> *haufdu*, T.<sup>33</sup> *graufina*, T.<sup>34</sup> *þau*, T.<sup>35</sup> *helgustu*, T.<sup>36</sup> *öll*, T.<sup>37</sup> *vanuirkt*, T.



the chest had been made in a fair fashion with a trusty lock to it, the lord archbishop goeth down into the crypt together with the learned men some time after compline, when the world's people were already at rest. This took place on the fifth of the calends of July, two nights, to wit, before the mass of the apostles Peter and Paul. They now proceed all together in such due humility unto the stone vault, that they prostrate themselves to earth in tearful prayers around the tomb. Having prayed a long time and devoutly, the archbishop ordereth certain of the monks to remove the marble slab which closed the stone vault. And having done this, they find the fair treasure and fragrant organ of the Holy Ghost shrouded in such raiment as appertaineth to the highest teacher, which, however, fell into dust by reason of its great eld when it was touched. The devotion of those present while performing this work was borne out by their flowing tears. The same brothers who had laid open the grave, took up the most holy bones, laying them down again on a certain costly cloth. And this having been done with every care, they bring



þeir<sup>1</sup> þann heilagan dóm framm<sup>2</sup> fyrir sjálfan erkibyskupinn. Er þá kistan til látin, því at erkibyskupinn vill þessa þjónustu sjálf fremja, at leggja beinin niðr í kistuna,<sup>3</sup> með þeim hætti, at snjóhvítr dúkr er laginn<sup>4</sup> yfer ok under.<sup>5</sup> Enn á meðan at hann<sup>5</sup> gjörer þetta blezða verk, at skipa niðr beinum,<sup>6</sup> leggja lærðer menn frammfallner<sup>7</sup> með bæn ok tárur. Lítinn part<sup>8</sup> af beinum lætr erkibyskup fyrir utan kistuna,<sup>3</sup> til þess at skifta<sup>9</sup> þeim til dýrðligra höfuðkirkna<sup>10</sup> eða veita nökkurum<sup>11</sup> ágætum persónum<sup>10</sup> í<sup>12</sup> ástargjöf, at minning ástvinar Drottins dreifist ok frægist því framar, sem hans heilagr dómr dýrkast<sup>13</sup> víðara. Sem þetta er allt fagrliga fyllt ok kistan aftr<sup>14</sup> læst, skipar erkibyskup sömum<sup>15</sup> bræðrum at bera hana í einn virðulegan<sup>16</sup> ok þó leyniligan stað,<sup>15</sup> því at sú er forhugsan hans í þessu<sup>17</sup> máli, at hátíðlig translacio Thóme skal svo fremi gjörast, sem ferr áðr um landit, at hinu<sup>18</sup> dýrustu höfðingjar<sup>19</sup> bæðe kirkjunnar ok kurie<sup>20</sup> sè<sup>21</sup> náverande svo signaðri þjónustu, ok í þetta forskot skipar hann tíu<sup>22</sup> daga, <sup>20</sup>svo bjóðande, at á síðasta nonas dag Julij mánaðar kvomi<sup>23</sup> þeir aller í Kantúaríam<sup>24</sup> lærðer menn ok ólærðer, er vegsama vilja heilagan Thómam erkibyskup. Hèr<sup>25</sup> af seger<sup>26</sup> meistarinn, at greinda<sup>27</sup> muni

<sup>1</sup> So Prof. Unger ; om. T.

<sup>2</sup> fram, T.

<sup>3</sup> kistuna, T.

<sup>4</sup> lagin, T.

<sup>5</sup> unnder, T.

<sup>6</sup> beinum, T.

<sup>7</sup> framfallner, T.

<sup>8</sup> partt, T.

<sup>9</sup> skipta, T.

<sup>10</sup> haufuthirkna, T.

<sup>11</sup> nauckurvm, T.

<sup>12</sup> So Prof. Unger ; ok, T.

<sup>13</sup> dyrchast, T.

<sup>14</sup> aptr, T.

<sup>15</sup> saumvm, T.

<sup>16</sup> virduligann, T.

<sup>17</sup> þessv, T.

<sup>18</sup> hinu, T.

<sup>19</sup> haufdingjar, T.

<sup>20</sup> kurie, T.

<sup>21</sup> sie, T.

<sup>22</sup> tíu, T.

<sup>23</sup> komv, T.

<sup>24</sup> Kantvariam, T.

<sup>25</sup> Hier, T.

<sup>26</sup> seiger, T.

<sup>27</sup> So Prof. Unger ; greind, T.



the holy relic before the archbishop himself. Then the chest is brought forward, for the archbishop chooseth for himself the service of laying the bones into the chest, which was done in such a way, that a white weed was laid under and above. But whilst he ministereth at this blessed service, disposing the bones, the learned men lie kneeling around in prayers and tears. A small portion of the bones the archbishop leaveth outside the chest, in order to divide them among certain glorious cathedral churches, or to make a loving present of them unto certain excellent persons, in order that the memory of God's dearly beloved one may spread the more, the more widely his holy relics shall be worshipped. All this having been fairly fulfilled, and the chest having been closed, the archbishop enjoineth the same brothers to carry it away unto a certain honourable yet hidden place, for in this affair he acteth on the forethought that the solemn translation of Thomas shall take place then first, when news hath had time to go abroad throughout the land, that the greatest lords both from the church and from the pope's court may be present at such a blessed service. For this reason he fixeth an interval of ten days, ordering that on the last day of the Nones of the month of July (1st of July) they shall all come to Canterbury, learned men as well as unlearned, who have a mind to worship the holy archbishop Thomas. Concerning this



verða fjölda þess er sótti til Kantúaríam fyr nefndan fær hann eigi gjört,<sup>1</sup> því at staðrinn í Kanneia ok öll<sup>2</sup> þau þorp, er lágu umbergis,<sup>3</sup> voru svo full með fólki, at marger urðu vnder tjöldum<sup>4</sup> at búa<sup>5</sup> eða berum himne. Þesser voru þar tveir höfðingjar,<sup>6</sup> 5 virðuligr faðer ok postuligs sætis legatus, er hêt<sup>7</sup> Fandulphus, annarr<sup>8</sup> Viliamr Remensis erkibyskup. Ei kunnum vær at nefna fleire utan<sup>9</sup> lands tilkomna, enn innan lands má nefna fystan Heinrek konung Heinreks son með jörlum, barónum<sup>10</sup> ok alls kyns 10 valdsmönnum,<sup>11</sup> hær<sup>12</sup> með byskupar, ábótar ok príórar ok aðrar stëtter lærdómsins af ýmissum hær-uðum.<sup>13</sup> Nú<sup>14</sup> í nafne Guðs kemr þriðja stund dags nonarum Julii, sem byskupinn er skríddr<sup>15</sup> með byskupum ok öðrum<sup>16</sup> stëttum fyr nefndum, ganga 15 þeir með hátíðlegum<sup>17</sup> söng<sup>18</sup> niðr í gröfti,<sup>19</sup> þar sem kistan geymdist. Með hverre tign hún fluttist þaðan upp<sup>20</sup> í kirkjuna ok skipaðist í hæð yfer alltari, sem fyrer var búit,<sup>21</sup> má helzt<sup>22</sup> greina í fám orðum, at Kantuariensis kirkja lèti gjarnan framme alla þá 20 vegsemd, er hún<sup>23</sup> mátti veita sínum feðr<sup>24</sup> með klukkum,<sup>25</sup> söng ok skríða, ok eigi at eins þar innan kirkju,<sup>26</sup> heldr<sup>27</sup> fagnaði allr staðrinn með hátíðlegri

<sup>1</sup> The sentence at *greind* . . . *eigi gjört* is evidently corrupt; and although the sense is pretty clear, yet the actual restoration of the text is more than I can venture on.

<sup>2</sup> *aull*, T.

<sup>3</sup> *umbergis*, T.

<sup>4</sup> *tiolldum*, T.

<sup>5</sup> *bva*, T.

<sup>6</sup> *haufdingjar*, T.

<sup>7</sup> *hiet*, T.

<sup>8</sup> *annar*, T.

<sup>9</sup> *vtan*, T.

<sup>10</sup> *baronvm*, T.

<sup>11</sup> *valldzmaunnum*, T.

<sup>12</sup> *hier*, T.

<sup>13</sup> *hiervdum*, T.

<sup>14</sup> *Nv*, T.

<sup>15</sup> So Prof. Unger; *skrddr*, T.

<sup>16</sup> *audrum*, T.

<sup>17</sup> *hatidlegvm*, T.

<sup>18</sup> *saung*, T.

<sup>19</sup> *graufti*, T.

<sup>20</sup> *vpp*, T.

<sup>21</sup> *bvit*, T.

<sup>22</sup> *helldzt*, T.

<sup>23</sup> *hvn*, T.

<sup>24</sup> *fedr*, T.

<sup>25</sup> *kluckvm*, T.

<sup>26</sup> *kirkiv*, T.

<sup>27</sup> *helldr*, T.



the master relateth, that he may not state the number of the multitudes of people who assembled on the settled day at Canterbury, as the city of Canterbury and all surrounding villages were so filled with people, that many had to abide under tents or under the open sky. These two lords were there, the worthy father and legate of the holy see Fandulphus by name, and the archbishop of Reims. None, beside these, know we to mention, as having come from abroad; but among those from England itself we may name first king Henry, the son of Henry, who was there surrounded by earls, barons, and every kind of mighty folk, therewithal bishops, abbots, priors, and the other orders of learned men from various districts. Now, in God's name, cometh the third hour of the Nonæ of July, at which hour the bishop standeth robed together with the other bishops and orders of learned men afore-named, who then proceed amidst solemn singing down into the crypt where the chest was kept. The solemnity with which it was brought thence up into the church and was placed over the altar, where preparations had been made for it, may be best told in these few words, that the church of Canterbury showed forth in a free manner every honour which she could do unto her father, in bells rung, in song, and splendid appointments, not only inside the church, but also in the joyance in which the city mani-



gleði, konungrinn ok aller út<sup>1</sup> frá þóttust<sup>2</sup> sem gædder Guðs gjöf, ef þeir máttu í nökkuru<sup>3</sup> til þjóna. Svo hvílik lofmessa þar var efd<sup>4</sup> samdægris til sæmdar sælum<sup>5</sup> Thóme er ei<sup>6</sup> ótt at greina, því at í þeire sömu<sup>7</sup> messu varð svó<sup>8</sup> lengd<sup>9</sup> saker ofranar<sup>5</sup> ok góðfýsi fólksins, at varla sýndist um<sup>10</sup> síðer út<sup>11</sup> ganga. Heinrekr konungr minntist nú æskunnar<sup>12</sup> ok virði sinn fóstrföður<sup>13</sup> meðr allre góðfýsi, bæði þjónandi ok ofrandi, sem mildum<sup>14</sup> konungi heyrði. Enn þat er greinanda, at síðan konungrinn líðr, setr<sup>10</sup> bókin þat fólk með beztum<sup>15</sup> hug verit hafa ok frjálsleik til Thómam erkibyskups, sem var úr<sup>16</sup> sýslu Lundúna byskups, ok má þar skynsamlig grein til finnast, at þeir dýrkuðu framar öðrum<sup>17</sup> þann dýrmætan gimstein, er byrjaðist í þeira móðurhúsi.<sup>18</sup> Enn<sup>15</sup> svo sem fólkit lagði signuðum<sup>19</sup> Thómasi bæði mjúka bæn ok mikit ofr í gulli ok silfri, lætr hann eigi á sik hallt verða, því at sjálfan hátíðisdag sinnar upp-töku<sup>20</sup> gæddi hann skínöndum<sup>21</sup> hjartteignum, þó at

<sup>1</sup> *vth*, T.<sup>2</sup> *þottvzt*, T.<sup>3</sup> *navckurv*, T.<sup>4</sup> So Prof. Unger; *elfd*, T.<sup>5</sup> *sælv*, T.<sup>6</sup> *ei*, so Prof. Unger, probably correctly; *var*, T., which seems more likely to be a thoughtless scribal repetition of the preceding *var*, than a miswrit for *vart*, *varla* or *varlega* scarcely.<sup>7</sup> *saumv*, T.<sup>8</sup> *suo*, T.; this form, with *o* unaccented, stands in this handwriting in T. for the demonstrative adverb, which in classical writers is *svá* (*suá*), *sva* (*sua*) = so, thus. The grammatical structure of the sentence: *í...messu varð 'suo' leingd* = in mass was so length, is as im-possible in Icelandic as in English. But by lengthening the vowel we get the feminine (in an unclassical form of course) of the demonstr. pron. *sá*, and only by so interpreting *suo* can the sentence be made grammatical at all.<sup>9</sup> *leingd*, T.<sup>10</sup> *vm*, T.<sup>11</sup> *vth*, T.<sup>12</sup> *æskunnar*, T.<sup>13</sup> *fóstrfauðr*, T.<sup>14</sup> *milldum*, T.<sup>15</sup> *beztvm*, T.<sup>16</sup> *vr*, T.<sup>17</sup> *auðrv*, T.<sup>18</sup> *modrhusi*, T.<sup>19</sup> *signudvm*, T.<sup>20</sup> *upptaukv*, T.<sup>21</sup> *skinaundum*, T.



fested its solemn hilarity, the king and all other folk deeming themselves as partakers of a divine gift if they might in any way minister to the festivity. It is a matter not soon told, what sort of thanksgiving ceremony was performed this same day for the honour of the blessed Thomas, for that very ceremony grew so long for the sake of the offerings and the devotion of the people, that it seemed as if it were never coming to an end at all. King Henry now brought to mind his youth, and honoured his foster-father with every mark of devotion, ministering to the ceremony and making offerings befitting a liberal king. But it may be mentioned that next to the king the book notes the people from the diocese of London, as having showed the greatest kindness and liberality to archbishop Thomas; for which the plausible reason may be adduced, that they worshipped beyond others the precious gem which traced its origin to their mother church. But sweet as were the prayers, great as were the offerings in gold and silver which the people bestowed upon the blessed Thomas, he alloweth himself to be outdone in no wise, for on the very day of his solemn translation he conferred on them shining miracles, although we have not



vær höfum<sup>1</sup> þat ei letrliga fundit til sérhverra<sup>2</sup> greina, utan<sup>3</sup> þessi hjartteign stendr í miðil annarra.<sup>4</sup>

Þann sama dag sem fyr var greindr í hatíðarhaldi Thómas erkibyskups, var einn riddari í sjóferð at sækja til Kantúaríam, hann hèt<sup>5</sup> Robert ok átti 5 ungan<sup>6</sup> son innbyrðis, er illa kunni sig at vakta,<sup>7</sup> saker æsku,<sup>8</sup> þá er skipit tók harðan skrið með fullum byr. Þetta prófaðist svo, því at piltrinn<sup>9</sup> var geymslaus, hefer sik svo óvarliga, at honum varpar út<sup>10</sup> í bylgjuna. Riddarinn hefer augabragð á þessu brátt, 10 þó at fljótt bærisk at, ok því dvelr hann ekki, at kalla piltinum<sup>11</sup> dugnaðarmann, ok án dvöl heyrer vinr Drottins þetta kall, því at þegar sem piltrinn<sup>18</sup> hafði tekit eitt kaf af þeim fyrsta steyt, er honum varpaði, skaut honum hátt upp<sup>12</sup> úr<sup>13</sup> sjónum,<sup>14</sup> ok 15 þegar tekr hann sinn skilning, hvert hann átti at vænta fulltings, hann talar svo: "Heilagr Thómas, " máttu<sup>15</sup> hjálpa mér,<sup>16</sup> ef þú vilt."<sup>17</sup> Síðan er þvílíkt, sem hann siti á sjónum án allri kafferð. Var sú hjartteign því meiri, at byrinn var svo snarpr, sem 20 bókin greiner, at skipit snaraði tvö örskot<sup>18</sup> framm<sup>19</sup> frá piltinum,<sup>11</sup> áðr enn skipverjar fengu<sup>20</sup> lægt seglit við fyrsta riddarans kall. Sat svo pilltrinn um<sup>21</sup> eina stund dags, því at hans dugnaðarmenn fengu,<sup>21</sup> mikinn erfiðissveita með andróðri,<sup>22</sup> áðr enn þeir fengu<sup>21</sup> hjálpat 25 honum, sem skynsamr maðr má skilja af snarleika vindarins. Sem þeir koma með skipinu þar sem hann

<sup>1</sup> haufum, T.

<sup>2</sup> sierhverra, T.

<sup>3</sup> vtan, T.

<sup>4</sup> annara, T.

<sup>5</sup> hiet, T.

<sup>6</sup> ungann, T.

<sup>7</sup> uagta, T.

<sup>8</sup> æskv, T.

<sup>9</sup> pilltrinn, T.

<sup>10</sup> vth, T.

<sup>11</sup> pilltinum, T.

<sup>12</sup> vpp, T.

<sup>13</sup> vr, T.

<sup>14</sup> sionvm, T.

<sup>15</sup> mattv, T.

<sup>16</sup> mier, T.

<sup>17</sup> villt, T.

<sup>18</sup> aurshot, T.

<sup>19</sup> fram, T.

<sup>20</sup> fiengu, T.

<sup>21</sup> vm, T.

<sup>22</sup> anndrodri, T.



found them set forth in detailed particulars, with the exception of the following miracle, which is recorded there amongst others.

The very day on which, as it is stated before, the celebration of the translation of archbishop Thomas fell, a certain knight happened to be voyaging by sea for the purpose of proceeding unto Canterbury; he was hight Robert, and had with him on board the craft his young son, who by reason of his youth, knew but badly how to take care of himself when the vessel got under way, sweeping along before a full wind at will. Now it came to pass, the youth being left unlooked-after, that he behaved so heedlessly as to tumble overboard into the billows. The knight soon catcheth sight of this, swiftly as it came to pass, and tarrieth therefore not in calling upon an intercessor for the youth, and forthwith the Lord's friend heareth his calling, for as soon as the youth had had one dive from the first tumble, when he was cast overboard, he emerged high out of the sea, and forthwith regaineth his presence of mind, and understandeth where he might look for saving aid, and speaketh thus: "Holy Thomas, thou mayest help me, if thou wilt." And after this it was as if he sat on the sea, no kind of immersion taking place at all. This miracle was all the greater for this reason, that the wind was so brisk that, as the book relateth the matter, the ship had swept the length of two arrow-shots past the youth, before the crew could take in the sail at the first cry of the knight. Thus the youth sat for one whole hour, because his salvors had great labour in pulling against the wind, before they might save him, as any sensible man may well understand from the swift-blowing wind. And as they bring



sitr á bylgjunum, taka þeir hann<sup>1</sup> heilan upp í skipit. Enn er faðer hans spurði, hverja grein hann hafði á lífgjöf sinne svo langri, svaraði hann röskmannligum<sup>2</sup> orðum ok sagði, at nökkur<sup>3</sup> virðuligr maðr kom til hans í sjónum ok frjálsaði hann af<sup>5</sup> dauðligum háska bæði fyr ok síðar. Enn fyrer þessa sögn<sup>4</sup> fèkk<sup>5</sup> hinn heilagi Thómas enn um sinn makligt<sup>6</sup> lof sinne mildi bæði þar innbyrðis ok í Kanntúaría sem þeir framkvomu<sup>7</sup> samdægris. Prýddist þá enn<sup>8</sup> sú signaða hátíð at auk annars með<sup>10</sup> þessum andligum fagnaði. Má þat ætla, ef líkar, at riddari Robert mundi ofra sælum Thomasi nokkura gullpeninga fyrer svo mykla vináttu ok velgjörð, sem hann hafði veitt honum.

Var þessi translacio heilags Thóme síðan haldin<sup>15</sup> árliga með skipan herra páfans um alla Angliam ok um fleiri lönd,<sup>9</sup> er lítit leið frá upptöku,<sup>10</sup> þat er á næsta dag efter<sup>11</sup> octauam apostolorum Petri et Pauli.<sup>12</sup>

## KAP. CIV.

20

## AF HERRA STEPHANUM.

The shrine  
of St.  
Thomas.

Herra Stephanus Kantúariensis erkibyskup ferr þessu næst með sinne góðfýse til þeirar ráðagjörðar at víkja offr hins heilaga Thóme honum til skringjörðar. Ok sem þat er stöðugt<sup>13</sup> með áeggjan konungsins ok annars stórmennis í landinu, kostar erki-

<sup>1</sup> hann added by Prof. Unger ; om. in T.

<sup>2</sup> rauskmannligum, T.

<sup>3</sup> nauckr, T.

<sup>4</sup> saugn, T.

<sup>5</sup> fieck, T.

<sup>6</sup> maglikt, T.

<sup>7</sup> framkuomu, T.

<sup>8</sup> Prof. Unger reads : Enn fyrer þessa saugn . . . bædi þar innbyrdis

ok i Kanntuaria. Sem þeir framkuomu samdægris pryddizt þá enn, &c. The particles þá enn show that the full stop is rightly removed from Kanntuaria to samdægris.

<sup>9</sup> lavnd, T.

<sup>10</sup> upptaukv, T.

<sup>11</sup> epter, T.

<sup>12</sup> i.e. on July 7th.

<sup>13</sup> staudugt, T.



the ship to where he sits on the waves, they rescue him hale and sound into the vessel. But when his father asked him, what account he could give of his life having so long been saved, he frankly answered and said, that some venerable man came unto him, whereas he was in the sea, and delivered him from the deadly peril from first to last. But for this story the holy Thomas got once more a worthy praise for his mercy, both on board the vessel and in Canterbury on their arrival there the same day. That blessed feast was thus still further adorned, in addition to the rest, by this spiritual joy. If you like, you may well think that knight Robert would fain offer unto the blessed Thomas some golden pennies, for so great a mercy and benefit which he had conferred upon him.

By the command of the lord pope this Feast of the Translation of the holy Thomas was sithence held yearly throughout all England, as well as throughout other countries a short time after the date of the translation itself, that is to say on the next day after the octave of the Apostles Peter and Paul.

#### CHAP. CIV.

##### OF LORD STEPHEN.

The next thing done by lord Stephen, archbishop of Canterbury, was that, in his devotion he resolved to convert the offerings made to the holy Thomas into a shrine for him. And when this had been settled by the urging of the king and other mighty folk in the land,



byskupinn þar til þann vildasta<sup>1</sup> meistara, er fást mátti í þeim löndum.<sup>2</sup> Enn er almúginn í Englandi<sup>3</sup> fèkk<sup>4</sup> sanna vissu hær<sup>5</sup> um, birtust vinsælder heilags Thóme svo myklar með fólkinu, at þeir vilja skrin hans af öngum<sup>6</sup> málmi steypast<sup>7</sup> láta nema 5 gulli einu, ok þat fór framm.<sup>8</sup> Þar af flytja svo pílagrímar heilags Thóme orðfall Englismanna,<sup>9</sup> at aldri hafi England orðit svo gullríkt sem áðr, ok þakka þeir þar Guði fyrer. Nú með svo dýrum kosti ok völdum<sup>10</sup> meistaradóm varð skrin hit 10 vænsta<sup>11</sup> verk, er menn hafa sæð,<sup>12</sup> alt steinsett umbergis, þar sem bezt mátti bera til fegrðar ok ásýndar. Sem skrin er algjört, leggr erkibyskup þar í heilagan dóm virðuligs píslarvotts Thóme ok skipar yfer miðju háaltare, eigi hæra enn þat stóð 15 niðr á efri tabulam, horfði annat brjóst í austr, enn annat í vestr.

The famous carbuncle of the French regalia becomes miraculously attached to the shrine.

Nú svo virðuligt sem vær höfum<sup>13</sup> skrifat af skringjörð ok setning Thóme, sýnist honum enn alt eins á skorta nökkut,<sup>14</sup> ok því krefr nauðsýn, at 20 vær minnumst, hvar upp gafst forðum, hversu fór í millum Thómas erkibyskups ok Loviss Frakka konungs, þá er hann beiddist at eignast karbunkulum í þeira skilnaði, enn fèkk<sup>4</sup> eigi. Þar af er svo skrifat fyrr í bókinne, at heilagr Thómas sagðist fá mundu 25 steininn, þó at síðar væri. Er nú tími kominn, at sú spásaga fyllist með þeiri atferð,<sup>15</sup> sem hær<sup>5</sup> stendr. Vær sögðum<sup>16</sup> fyr, hversu Philippus Frakka konungr var óstyrkrar heilsu ok kendi líkþrár þegar í

<sup>1</sup> *villdazta*, T.

<sup>2</sup> *laundum*, T.

<sup>3</sup> *Einglandi*, T.

<sup>4</sup> *fieck*, T.

<sup>5</sup> *hier*, T.

<sup>6</sup> *aungum*, T.

<sup>7</sup> So Prof. Unger; *stypast*, T.

<sup>8</sup> *fram*, T.

<sup>9</sup> *Einglismanna*, T.

<sup>10</sup> *vauldum*, T.

<sup>11</sup> *vænnzta*, T.

<sup>12</sup> *sied*, T.

<sup>13</sup> *haufvm*, T.

<sup>14</sup> *nauckut*, T.

<sup>15</sup> *athferd*, T.

<sup>16</sup> *saugdum*, T.



the archbishop procureth for the work the greatest master in the craft who could be found within those lands. But when the commonalty of England got full certainty of this, the love which the people bore to St. Thomas was soon revealed, since they would hear of his shrine being made of no other metal but gold alone, which, indeed, had to be done. Hence the pilgrims to St. Thomas's shrine repeat the saw of the English, that after that time England never grew so wealthy in gold as before, and for that they give thanks unto God. Now by this mighty expense and choice workmanship the shrine was the most excellent work of art that had ever been seen, being set all round with stones, wherever beauty and effect might thereby be best set off. When the shrine was finished the archbishop depositeth therein the holy relics of the worthy martyr archbishop Thomas, and placeth it above the middle of the high altar, only so high that it rested on the upper table thereof, one face of it pointing to the east, the other to the west.

Now worthy as have been the things which we have already written of the translation and the enshrining of Thomas, it seemeth to him none the less that something still is wanting; and therefore necessity demandeth that we should revert to the story, where we left it aforetime, when it was shown, how matters went between archbishop Thomas and Louis the king of the French, when the former desired to have that carbuncle at their parting, but got it not. Concerning this matter, it was written before in this book, that holy Thomas said he would have the stone, although it might come to pass later on. Now the time hath come for that prophesy to be fulfilled, as, indeed, it did become, according to the manner hereinafter related. We mentioned before in how feeble health Philip the king of the French was, having been inclined to leprosy from his youth



æsku, enn í þennan tíma hefer hans<sup>1</sup> mein svo mikit<sup>2</sup> megin með honum feingit, at hann legst í rekkju<sup>3</sup> frá landsstjórn ok útreiðum.<sup>4</sup> Nú ber svo til einn dag, sem hann liggr mæðiliga með harmi hugar ok móðer hans, drottningin gamla, sitr yfer<sup>5</sup> honum, tekr hún svo til orðs: “Son minn,” sagði hún, “hverja ætlun hafið<sup>5</sup> þér<sup>6</sup> á um krankdóm “ yðvarn, at þér<sup>6</sup> liggit í þínu dag ok nótt, enn “ Frakkland ferr sem höfðingjalaust?”<sup>7</sup> Konungrinn svarar: “Hver er mín ætlun þar um utan at bera,<sup>10</sup> “ sem ek kann bezst, ok þakka Guði fyrer.” Drottn- ing talar þá: “Sannliga er þat mín hugan,<sup>8</sup> at yðr “ sè<sup>9</sup> til reiðu heilsugjöfin, ef þér sparit ei kost- “ inn.” Konungrinn svarar: “Hvat er þat í voru “ valdi, at vær mundum ei gjarnan gefa til þess,<sup>15</sup> “ at þiggja heilsuna? ”Frúin talar: “Eg man gjörla, “ hversu orðræða fór í millum föðrs<sup>10</sup> yðvars ok “ Thóme erkibyskups, áðr enn hann vendi heim til “ Englands,<sup>11</sup> at erkibyskup, kaus af þessu ríki þá “ vináttu, at eignast<sup>12</sup> þann karbúnkulum, er þér<sup>6</sup> <sup>20</sup> “ Frakka konungar hafit elskat mest næst<sup>13</sup> sjálfri “ krúnunni,<sup>14</sup> enn faðer yðvar hallaðist undan ok “ nenti eigi til at láta. Heilagr Thómas talaði svo “ fallin orð, at ek skilde efalaust, at honum var “ hugfast at fá steininn. Nú er, son minn, at <sup>25</sup> “ kjósa um tvo kosti, at liggja þannin í kör<sup>16</sup> ok “ bíða svo bana, eða heita til heilags Thómam ok gefa

<sup>1</sup> So Prof. Unger; *hann*, T.

<sup>2</sup> After *mikit* T. adds *med*.

<sup>3</sup> *reyckju*, T.

<sup>4</sup> *vthreidvm*, T.

<sup>5</sup> *hafi*, T.

<sup>6</sup> *þier*, T.

<sup>7</sup> *haufðingjalaust*, T.

<sup>8</sup> So T.; *hugsan*, U.

<sup>9</sup> *sie*, T.

<sup>10</sup> *fauðrs*, T.

<sup>11</sup> *Einglannz*, T.

<sup>12</sup> So Prof. Unger; om. in T.

<sup>13</sup> So Prof. Unger.

<sup>14</sup> *krunvnnar*, T.; this genitive would seem to indicate that the original reading was *elskat mest sjálftrar krunvnnar*, (you have) loved most of the very crown jewels, *i.e.* of the regalia, but such a construction is, at all events, strained, while Prof. Unger's suggestion is natural.

<sup>15</sup> *kaur*, T.

<sup>16</sup> *þanninn*, T.



upwards ; but at this time the disease had gained such a strength over him, that he took to the sick-bed, forgoing the government of the land, as well as all travelling abroad. Now it cometh to pass one day, as he lieth wearied with sorrow of mind, and his mother, the aged queen, sitteth over him, that she accosteth him in these words : “ My son,” said she, “ what think you about your “ sickness, lying as you do day and night in sore pain, “ while France remaineth as if reft of her head ? ” The king answereth : “ What should I think about it but to “ bear it as best I can, and thank God therefor ? ” Then the queen speaketh : “ In truth my mind tells me, that “ restoration to your health is ready for you if you do “ not grudge the cost.” The king answereth : “ What “ could it be among the things whereof we are possessed “ that we should not be fain to give for the restoration “ of our health ? ” Quoth the lady : “ I mind quite “ clearly, what words passed between your father and “ archbishop Thomas before he returned home to England, “ when the archbishop wished to have in token of friendship from this kingdom that carbuncle which you, “ kings of France, have always cherished most, next “ indeed to the crown itself, but which request your “ father declined, not being able to bring himself to give “ up the stone. The holy Thomas spoke in words which “ left it an undoubted matter that he had a strong “ desire to get the stone. Now, my son, you have to “ choose between two things, to lie on the sick-bed as “ you are now doing, and thus to await your death, or “ to make a vow to the holy Thomas to give him the



“ honum steininn, ok færa sjálfr til Kannciam.” Konungrinn svarar sem brosandi: “Guð virði,” sagði<sup>1</sup> hann, “hversu koster þessar eru ójafner, ok á því gjörum vær öngva<sup>2</sup> dvöl at kjósa, hvern er vær viljum upptaka, heldr heitum vær þegar í stað<sup>5</sup> ok játum under Guðs vitne, at þennan<sup>3</sup> karbunculum gefum vær sælum Thóme erkibyskupi, ok at vær skulum hann sjálfr flytja til Kantúaríam yfer hans háaltere.”<sup>4</sup> Hann hefer svo sagt, at hann þarnaðist<sup>5</sup> alla biðstund, at líkþráin fellr öll<sup>6</sup> 10 niðr af honum í sængarklæðin<sup>7</sup> með svo myklum krafti, at á sama augabragði stendr hann upp alheill með svo hreinu höröndi<sup>8</sup> ok heilu brjósti, sem aldre á daga sína hefði hann krankr orðit. Liðu nú svo nökkurer<sup>9</sup> dagar, at herra konungrinn 15 unde vel við skifti<sup>10</sup> þeira erkibyskups, á meðan nýjast var um heilsugjöfina. Enn er tíminn lengdist,<sup>11</sup> runnu til hans slíkar hugsaner, sem fyr voru lesnar af orðum föður<sup>12</sup> hans, at gjarnan, vilde hann öðru<sup>13</sup> gózi<sup>14</sup> við koma, heldr enn láta steininn, ef 20 heilagr Thómas vildi samþykkja ok erkibyskupinn í Kanncia. Af þessum sínum ráðagjörðum býst hann svo í pílagrímsferð til Thóman, at hann tekr ósnöggliga<sup>15</sup> til tesauriam, því at heldr vill hann leysa steininn tvennu verði, enn leggja hann efter.<sup>16</sup> Ok því er 25 ljóst af þeim steinsins dýrleik, sem fyr var skrifaðr, at hann flyti með sèr til Englands<sup>17</sup> sextigu punda silfurs.<sup>18</sup>

Sem hann kemr til Kantúaríam, tjár hann greiniliga erkibyskupinum alt sitt heit með sannindum, birt-

<sup>1</sup> sagdi added by Prof. Unger.

<sup>2</sup> aungua, T.

<sup>3</sup> þennann, T.

<sup>4</sup> So Prof. Unger; haa halltere, T.

<sup>5</sup> So Prof. Unger; þarnizt, T.

<sup>6</sup> aull, T.

<sup>7</sup> sængarklæðinn, T.

<sup>8</sup> hauraundi, T.

<sup>9</sup> nauckurer, T.

<sup>10</sup> skipti, T.

<sup>11</sup> leingdizt, T.

<sup>12</sup> faudr, T.

<sup>13</sup> audru, T.

<sup>14</sup> godzi, T.

<sup>15</sup> osnaugglega, T.

<sup>16</sup> epter, T.

<sup>17</sup> Einglandz, T.

<sup>18</sup> So T.



“ stone, and to bring it yourself to Canterbury.” The king answered with a smile: “ God knows,” said he, “ that these conditions are unequal indeed, and certes I shall not tarry deciding which of the two I choose, but promise forthwith and vow, God being my witness, that this carbuncle I shall give to the blessed archbishop Thomas, and that I shall bring it myself to Canterbury, and place it on the high altar there.” He hath so said himself, that after this he had not to wait one moment till the leprosy fell clean away from him into the bedclothes, and so utterly, that he stood up in that same twinkle of an eye, thoroughly healed and with his skin so clean, and his breast so whole, as if he had never ailed aught all his lifetime. Now some days wore away, during which the king enjoyed right well the exchange he had made with the archbishop, while his feelings as to his restoration to health were at their freshest. But when time grew longer, thoughts, similar to those of which we formerly read in the words of his father, awoke within him, inasmuch as he would fain make the payment in some other goods rather than to have to part with the stone, if the holy Thomas, as well as the archbishop of Canterbury, would give their consent thereto. With this counsel at heart he prepareth to go on a pilgrimage to Thomas, in such a way that he taketh an unstinted amount of money from his treasury, being desirous rather to buy in the stone at double price, than to leave it behind. And from the price of the stone, which has been stated already, it is clear that he must needs have carried with him sixty pounds in silver to England.

When he cometh to Canterbury he setteth forth clearly and truly to the archbishop the whole story of his vow,



andi öllum<sup>1</sup> góðum mönnum<sup>2</sup> bæði með orðum ok sjálfs síns ásýnd, hversu dýrliga myskunn er hann hafðe þegit. Hér<sup>3</sup> með hefer hann umleitan, at erkibyskup mune samþykkja fyrer hönd<sup>4</sup> heilags Thóme, at hann leyse steininn svo miklu verði,<sup>5</sup> sem Karlus keisari kostaði hann fyrst á Jórsalalandi, greinandi erkibyskupinum, at þat voru áttatiger punda silfrs. Ok með því at Frakka konungr sækir þetta svo fast, at hann leggr bæn til, hugsar erkibyskup, at hann muni hafa fullt umbod af álfi<sup>10</sup> heilags Thóme at skipa þessu efter<sup>5</sup> sinne vild ok konungsins bæn. því frjálssar hann steininn játande at taka lausagóz<sup>6</sup> svo mikit. Sem þetta er þegit, gjörir Frakka konungr harðla glaðr ok talar svo: “ Til þess,” sagði hann, “ at vær gjörum örugt<sup>7</sup> í 15 “ vorre hærkvomu,<sup>8</sup> at einkis kyns heitrof stendr á “ oss við heilagan Thómam, þá viljum vær leggja “ til annat<sup>9</sup> fê<sup>10</sup> jafnmikit,<sup>11</sup> því at þá erum vær “ óttalauser, ef vær leysum<sup>12</sup> steininn tveimr verðum.” Nú sem þetta allt er<sup>13</sup> greint ok gjört, geingr<sup>20</sup> Frakka konungr í samkundu með erkibyskupi, ok berr sama dag þat væna gull sêr<sup>14</sup> á hendi.<sup>15</sup> Ok hvat lengra,<sup>16</sup> enn í þann tíma sem hann ætlar at leysast af garðinum, vill hann taka orlof hins heilaga Thómas. Geingr nú í höfuðkirkjuna<sup>17</sup> ok upp á efsta gradum<sup>18</sup> 25 fyrer háaltarit,<sup>19</sup> talandi svo til skrínsins, sem til lifanda<sup>20</sup> manns: “ Blezaðr sêrttú,<sup>21</sup> herra virðuligr

<sup>1</sup> *aullvm*, T.<sup>2</sup> *maunnum*, T.<sup>3</sup> *Hier*, T.<sup>4</sup> *haund*, T.<sup>5</sup> *epter*, T.<sup>6</sup> *lausagodz*, T.<sup>7</sup> *aurugt*, T.<sup>8</sup> *hierkuomv*, T.<sup>9</sup> *annath*, T.<sup>10</sup> *fie*, T.<sup>11</sup> *iafnmikith*, T.<sup>12</sup> *leysum* added by Prof. Unger.<sup>13</sup> *er* added by Prof. Unger.<sup>14</sup> *sier*, T.<sup>15</sup> *henndi*, T.<sup>16</sup> *leingra*, T.<sup>17</sup> *haufudkirkivna*, T.<sup>18</sup> So Prof. Unger; *graduam*, T.<sup>19</sup> *haaalltarit*, T.<sup>20</sup> *lifannda*, T.<sup>21</sup> *sierttu*, T.



revealing to all good men, both by his words and his appearance, what glorious mercy had befallen him. Therewithal he endeavoureth to persuade the archbishop on behalf of the holy Thomas to give his consent to his buying-in of the stone for as much money as it had first cost the emperor Charles in Palestine, stating to the archbishop that that was eighty pounds. And because the king of the French pleadeth his cause so eagerly, even as to support it with prayers and entreaties, the archbishop supposeth, that he must consider himself to be invested with full powers on behalf of the holy Thomas to do in the matter according to his own will and the king's prayer. He therefore consenteth to the stone being ransomed, and declareth his willingness to take the money for it which had been offered. This having been consented to, the French king becometh mightily glad, and speaketh thus : " In order," said he, " to make " it proven by our visit here, that we are guilty of no " sort of breach of promise against the holy Thomas, " we will pay for the stone its full price over again, for " then we feel released from all fear, if we pay double " value for it." Now this being all declared and acted upon, the king of the French holdeth a conference with the archbishop, wearing that same day the goodly ring on his hand. What more, than the very hour that he was to depart from the court, and being also desirous to take leave of the holy Thomas, he walketh to the cathedral church, and up on to the uppermost step in front of the high altar, speaking to the shrine as if he were speaking to a living person : " Blessed be thou, worthy lord archbishop Thomas, for



“ Thómas erkibyskup, fyrer alla þá myskunn ok heilsu-  
 “ gjöf, er þú veitter mēr<sup>1</sup> í þínum verðleik.  
 “ Hefer ek nú leyst til mín með tveimr verðum  
 “ þennan karbunkulum, er ek hēt<sup>2</sup> í fystu, at þú  
 “ skylder eignast, ok þar um bið ek þik, at þú<sup>5</sup>  
 “ blezer steininn mēr<sup>1</sup> ok mínum efterkomundum<sup>3</sup> til  
 “ sæmdar ok sálubótar.” Efter<sup>4</sup> svo talat hefr hann  
 upp höndina<sup>5</sup> með gullinu, svo at handarbakit  
 horfer at skrínu, lætr síðan hjólit karbúnkúli kyssa  
 framan á mitt brjóstit, ok efter<sup>4</sup> þat gjört víkr hann<sup>10</sup>  
 til fylgdarinnar ok ætlar at klæðast til burtreiðar.<sup>6</sup>  
 Enn er hann berr höndina<sup>5</sup> at glófanum, er í burtu<sup>7</sup>  
 geislinn, því at gullit er tómmt.<sup>8</sup> Hann víkr sēr<sup>9</sup> þá  
 mót<sup>10</sup> altarinu ok sēr<sup>9</sup> þegar, at karbunkulus  
 birte,<sup>11</sup> hvar hann var kominn, þiker konunginum<sup>15</sup>  
 nauðsyn at ganga til altaris í annan<sup>12</sup> tíma ok sjá,  
 hversu vorðit er. Marger virðuleger menn fylgdu  
 honum at sjá þetta stórtákn, ok varð öllum<sup>13</sup> aug-  
 ljóst með sama hætti, at greindr karbúnkúlus var  
 svo meistarlega saminn í miðju brjósti á skrínu,<sup>20</sup>  
 sem höfuðsmiðrinn<sup>14</sup> hafði hann þar í upphafi sett,  
 því at svo var hann læstr, at gullstaupit bar umberg-  
 gis upp yfer hvassasta hjólit. Frakka konungr  
 talar þá: “ þakka vil ek þer,<sup>15</sup> heilagr faðer, alla þessa  
 “ skipan, því at svo samer bezt fyrer Guði, sem þer<sup>15</sup> 25  
 “ líkar, ok þótt þú kjóser nú karbúnkúlum heldr enn  
 “ allt þat góz,<sup>16</sup> er ek flutti hingat, skal ek ok því ei  
 “ unnder mik draga þat, er ek luktí áðr þinne kirkju.  
 “ Sè<sup>17</sup> nú þín eign hvortveggja. Enn bið ek þik

<sup>1</sup> mēr, T.<sup>2</sup> hiet, T.<sup>3</sup> epterkomundum, T.<sup>4</sup> Epter, T.<sup>5</sup> haundina, T.<sup>6</sup> burttreidar, T.<sup>7</sup> burtu, T.<sup>8</sup> tommt, T.<sup>9</sup> sier, T.<sup>10</sup> moth, T.<sup>11</sup> birtte, T.<sup>12</sup> annann, T.<sup>13</sup> aullum, T.<sup>14</sup> haufvdsmidrinn, T.<sup>15</sup> þier, T.<sup>16</sup> godz, T.<sup>17</sup> Sie, T.



“ all thy mercy in the restoration of my health, which  
“ through thy merits thou didst bestow upon me. I  
“ have now ransomed to myself this carbuncle by a  
“ twofold price, the very one which erst I vowed that  
“ thou shouldst be the owner of, and now I pray thee  
“ that thou bless the stone, for the honour and spiritual  
“ healing of myself and my successors.” Having spoken  
thus he lifteth up his hand with the ring on it in such  
a manner that the back of the hand turned towards  
the shrine, and therewithal having made the oval of the  
carbuncle to touch the front of the shrine in the middle,  
he turned to his following, making ready to array  
himself for his departure. But being about to fit the  
gauntlet to his hand, lo, the lustre is gone, for, indeed,  
the gold setting was empty. Turning then towards  
the altar, he perceiveth forthwith, that the very car-  
buncle discovered where it was gone, wherefore the king  
deemeth needful to go once more to the altar, and to be-  
hold how these things had come to pass. Many worthy  
men went with him to behold this wondrous portent,  
and unto all it became clear in one and the same way,  
that the said carbuncle was so masterly set in the centre  
of the front face of the shrine, as if the master-wright  
had set it there himself in the beginning, for so well was  
it secured that the gold-fitting enclosed the edge of the  
circular basis all round. Speaketh then the king of the  
French: “ Thanks will I give unto thee, holy father, for  
“ all these dealings; for so things must needs be most  
“ acceptable to God, even as thou wilt that they should  
“ be; yea, although now thou choosest the carbuncle in  
“ preference to all the wealth that I brought hither, I  
“ shall none the more take back to myself that which  
“ already I have bequeathed to thy church. Be it now  
“ thine all together. But therewithal I pray, that thou



“ með, at þú minnist mín í bænum þínum ok árner  
 “ mēr<sup>1</sup> þeirar heilsu andlegrar,<sup>2</sup> sem er í öðru<sup>3</sup> lífi,  
 “ efter<sup>4</sup> þeim hætti sem fyr veitter þú mēr líkams  
 “ heilsu með Guðs fulltinge.” Svo seger<sup>5</sup> hann, ok  
 vender síðan í veg. 5

Ok þessi tvö verk heilags Thóme, er nú voru  
 lesin í hreinsan konungsins ok meðtekt<sup>6</sup> karbunkúli,  
 urðu svo fræg, at innan<sup>7</sup> lítils tíma runnu þau  
 yfer öll<sup>8</sup> ríki fyrer norðan<sup>9</sup> fjall. Enn þat má setja  
 í enda<sup>10</sup> þessarrar hjartteignar, at lausagóz<sup>11</sup> hins 10  
 heilaga Thóme með brent<sup>12</sup> silfr var nú orðit svo  
 mikit bæði af fornu ofri ok með frammlagi<sup>13</sup> Frakka  
 konungs, at erkibyskup lét steypa niðr í stóra blý-  
 kápu, at hún stæði með sínum farmi under skín-  
 andi<sup>14</sup> sólu því at vitrum mönnum<sup>15</sup> er vel kunnigt 15  
 at sólarhitinn múterar málminn, svo at blý snýst í  
 silfr, ef fyrndin verðr svo mikil stöðunnar,<sup>16</sup> sem nátt-  
 úran beiðist.

## KAP. CV.

## AF MÁHILLD MÓÐUR THÓME.

20

Nú sem lesin hefer verit um stund hjartteigna  
 frægð hins heilaga Thóme erkibyskups, mundi Má-  
 hilld hans líkamlig móðer þat játa, ef hún mætti  
 heyrast,<sup>17</sup> at nú væri frammkomit sýner þær, er  
 henni birtust fyrer þeim blezaða sveine, því at borg 25  
 lifanda<sup>18</sup> Guðs, þat er heilug kristne, fagnar nú

<sup>1</sup> mēr, T.<sup>2</sup> andlegrar, T.<sup>3</sup> öðru, T.<sup>4</sup> epter, T.<sup>5</sup> seiger, T.<sup>6</sup> meðtekt, T.<sup>7</sup> innan, T.<sup>8</sup> öll, T.<sup>9</sup> norðan, T.<sup>10</sup> enda, T.<sup>11</sup> lausagodz, T.<sup>12</sup> brent, T.<sup>13</sup> frammlagi, T.<sup>14</sup> skínandi, T.<sup>15</sup> mönnum, T.<sup>16</sup> stöðunnar, T.<sup>17</sup> heyrast, T.<sup>18</sup> lifannda, T.



“ mind me in thy prayers, and that thou intercede on my  
“ behalf for my spiritual salvation in the life to come,  
“ after the fashion in which thou didst bestow on me by  
“ God’s help the health of my body.” Thus he speaketh,  
and then he wended on his way.

These two works of the holy Thomas, of which we have just read, the purification of the king and the reception of the carbuncle, became so famed, that within a little time the rumour of them went abroad over all countries north of the Alps. But we may add to the end of this miracle, that the treasures in burnt silver belonging to the holy Thomas had now become so great, what with former offerings and the bounty of the French king, that the archbishop let pour it all into a large chest of lead, and ordered it to stand with its freight in the sheen of the sun; for unto wise men it is well known, that the heat of the sun changeth the metal in such a manner that lead becometh silver if it standeth as long as nature demandeth.

## CHAP. CV.

### OF MAILED THE MOTHER OF THOMAS.

Now as we have been reading for a while of the glory of the miracles of the holy archbishop Thomas, Mailed, his fleshly mother, would certes confess, if she could be heard, that now the visions had come to pass which were revealed unto her before the birth of that blessed child; for the burgh of the living God, being holy church, rejoic-



sæmiliga af þeim árþyt, er út fèll<sup>1</sup> af hennar kviðe, sem Temps í Lundúnum spáði forðum.<sup>2</sup> Eða Gillibert faðer heilags Thóme, hvat mundi hann segja<sup>3</sup> þeim ávexti, er hveitikornit gefr í Kanncia? Mætti hann tala með Jsahac höfuðföður: <sup>4</sup> Ecce odor filij mei, sicut <sup>5</sup> odor agri pleni, etc.<sup>5</sup> Af þessum dýrðarsamligum akri ilmaði svo langt með gjöf Heilags Anda, at á tíu árum fyrr enn heilagr Thómas geingi með tignarklæði sín fyrir sannan<sup>6</sup> Jsahac Drottinn vorn Jesúm Krist, skein hans ókomin dýrð ok Kanntarabyrgis kristne <sup>10</sup> fyrir spádóm allt út á Jórsalaland.<sup>7</sup> Þat er svo ljósara, at einn enskr maðr skilríkr sótti út yfer haf til grafar Drottins. I þann tíma var í Jórsulum sá hreinlífismaðr í múnkareglu, er spádóm hafði þegit af Guði. Hann mæter enum enska manne á þessum <sup>15</sup> veg ok talar svo til hans: “Vin minn,” sagði hann, “hvert ríki er þín fóstrjörð?” Hann seigist vera fæddr í Englandi.<sup>8</sup> Þá talar múnkrinn sem fylldr nýjum fagnaði: “Dásamlig Anglía, mjög dýrlig Anglía, hver “má þína ókomna fegurð<sup>9</sup> skýra.” Ok enn spyr hann: <sup>20</sup> “Kenner þú nökkut<sup>10</sup> Kanntúaríam?” Pílagrímr segist<sup>11</sup> ei þar verit hafa. Þá talar munkrinn í annat <sup>12</sup> sinn með andligri gleði brjósts síns: “Blezut ertu, “Kantúaríá, glaðlig ok unatsamlig. Sæl er þín ham-  
“ingja, því at þeir dagar munu koma, at slíkum <sup>25</sup> “hætti muntu tignast með sókn ok ofri, sem Jerúsalem, Róm, eða sæll Jacobus i Kompostellam.” Þessi spádómsorð flutti enski maðr heim, hvat hann hafði heyrt af múnkinum. Enn efter<sup>13</sup> x. ár liðin,

<sup>1</sup> *fiell*, T.

<sup>2</sup> I put a full stop after *fordum* because the context evidently requires it. Prof. Unger reads *fordum*, *eda* &c.

<sup>3</sup> *seigia*, T.

<sup>4</sup> *haufudfauðr*, T.

<sup>5</sup> Cf. Gen. xxvii. 27.

<sup>6</sup> *sannann*, T.

<sup>7</sup> So Prof. Unger; *Jorsaulaland*, T.

<sup>8</sup> *Einglandi*, T.

<sup>9</sup> So T.

<sup>10</sup> *nauckut*, T.

<sup>11</sup> *seigiz*, T.

<sup>12</sup> *annath*, T.

<sup>13</sup> *epter*, T.



eth now right seemly in the rush of that river which fell out of her womb, even as the river Thames in London betokened aforetime. Or, then, Gilbert, the father of holy Thomas, what would he say to the plant which beareth the wheat-ear at Canterbury? He might well speak with Isaac the patriarch: *Ecce odor filii mei sicut odor agri pleni*, etc. From this field of wondrous glory the fragrance spread so far, through the grace of the Holy Ghost, that ten years before the holy Thomas went arrayed in his robes of glory before the true Isaac, our Lord Jesus Christ, his glory to come and that of the church of Canterbury shone in prophesy even all the way out in the land of Jerusalem. To relate it more clearly, a certain Englishman and truthful, went on a pilgrimage out beyond the ocean unto the sepulchre of the Lord. At that time there was in Jerusalem a certain anchorite, a monk by order, who had received from God the gift of prophesy. On his way he encountereth the Englishman, and speaketh to him after this manner: "Friend," said he, "in which realm is the land that fostered thee?" He said he was born in England. Then spoke the monk, as if filled with fresh joy: "Admirable England, right glorious England, who may set forth thy beauty to come?" And still he questioneth: "Knowest thou, perchance, Canterbury?" The pilgrim said he had not been there. Speaketh then again the monk in the spiritual joyance of his heart: "Blessed art thou, Canterbury, gladsome and delightful. Blessed is thy destiny, for the days shall come that thou shalt be honoured in pilgrimages and offerings, even as Jerusalem, Rome, or the blessed James of Compostella." These words of prophesy, which he had heard from the monk, the Englishman brought back home with him. But when ten years had passed away,



sem hjartteigna ljós hins heilaga Thóme skín yfer England<sup>1</sup> meir ok meir, minntist þessi Jórsalafari sinna orða ok sagði svo til sinnar frúr, et Degleotesta hæt<sup>2</sup>: “ Vel muntu hugleitt hafa, hvat ek sagða yðr “ forðum, sem ek kom heim af Jórsulum, hversu bróðer- 5 “ inn lofaði þetta land ok einkanlega Kanntúaríam. Nú “ mun fylling á komin með blezaðri frammkvæmd<sup>3</sup> “ þess, er hans spádómr sagði: sannliga er þat nú fyllt, “ at sæl er Kanneia síns föður<sup>4</sup> ok forstjóra, því at “ hverr<sup>5</sup> aldr, stètt ok vígslupallr fagnar under hans 1 “ hende, ok jafnvel þrætumenn þiggja þar birti sann- “ leiksins. Óstyrkum formönnum veitist þar hverr “ styrkr til hirðilegrar áhyggju, heilsa sjúkum, enn “ líkn iðröndum,<sup>7</sup> blinder sjá, enn halter ganga, hreins- “ ast líkþráer, enn heyra daufer, dauðer upp rísa, enn 15 “ mállauser tala, frægjast fátæker, enn kararmenn öflg- “ ast,<sup>8</sup> vatnþrungner mjófast, enn óðer vitkæzt, brott- “ fellder<sup>9</sup> græðast, enn riðskelfder bætast.” “ Ok at<sup>10</sup> ek “ renne um,” seger<sup>11</sup> meistarinn, í fám orðum: fyllast “ þar margfaldiga nær öll<sup>12</sup> guðspjalleg<sup>13</sup> orð ok tákn.”<sup>14</sup> 20 Hér<sup>16</sup> upp yfer er þat boðanda þeim Guðs þíningar- vott til lofs ok virðingar, at himneskt ljós kom iiij. sinnum yfer hans alltari, svo at þar af tendraðist þau kerti, er áðr voru loglaus. Vatn hans skifti<sup>16</sup> v. sinnum sínum lit, er þat byrllaðist sjúkum mönnum,<sup>17</sup> 25 einn tíma hvítt sem mjólk, enn<sup>18</sup> iiij. sinnum rautt sem blóð.

<sup>1</sup> *Eingland*, T.<sup>2</sup> *hiet*, T.<sup>3</sup> *framkvæmd*, T.<sup>4</sup> *faudr*, T.<sup>5</sup> So Prof. Unger; *hvern*, T.<sup>6</sup> *formaunnum*, T.<sup>7</sup> *idraunndum*, T.<sup>8</sup> So Prof. Unger; *aulfgæzt*, T.<sup>9</sup> *brotfellder*, T.<sup>10</sup> *at* added by Prof. Unger.<sup>11</sup> *seiger*, T.<sup>12</sup> *aull*, T.<sup>13</sup> *guðspjalleg*, T.<sup>14</sup> *taknn*, T.<sup>15</sup> *Hier*, T.<sup>16</sup> *skiptti*, T.<sup>17</sup> *maunnum*, T.<sup>18</sup> *en*, T.



and the light of the miracles of the holy Thomas was shining more and more throughout England, this Jerusalem pilgrim brought to mind the words of the monk, and said to his lady, whose name was Degleotesta: "Thou wilt have  
" considered well that which aforetime I said unto thee,  
" when I came home from Jerusalem, how the brother  
" praised this land, and more especially Canterbury. Now  
" shall that have come to pass, through a blessed fulfilment, which his prophesy foresaid; for in sooth it is  
" now fulfilled that Canterbury glorieth in her father  
" and ruler, for every age, state, and order rejoiceth  
" under his hand; yea even schismatics receive there  
" the brightness of the truth. On feeble rulers is conferred there the strength for pastoral solicitude, health  
" is given to the sick, mercy to the repentant, the blind  
" see, the lame walk, the leprous are cleansed, the deaf  
" hear, the dead rise again, but the dumb speak, the  
" poor are honoured, the bed-ridden grow strong, the  
" dropsical grow thin, the crazy get reason, the epileptic  
" are healed, but the palsied recover." "And," says the Master, "to review it in few words: there, indeed, are  
" fulfilled, in a manifold manner, nearly all evangelical  
" words and tokens." Over and above all this it must be declared for the praise and honour of this God's martyr, that four times a heavenly light appeared over his altar, so that therewith the candles were lit which stood there without lights before. His water changed colour five times on being given to sick people, once becoming as white as milk, and four times as red as blood.



## KAP. CVI.

## NÚ ER AT LYKT LEIDD.

Nú er svo komit, at bók þessi er at lyktum leidd, ok mun í fremsta lagi svo sýnast vitrum mönnum,<sup>1</sup> ef hún verður smásmugliga skoðuð, at hennar 5 æzti skilningr megi viðrkvæmiliga eignast þat uppkast, at hann liggi luktr ok samlesin í fígúru þeiri, er finnst in libro regum<sup>2</sup> af Eliseo spámanne ok Súnamittiti, ok at þat verði ljósara, viljum vær sýna með myskunn Guðs ok árnán heilags Thóme erki- 10 byskups, hversu líkist. Svo er lesit, at Sunamitis var ein húspreyja síns eigins bónda með Israels fólki. I herbergi þeira hjóna hvíldist mörgu<sup>3</sup> sinne Heliseus propheta, sem hann fór um byggðina, hvar fyrer Sunamitis talar svo til bónda síns einn tíma: “Eg<sup>4</sup> hug- 15 “ leiði með mēr,<sup>5</sup> sagði hún, at þessi heilagr maðr “ kemr oftliga<sup>6</sup> til okkars herbergis, ok því sýnist “ mēr<sup>5</sup> vel fallit, at vit gjörum honum lítit her- “ bergi, ok látum þar koma sæng hans ok borð, “ sæti ok kertisstiku.” Nú er at sjá til glósu 20 þessara hluta. Heliseus hefer til þess iii. hluti einkaliga, at hann merker vorn Herra Jesúm Kristum, þat er nafn ok hjartteigner í lífinu, enn frábærast öðru,<sup>7</sup> at hans rotin bein reistu dauðan mann til lífs. Nafn hans þýðist: salus Dei. þá heilsu 25 sendi Guð sínu fólki, er efter<sup>8</sup> líkams dauða á krossinum reisti mannkindina til lífs ok ljóss<sup>9</sup> frá eilífum myrkrum. Svo þjónar nafn Helisei vors Drottins myskunn ok mætti. Súnamitis þýðist hertekinn, ok því merker hún sál mannkynsins, er 30 Jesús Kristus leysti með sínu blóði brutt úr her-

<sup>1</sup> *maunnum*, T.<sup>2</sup> Cfr. 2 Kings iv. 8-10.<sup>3</sup> *maurgv*, T.<sup>4</sup> *Egh*, T.<sup>5</sup> *mier*, T.<sup>6</sup> *optliga*, T.<sup>7</sup> *audrv*, T.<sup>8</sup> *epter*, T.<sup>9</sup> *lios*, T.



## CHAP. CVI.

NOW THE STORY IS BROUGHT TO AN END.

Now we have come so far, that this book is brought to an end ; and first of all things it will appear to wise men, if it be carefully examined into, that the gist of it may fitly be represented as lying shut up and folded in the figure, which is found in the book of Kings, written about the prophet Elisha and the Shunammite ; and in order that this may be made all the clearer, we will show, by the mercy of God, and the intercession of the holy Thomas, how the two correspond.

We read that the Shunammite was a woman married to a husband, both of whom were of the folk of Israel. The prophet Elisha would many a time take his rest in the house of these wedded people, when he travelled through that country-side, wherefore the Shunammite once speaketh thus to her husband : “ I am turning it over  
“ in my mind,” said she, “ how repeatedly this holy man  
“ cometh to harbour with us, and therefore it seemeth  
“ well to me, that we should make a little chamber for  
“ him, and let there be brought for him his bed and  
“ board, his stool and his candlestick.”

Now let us look to the interpretation of these things. To Elisha appertain three things especially by which he may signify our Lord Jesus Christ ; these being his name, and the miracles he wrought in his lifetime, and this, which is the most extraordinary in comparison with other miracles, that his withered bones raised a dead man to life. His name signifieth *Salus Dei*. That salvation God sent to his folk, who after His death on the cross raised all mankind to life and light from eternal darkness. In this manner the name of Elisha serveth to signify the mercy and might of the Lord. Shunammite signifieth captive, and therefore she betokeneth the soul of mankind, which Jesus Christ released by his blood,



leiðslu fjandans. Þessa Súnamitem gister Heliseus oftliga,<sup>1</sup> því at vor Herra kemr með mörgum<sup>2</sup> háttum andligrar<sup>3</sup> vitjanar til kristins manns sálu. Fyrst tjár hann henni handaverk sín í skepnunne, at hún merke þaðan, hverre tign Skaparinn er<sup>5</sup> virðandi; kemr fyrer hjartteigner ok heilaga ritning, kemr fyrer predikan sinna boðorða ok hjartans mýkt<sup>4</sup> með áblæstri Heilags Anda, kemr fyrer mótgang ok efterlæti,<sup>5</sup> kemr með ógn ok fyrerheitum.<sup>6</sup> Þá er Drottinn kemr ok vitjar hans, þá er hann dvelst<sup>10</sup> á gisting, rettlæter hann; kemr hann ok ferr, at hugskotit kenne sig þar fyrer ok lítilætist því meir, at eingi er önnur<sup>7</sup> gjöf enn af guðligri mildi efter sjálfs hans vild. Bóndi þessarar Súnamitis er skynsamligr skilningr í brjósti mannsins til þess skip-<sup>15</sup> aðr at stjórna, leiða ok hagræða sálina til frjósemdar andligs ávaxtar þessum sínum stjórnara, tjár sinne sál, er oftliga<sup>1</sup> vitjast af vorum Herra, at þau bæði samt fái þeim heilaga manni lítit herbergi til meiri návistu. Sannliga er Jesús Krístr heilagr<sup>20</sup> heilagra, því at án honum er engi maðr heilagr vorðinn. Vel sagði Súnamitis, at hús Helísei skal lítit vera, því at ekki hjarta uppreists metnaðar hæð herberger í honum, heldr hvílist hann gjarnan í lægð ok lítileik. Setjum<sup>8</sup> nú Súnamitem þessa fyrer<sup>25</sup> sál hins signaða Thóme, at vær sjáum því betr, hversu samþykkist sannleikr ok fígúra. Ljóst er lesanda manni, at sannr Helíseus vitjaði mörgum<sup>2</sup> háttum hans blezaða líf. Vitjaðist hann fyrer hjartteign, þá er signuð Guðs móðer sende honum byskups-<sup>30</sup>

<sup>1</sup> *oftliga*, T.

<sup>2</sup> *maurgum*, T.

<sup>3</sup> *annligrar*, T.

<sup>4</sup> *mygt*, T.

<sup>5</sup> *epterlæti*, T.

<sup>6</sup> *fyrerheitum*, T. Professor Unger puts a comma after *fyrerheitum*; but a full stop is neces-

sary, to show that there the discourse on the *external* visitations comes to an end, while by the words *þá er Drottinn*, &c., the writer turns to inward visitations of Divine Grace.

<sup>7</sup> *aunnr*, T.

<sup>8</sup> So Prof. Unger; *sietivm*, T.



from the devil's captivity. Elisha would often go and visit this Shunammite ; that is to signify, that our Lord cometh by a manifold manner of spiritual visitation unto the soul of a Christian. First he setteth forth unto her His handiwork in the creation, in order that she may thereby understand what honour is due to the Creator ; then he visiteth her through miracles and holy writ ; visiteth her in the preaching of his commandments through the heart being softened by the inspiration of the Holy Ghost ; visiteth her through tribulation and prosperity ; visiteth her with threats and promises. When the Lord cometh and visiteth her so as to tarry a guest with her, then he justifieth her. But when on coming He at once departeth, he doeth so in order that the spirit may thereby the rather realize its condition, and may the more humbly perceive, that there be no gift but what cometh from Divine grace according to God's own will. The husband of the Shunammite signifieth reasonable understanding in the breast of man, which is set to rule, guide, and dispose the soul for a fertile yield of spiritual fruit unto this her governor ; and counselleth his soul, being often visited by our Lord, that they both together should make for that holy man a little chamber, that he may the longer tarry with them. Verily, Jesus Christ is the Holy one of all the holy, for without him no man hath become holy. Well spoke the Shunammite in saying that the chamber of Elisha should be a little one, for no heart elated by the haughtiness of pride may receive him as guest, for he dwelleth rather in lowness and humility.

Let us now set this Shunammite in lieu of the soul of the blessed Thomas, that we may the more clearly perceive, how truth and similitude agree between them. Now it must be clear to any man reading thereof, that the true Elisha visited him in many a wise throughout his blessed life. He visited him in the miracle when the blessed mother of God sent him the bishop's robes in



skrúðann í París, sem fyr var lesit. Kom ok sami Helíseus fyrer heilaga ritning,<sup>1</sup> því at sú blezuð sála greiddist svo nógliga letrligum skilning, sem lesit var, at hann fór yfer vii. lister liberales. Vitjaðist hans<sup>2</sup> hær<sup>3</sup> með fyrer upptendran ok auðmýkt hjartans,<sup>5</sup> því at hann finnst alla götu<sup>4</sup> verit hafa þat mjúkasta líf, er Guð leitar með tárlegri góðfýst. Vitjaðr var hann af vorum Herra fyrer mótgang<sup>5</sup> ok blíðu, sem heyrir í hans lífsögu<sup>6</sup> mjög frábært, hvort í sinne grein. Þessi virðulig sála svo vitjuð af Guði minnti<sup>10</sup> á sína skynsemd at smíða vorum Helíseo lítit herbergi. Sannliga fékk<sup>7</sup> heilagr Thómas Græðara vorum lítit hús fyrer sínu brjósti, þá er hann bjó honum til návistar lága samvizku með sönnu<sup>8</sup> lítilæti. Hygg at, hvat satt er, at þá er hann var kannzelier alla<sup>15</sup> vega gæddr heimsins blíðu, lá hann frammfallinn<sup>9</sup> á náttarþeli fyrer Guðs mustere. Sè<sup>10</sup> þessu næst, hversu hann setti sælum Helíseo fjóra hluti til náðar, sæng ok borð, sæti ok kertisstiku. Sæng er sofanda manns. Þessa sæng veitti signaðr Thómas sínum Græðara, því<sup>20</sup> at allan<sup>11</sup> lífsveg hær á jörðu byrgði<sup>12</sup> hann bæði augun frá þeire girnd, er flesta feller, sem er kvenna návist. Hversu prófaðist þetta mál, þá er húsbóndinn grunaði hann, sem hann var kanziler, utan svo at lifnaðr hans var hreinn fyrer Guði, er hann lá<sup>13</sup> framm-<sup>25</sup> fallinn<sup>9</sup> á berre<sup>14</sup> jörð ok sofnaðr efter<sup>15</sup> knèföll<sup>16</sup> ok

<sup>1</sup> *ritningh*, T.

<sup>2</sup> So T. correctly, although the construction is unusual; Professor Unger, possibly led by *Vitiadr var hann* in the next sentence, proposes to read *hann*.

<sup>3</sup> *hier*, T.

<sup>4</sup> *gautv*, T.

<sup>5</sup> *mothgang*, T.

<sup>6</sup> *lífsaugu*, T.

<sup>7</sup> *fieck*, T.

<sup>8</sup> *saunnu*, T.

<sup>9</sup> *framfallinn*, T.

<sup>10</sup> *Sie*, T.

<sup>11</sup> *allann*, T.

<sup>12</sup> So Prof. Unger; *byrði*, T.

<sup>13</sup> *er hann* added by Prof. Unger.

<sup>14</sup> So Prof. Unger; *hare*, T.

<sup>15</sup> *epter*, T.

<sup>16</sup> *knefaull*, T.



Paris, of which we have read before. That same Elisha also manifested himself to him through holy writ; for that blessed soul gained so plentifully understanding in letters, according to what was read before, that he mastered the seven liberal arts. Therewithal He manifested Himself in the enkindling and the humility of his heart, for his is found throughout to have been the sweetest life, seeking God in tearful devotion. He was visited by our Lord through distress and prosperity, of either of which in its turn marvellous things have been read in the story of his life. This worthy soul, thus visited by God, called upon her Reason to make a little chamber for their Elisha. And verily the holy Thomas furnished our Healer with a little chamber in his breast whenas he prepared a lowly conscience in true humility for His dwelling-place. Give heed unto that which is the truth, that when he was chancellor, in every way blessed with worldly prosperity, he lay prostrate before God's temple. Behold, then again, how he set forth four things for the comfort of Elisha: a bed, a board, a stool, and a candlestick. A bed is for him that sleepeth. With this bed the blessed Thomas furnished his Healer; for all through his life's path here on earth he covered both his eyes against the temptation, which bringeth most men to fall, the company of women, to wit. How was this matter proven whenas the hostler misdoubted him, when he was chancellor? how? but in such a way, that his life was found pure before God, while he lay prostrate on the bare earth, having fallen asleep after long kneeling



bæner. Gakk hêðan<sup>1</sup> framm<sup>2</sup> til sýnar, hversu hann reisti borðit ok bjó sætit vorum Herra, þann tíma sem hann var erkibyskup vorðinn. Borð í þessum stað er heilug ritning því at hún flytr guðhræddum klerk ríkar ok fagrar sendingar, er svo heita, historia, 5 allegoria, tropologia, duo testamenta. Minniligt má vera, hversu Thómas erkibyskup elskaði þetta borð Guði til lofs, á meðan hann mátti með friði sitja, þá er hann vakti<sup>3</sup> löngum<sup>4</sup> náttu með heilagri stúderan, síðan at hann hafði áðr kropit at fótum fátækra 10 með tár ok trega. Bjó hann ok sætit Jesú Kristó, því at<sup>5</sup> þann ilm, er hann herbergði af guðligri ritning, tjáðe hann sinne hjörð með sætri ok signaðri kenning. Ok því merker sæti predicanar embætti, at sá sem aðra lærer, skal líkjast sitjanda manni, lærðr fyrer 15 Guðs augliti án allri hæð ok hægómadyrd.<sup>6</sup> Enn hvat munum vær tala af þeiri kertisstiku, er hann bjó blezuðum Heliseo, utan þat helzt, at hennar form þjónar öllu<sup>7</sup> hans lífi, ok einkannliga síðan þyngdi með þeim Heinreki konungi. Þat er merki- 20 ligast form á því smíði, at kertisstika hafi þrjá samlíka fætr, ok jafnlangt í millum allra; af miðri understöðu<sup>8</sup> þeira fóta skal leggrinn rísa rêttr ok óhallr allan<sup>9</sup> veg upp under bringuna, er læser leggþáttinn, þaðan upp úr miðju geingr sá broddr, 25 er á stendr siálft kertit með brennanda log. Þessi er glósa. Þrír samlíkir fætr merkja vorn Herra Föður<sup>10</sup> ok Son ok Heilagan Anda, einnar ok sannrar understöðu,<sup>11</sup> því at gudómlig gæzka er<sup>12</sup> grundvöllr ok uppheldi allra góðra hluta. Af svo dýrmætri under- 30

<sup>1</sup> *hiedan*, T.<sup>2</sup> *fram*, T.<sup>3</sup> *uagli*, T.<sup>4</sup> *laungum*, T.<sup>5</sup> After *at* T. adds *i*.<sup>6</sup> *hiegomadyrd*, T.<sup>7</sup> *aullu*, T.<sup>8</sup> *understaudu*, T.<sup>9</sup> *allann*, T.<sup>10</sup> *faudr*, T.<sup>11</sup> *vnderstaudu*, T.<sup>12</sup> So Prof. Unger; *ok*, T.



and prayers. Proceed then unto the vision that showeth, how he set up the table and furnished the stool for our Lord at the time, when he had become archbishop. The table in this case signifieth holy writ, which setteth forth for a God-fearing clerk rich and fair gifts, such as are called *historia*, *allegoria*, *tropologia*, *duo testamenta*. It must indeed be memorable, how archbishop Thomas loved this table for the glory of God, while he might sit thereat in peace, watching as he was wont to do through the night in holy study, having first knelt adown at the feet of the poor in tears and contrition of heart. He also fitted the stool for Jesus Christ, for the fragrance which he stored up from godly writ he imparted to his flock in a sweet and salutary teaching. And therefore the stool betokeneth the office of teaching, because that he who instructeth others is to be likened unto a sitting man, learned before the face of God, yet without presumption or vain glory.

As to the candlestick which he (the husband of the Shunammite) furnished for the blessed Elisha, what else can we say about it than that its form betokeneth his (Thomas') whole life, and that especially after the time when matters grew heavy with him and the king. The thing chiefly to be noted in that work of craft is that a candlestick shall have three legs all alike, and with even distance between each. From the middle jointure of these legs the shaft riseth straight and inclining nowhither all the way up to the brim, which bindeth the shaft above together. Thence riseth from the centre the spike whereon the very candle is stuck with a burning light. And this is the interpretation. Three legs, all alike, signify our Lord, Father, Son, and Holy Ghost, in one and true foundation, for divine goodness is the foundation and support of all good things. Out of the very midst of such a glorious



stöðu<sup>1</sup> reistist í miðju líf ok frammferði<sup>2</sup> heilags Thóme erkibyskups svo rætt ok röksamligt,<sup>3</sup> at eingin ógn eður illska mátti honum víkja frá rætti reglu guðligra setninga, síðan hnögg<sup>4</sup> um sinn með sælum Petri postula. Ok því svo, at þröng<sup>5</sup> 5 harðlífis kringla læsti<sup>6</sup> alla hans lífspáttu með þeiri áhyggju hjartans, at þat er hann byrjaði með vandlæti<sup>7</sup> laganna, skyldi hann útleiða með æskiligum<sup>8</sup> enda. Af þeiri áhyggju<sup>9</sup> leiddi þat smásmugliga, at hvorki varð hann blekktr um 10 aldr síðan fyrer blítt nè strítt, sem þá prófaðist í Frannz, er slèttmælgí Heinreks konungs leiddi svo til missýnis Frakka konung sem aðra höfðingja,<sup>10</sup> utan þessi einn öðrum<sup>11</sup> skygnare stóð óblekktr í sinni náttúrustaðfesti, því at lifanda ljós brann yfer þessa 15 kertastiku. Lýsanda kerti merker vorn Herra Jesúm Kristum, eina persónu í tvennre náttúru. Log merker hans guðdóm, enn vax manndóminn. Kirkja í Kantúaría geingr framm<sup>12</sup> með vætti, at glósa þessi er falslaus, því at hit himneska ljós, Græðari 20 vor Jesús Kistr, sannr Guð ok sannr maðr, hvílist í fagnaði sinnar dýrðar yfer þat rættlæti ok staðfesti, harðlífi ok smásmygli, er blezaðr faðer Thómas erki- byskup fórnfærði honum með píslarsigri, sem sjálfr Græðari vor greiner í þessum orðum: “Sá er mēr<sup>13</sup> 25 “líkist,” sagði hann, “geingr eigi í myrkrum, heldr “mun hann birte öðlast<sup>14</sup> eilífs fagnaðar.” Nú svo sem heilagr Thómas öðlast<sup>14</sup> virðuliga þá ritning at fylgja Guðs Syni með göfugligum<sup>15</sup> lifnaði, svo veitti

<sup>1</sup> *vnderstaudu*, T.<sup>2</sup> *framferdi*, T.<sup>3</sup> So Prof. Unger; *raugsamligt*, T.<sup>4</sup> So Prof. Unger; *huaugg*, T.<sup>5</sup> *þraung*, T.<sup>6</sup> So Prof. Unger; *læsta*, T.<sup>7</sup> *vannlæti*, T.<sup>8</sup> So Prof. Unger; *æskuligum*, T.<sup>9</sup> So Prof. Unger; *aaheygiu*, T.<sup>10</sup> *haufðingia*, T.<sup>11</sup> *audrum*, T.<sup>12</sup> *fram*, T.<sup>13</sup> *mier*, T.<sup>14</sup> *audlast*, T.<sup>15</sup> *gaufugligum*, T.



foundation rose the life and conversation of the holy archbishop Thomas, so straight, and so full of authority, that no threats or wickedness might turn him from the straight rule of divine sentences, after having once stumbled with the blessed apostle Peter. All this for the very reason, that a tightly drawn encasement of ascetic living enclosed with such an anxious care in his heart all the strands that made the thread of his life, that whatsoever he began in the zeal of the law, that he must carry out to the desired end. From this anxious care it followed strictly that never afterwards in his life was he betrayed by soft means or hard, as was proven in France, when the smooth language of king Henry so misguided the sight of the king of the French, as well as that of all other lords there, this one, more clear-sighted than the rest, stood undeceived in his natural steadfastness; even so, because a living light was burning on this candlestick. A lighted candle also signifieth our Lord Jesus Christ, one person in two essences. The light signifieth his Godhead, the wax his Manhood. The church of Canterbury standeth forth a witness to this interpretation being faultless, for the heavenly light, our Healer Jesus Christ, very God and very man, abideth in his glory rejoicing at the justice and steadfastness, chastisement and exactitude which the blessed father archbishop Thomas offered him in the victory of his passion, as our Saviour himself witnesseth in these words: "He that followeth me," said He, "shall not walk in darkness, but shall have the light of eternal joy."

Now even as on holy Thomas is worthily fulfilled the scripture that he followeth the Son of God in a noble



Drottinn honum háleitan heiðr þar í móti, sem heyrð-  
 ist í sögunne,<sup>1</sup> at þeira lofsamlig þína samlíkist í  
 mörgu<sup>2</sup> lagi, ok því líti lærðer menn til þessa háleita  
 herra Thómam erkibyskups laðandi hans efterdæmi<sup>3</sup>  
 sèr<sup>4</sup> til andlegrar ömbunar<sup>5</sup> með lögligri<sup>6</sup> frammferð<sup>7</sup> 5  
 heilagrar röksemdar,<sup>8</sup> sèrhverer<sup>9</sup> ok aller samt tilæsk-  
 ingarsyner heilagrar kristni lúti þessum himna-  
 konungsins ástvin, því at svo sem hann þreytti allt til  
 þíslar fyrer kirkjunnar frelsi, svo mun hann viljugr  
 ok myskunnsamr ok mjúkr at hjálpa hennar lögligu<sup>10</sup> 10  
 atkvæmi. Nú sá góði kristinn maðr, sem minnast  
 vill þessa þíslarvotts, þótt eigi sè<sup>11</sup> oftár<sup>12</sup> enn ur  
 sinn í sjö náttum, vite þat efalaust, at þriðja dag í  
 viku hefer Drottinn honum skipat til einkannlegrar  
 tignar, sem ljósara verðr í fylgjandi klausu.<sup>13</sup> þriði 15  
 dagr viku var síðastr þings í Norðantún, þá er  
 boðinn fór hæst með eldi ofsóknar í mót<sup>14</sup> honum  
 framm<sup>15</sup> under flóttann. þann sama vikudag gekk  
 hann í haf út<sup>16</sup> af Sandvík, at forða lífi sínu til  
 útlegðar,<sup>17</sup> at kirkjunnar sök<sup>18</sup> yrði því kunnari 20  
 lærdóm kristninnar. A þriðja dag lèt hann út<sup>16</sup> af  
 Flannðr heim til Englands<sup>19</sup> efter<sup>20</sup> frið formeraðan  
 í millum hans ok Heinreks konungs, ok á sama  
 vikudag efter<sup>20</sup> einn mánuð liðinn fèll hann framm<sup>15</sup>  
 í herbúð himnakonungs rættlætis vöndr ok veraldar 25  
 ljós, kirkjunnar afl ok elska lýðsins, ok ágætr vernd-  
 ari sinnar hjarðar, árnandi öllum<sup>21</sup> líknar, er hans

<sup>1</sup> saugunne, T.<sup>2</sup> mavrgv, T.<sup>3</sup> epterdæmi, T.<sup>4</sup> sier, T.<sup>5</sup> aumbunar, T.<sup>6</sup> laugligri, T.<sup>7</sup> framferd, T.<sup>8</sup> rauksemdar, T.<sup>9</sup> sierhverer, T.<sup>10</sup> laugligu, T.<sup>11</sup> sie, T.<sup>12</sup> optar, T.<sup>13</sup> klavsv, T.<sup>14</sup> moth, T.<sup>15</sup> fram, T.<sup>16</sup> vth, T.<sup>17</sup> vthlegdar, T.<sup>18</sup> sauk, T.<sup>19</sup> Einglandz, T.<sup>20</sup> epter, T.<sup>21</sup> avllvm, T.



manner of life, even so the Lord granted him an exalted honour in reward therefor, as was heard in the story, which showed that their laudable passion bore resemblance in many ways. Let, therefore, learned men look unto this exalted lord archbishop Thomas, following his example, that they may have a spiritual reward, by lawfully maintaining holy authority. Let each one and all together, who are the adopted sons of holy church, bow to this beloved friend of the King of heaven, for as he struggled unto his very passion for the freedom of the church, even so shall he be willing, and merciful and ready to help her lawful offspring.

Let now any good Christian, who desireth to remember this martyr, even if not oftener than once in seven nights, know without doubt, that the Lord hath ordained the third day of the week for his especial worship, which will be still more clear from the following clause. The third day of the week was the last of the council of Northampton, when the surf of the fire of persecution rose highest against him, forcing him to take to flight. On that same day of the week he put to sea away from Sandwich to save his life in exile, in order that the cause of the church should be the better known unto the learned community of the church. On the third day of the week he departed from Flanders and went home to England, peace having been formulated between him and king Henry. And on the same day of the week after the lapse of one month he fell prostrate to earth in the tabernacle of the King of heaven, the wand of righteousness and the light of the world, the strength of the church, and the love of the people, and an excellent defender of his flock, interceding for mercy unto all who



dyrkan<sup>1</sup> frægja með afláti annmarka<sup>2</sup> ok efterleitan<sup>3</sup>  
 Guðs myskunnar. Biðjum nú aller samt þennann  
 valinn ástvin almáttigs Guðs, at fyrer þau meinlæti,  
 er hann bar á sínum líkam fyrer ást himnaríkis,  
 árne hann oss hvíldar í öðru<sup>4</sup> lífi, at vær forðumst<sup>5</sup>  
 þau mein ok myrkr, er ómilder þola, enn öðlumst<sup>5</sup>  
 at lifa með þeim, er<sup>6</sup> oss leysti frá eilífri kvöl ok  
 leiddi fyrer sitt banablóð til andlegra ok himneskra  
 fagnaða. þeim Græðara vorum Jesú Kristó sè lof ok  
 dyrð með Guði feðr í eining Heilags Anda um 10  
 eilífar alder veralda. Amen.

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<sup>1</sup> *dyrckann*, T.

<sup>2</sup> So Prof. Unger; *ok annmarchi*,  
 T.

<sup>3</sup> *epterleitan*, T.

<sup>4</sup> *audrv*, T.

<sup>5</sup> *audlumzt*, T.

<sup>6</sup> *er* added by Prof. Unger.

<sup>7</sup> *sie*, T.

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glorify his worship in desisting from evil and striving after God's mercy. Let us now all together pray this well-beloved elect of almighty God, that by the hurts he bore on his body for his love of the kingdom of heaven, he may procure for us rest in the life to come, and that we may eschew the torture and darkness which the wicked must endure, but may obtain the favour of living in company with Him who delivered us from eternal pain by the blood of his death unto spiritual and heavenly joy. Unto Him, our Saviour Jesus Christ, with God the Father, in the unity of the Holy Spirit, be praise and glory through the world's everlasting ages. Amen.







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A P P E N D I C E S.

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## APPENDIX I.

## FRAGMENTS OF THOMAS SAGA.

Of the recension, which the present text of Thomas Saga follows, there exist, in Cod. No. 662a, quarto, in the Arna-Magnæan collection of MSS. in the library of the University of Copenhagen, three fragments of three different membranæ, two of which we have quoted already as A. and B. (Thom. Saga, Vol. i., p. 262, note 5, and p. 264, note 8), the third of which we here call C.

In the same collection of MSS. is also found, in Cod. No. 234, a fragment of a membrana in fol., containing an *earlier* recension of the Saga, which we call E. Of this recension there also exists a small fragment of a membrana in a very mutilated state, in the Record Office of Norway, which we call D. But for these two fragments this interesting recension of the Saga is not known to exist any more. All these fragments we subjoin as they now exist, giving in each case an exact reference to the page in the Saga to which they correspond.

Fragment B. is here printed in extenso, so far as it can be read, now for the first time.

## FRAGMENT A.

Of this fragment only the upper part of one leaf is left; it represents a codex in quarto with the lines written right across the page. On the recto of this fragment 22 lines are left standing, on the verso 23. The handwriting is fine, has an antique appearance, and is, according to Prof. Unger, not later than the first half of the 14th century.

Recto (Thom. Saga i., p. 262,<sup>2</sup>—264,<sup>13</sup>). sem mesta frægd suo fyrir herra pafanum sem Fracka konungi



ok audru stormenni hvar er þeir koma. giorir hann ser þaa liking sem hann vili laughin giarna geyma. at allr uarnadr ok eignir Kantuariensis kirkiu skulu standa med fullri naad ok frelsi. suo sem Thomas erkibyskup setti þat allt samann undir vernd sinnar 5 appellacionis til heilagrar Róma kirkiu ok herra pafans. Medr þessum bodskap gioraz fiogurra uegna þeir rennarar um rikit. at þar til sendibopar koma heim af kuria. skal allt kyrt uera. Enn þann tima er sendibopar eru albunir medr miklum metnadi. rada þeir 10 i uegh. ok... nægra silfr enn sannendi. meira gull en þann er þuilikum personum til heyrdi. þær presentur sem þeir bera med ser af konungsins halfu. eru eigi smaaleitar. þuiat uel er kunnigt. huerstu sialfr herra pafinn er nu feepurfi sakir þess ufridar er honum 15 ueitiz af unadum. Suo er ok hans romuersku radi þat hugat af Heinreki konungi. at þeir muni meirr hyggia at presentum en rettendum. ok suo muni þeim synaz malaefni sem feegiafir dickta fyrir þeira briosti. Suo sækia þeir sina ferd med miklum pris. þar til þeir 20 koma sudr at sio. ok þa saumu nott sem Thomas erkibyskup tok a litlum bati ut af Englandi ok feck bliduidri. fingi þessir a storu skipi suo mikit uos bædi storms ok ofsæfis at þeim hellt uid haska. Sem þeir eru komnir i Flandr. hallda þeir þegar fram a uegh. 25 ok þann sama dagh at apni. sem Thomas erkibyskup hafdi farid adr um morginin af klaustri heilags Audomari. koma þeir i stadinn ok eru þar um nott. ok þo leyniz fyrir þeim hvar erkibyskupinn ferr. A næsta morgin rida þeir ok sækia upp i Franz. Verdr heil- 30 agr Thomas erkibyskup sannligha uiss af þeira ferdum ok giorir, sem hann uar uanr med mikilli uizsku sin rad ok utueghu aa þann haat. at hann sendir meistara Herbert ok enn annan sinn klerck uitran mann at slaz i fauruneyti med sendibodum konungsins uuit- 35 undum at þeir.



Verso (ib., I., p. 266, <sup>14</sup>—268, <sup>26</sup>). En er Heinreks konungs senndibodar heyra þuiliot andsuar. er engi þeirra suo hardr at uernda kynni þat er hann sagdi. faa þeir ok enguan orskurd af Laudue konungi þann er  
5 þeir meggi bera sinum herra. ok þui taka þeir fliott orlof. ok giora sinn uegh fram til Sennonis borgar. enn eftir þeirra brottferd af Kompin koma þar næsta dagh sendibopar Thome erkibyskups. þeir beipaz einkanligha at finna konunginn. þuiat þeir hafua bref  
10 erkibyskups til hans. i hueriu hann kynnr konunginum sina utlegd biþiandi fridland i hans riki fyrir guds skyld. þeir faa fliott orlof. þuiat Frakka konungr tekr þeim med sannri blidu. einkanligha (i) þann pungt sem þeir bera honum quediu erkibyskups. þuiat  
15 honum hafdi Thomas allan tima hugþekkr uerit. af fysta er hann uard Heinreks konungs kanceler. fyrir þaa dygd ok mikilmennzsku er hann ueitti sinum herra med heilum radum rettrar skynsemdar. en sakir þess at Frakka konungi eru þessir menn ukunnir. sem nu  
20 standa fyrir honum. spyr hann suo fallit. eru þit af heimamonnum Thome erkibyskups. þeir segia suo uera. Konungrinn tekr þaa hæuerskliga moti þeim þapum. ok minniz til þeira. Siþan tekr Herbert til frasagnar greinandi þaa mædu. er Thomas erkibyskup hafdi  
25 þolt a sio ok a lanndi siþan hann for brot af Norþanthun. segir hann ok konunginum hueriar meingiorþir ok afarkosti hann feck adr hann fordapi seer med flotta. En er Lauduer konungr heyrir suo harmannligha rædu. taraz hann medr heilagri sampininghu.  
30 Siþan segir hann þeim inuirligha. hvad Heinrekr konungr hafdi skrifuat til hans aa skada erkibyskups. ok huerssu hann hafdi suarat. ok enn talar hann. Heinreki konungi sagdi hann. hefdi nytsamligt uerit a þessarri tid at hugleida hvað Daud setr suo reit-  
35 skyrtt i spalminum, at su reidi er ein abyrgþarlaus fyrir gudi. sem ei snaraz i gegn hans laugmali. ok ei riss med ifirgirnd. helldr af harmi laugbrotsins. Her



til suarar Herberth me(i)stari. Minn herra sagdi hann. Þessar rittningar myndi konungrinn giarna geymt hafua ef hann yndi ser ianuel i kirkiunni sem þer þa er þuiliht uerdr sungit. Konungrinn brosir at ordum hans. Brytr nu. 5

## FRAGMENT B.

This fragment also represents a quarto codex, of which the lines ran right across the page, 36 a page. Professor Unger takes it to be of the same age as A. Of this codex there are extant only three leaves, the two first cohering. All that now can be read of the almost effaced writing on the first leaf is printed below, the orthographic and other peculiarities of codex being carefully maintained. Of the upper right-hand corner of the first leaf a snip has been torn, leaving the first six lines of both pages only half. What now cannot be read has been filled out from the text of the Saga in smaller type.

1st leaf, recto ib., I., p. 264,<sup>s</sup>—268,<sup>22</sup>.

uiss af þeira ferdum ok gerir sem hann uar uanr með mykilli vizku sín ráð ok útvegu á þann hátt, at hann sendir meistara herbert ok enn annan sinn klerk uitr-  
an mann at slást í föruneysi með sendiboðum konungsins 10  
úvitöndum, at þeir megi öll þeirra ráð ok frammferði því smásmuglegar skilja, sem þeir fylgja fastara. Sua fara þeir eptir sem hinir fara undan ok hafa dagliga vissu af, hvat þeim líðr. Er nú ekki fyrr at segia af sendebodvm heinreks konungs . en þeir koma í þann stað er Komin 15  
heitir. þar finna þeir Hlöðvi fracka konung . ganga fyrir hann ok kuedia . sem honum somdi, tjá honum síðan bréf Heinreks konungs af Englandi, hvert uppbrotit hefir likan skilning sem fyrr uar skrifat af filipp iarle at sá tohmas . er fyr var cantuariensis erkibyskup hafi or hans 20  
riki sua flyit ok farit sem einn suikari. Her med stendr sua skrifat . at heinrekr konungr bidr hlavdue konung . sua miukliga sem sinn herra . at hann lati þann thomam huarki hafa fridland ne nockvra nad iollum franz. Sem hlauduir konungr hefir brefit yfir 25  
lesit hitnar hann ihiarta sinu med gudligu uannleti . ok herdir sinn hug imoti þui orði heinreks . konungs .



er hann kallar · thomam · sinni semd aftignadan · ok un-  
 dir suikara nafn settan þuiat ferligt ord gerir optliga  
 stygd godvm manne · þuiat salomon segir · at sa einn  
 (? meg)i uitr kallast er tempru kann sína tungu. Hlaudvir  
 5 konungr talar þa · her stendr sua skrifat · at · thomas sè  
 ...legi sínum heidr ok ualld(i?) enn vèr spyrivm ydr  
 huerr þat matti med rettu gjöra at deponera hann.  
 þat er kunnigt at heinrekr er konungr ieinglandi ok  
 vær erum rettr konungr eigi síðr hèr i Franz, ok megum  
 10 vèr þó eigi því helldr aftigna ein minsta klerk j ollu  
 varu Riki · En er · heinreks · konungs sendibodar heyra  
 þuilikt andsuar er einghe þeira sua diarfr at vernda  
 kynni þat, er hann sagði, fá þeir ok eingan orskord af  
 hlavdve konunge · þann er þeir megí bera sínum herra ·  
 15 ok því toku þeir fljótt orlof ok gera sinn veg framm til  
 senonis borgar · En eptir þeira brottferð af Kómpin  
 koma þar næsta dag sendiboðar Thome Erchibyskups · þeir  
 beida einkannliga at finna konung, því at þeir hafa bréf  
 erkibyskups til hans í hverju hann kynir konungi sína  
 20 utlegd bidiandi fridlands í hans ríki fyrir guds skyld  
 þeir fa flíot orlof þuiat fracka konungr tekr þeim med  
 sanri blidu einkanliga í þann punkt sem þeir bera honum  
 kuediu · Erchibyskups · þuiat honum hafði Thómas alla  
 tíma hugþekkr verit, af fyrstu er hann varð Heinreks konungs  
 25 canceler · fyrir þa dygd ok trumenzku er hann veitti  
 sínum herra með heilum ráðum rettrar skynsemdar · Enn  
 sakir þess at fracka konungi eru þessir báðir menn úkunn-  
 igir sem nú standa fyrir honum spyr hann sva fallit ·  
 Eru þit af heima mönnum Thome erkibyskups? þeir segja  
 30 svá vera. Konungrinn tekr þa heuerskliga móti þeim báðum  
 ok minnist til þeira. Síðan tekr hann Herbert til frásagnar  
 greind (greinandi?) þa meðu er Thómas erkibyskup hafði  
 þolt á sjó ok landi, síðan hann fór brutt af Norðantún;  
 segir hann konung(in)um hueriar meingerðir ok afar-  
 35 kosti hann fékk, áðr enn hann forðaði sèr með flóttu. Enn  
 er hlavduir konungr heyrir sua hormuliga ræðu tárast  
 hann með heilagri sampíning · Síðan segir hann þeim  
 innvirðuliga huat heinrekr konungr hafði skrifat til hans af



skaða erkibyskups ok huersu hann suaradi . ok enn talar hann. heinreki konungi hefði nytsamligt verit á þessi tid at hugleida huat Davíð setr svá rett skýrt í sálminum at sú reiði er ein abyrgðarlaus fyrir Guði, sem eigi snarast i gegn hans lögmáli ok eigi ríss með yfirgirnd helldr af harmi 5 lögbrotsins. Hér með til suarar meistari Herbert: “ Minn “ herra,” sagði hann, “ þessarrar ritningar.

1 leaf verso: ib., I., p. 268,<sup>22</sup>—274,<sup>10</sup>.

mundi konungrinn gjarna geymt hafa, ef hann yndi ser iafnuel i kirkunni sem þer þær þuiliht verðr sungit. 10 Konungrinn brosir at orðum hans . Brytr upp þessu nest bref Thome Erchibyskups . er stendr med þeiri beiðslu, sem áðr var sagt, ok þó svarar konungr eingu þar til at sinni. Eru sendibodar a konungs garði um nóttina frjálslega reiknaðir, bæði með blíðu ok godum 15 kosti . En um morgininn tímanlega kallar konungrinn sitt ráð, birtandi þeim bréf ok beizlu Erchibyskups . Geingr þat flíott, því at allir standa með, at þat hafi góðan endá. Eru því næst sendiboðar innkallaðir. Konungrinn talaði suo til þeira. herra Thómas hefir skrifat til uar sua 20 fallin ord . at ver munum gefa honum fridland í váru ríki (sem?) ver uilium ok giarna gera . þuiat krunu fracka konungs hefir þat leingi fylgt . at útlægja eigi saklausa helldr hialpa þeim sem utlegdir uerda fyrir uandleti guds bodorda . þeir þacka honum hæverskliga 25 af halfu Erchibyskups . taka sidan orlof ok hafa sik fram i veg til Sennonis sem herra Thomas hafde bodit þeim.

SEM sendibodar heinreks konungs koma degi fyrr med rikdom ok presentum fram i pafagarð, enn fátækir sendi- 30 menn Thóme erkibyskups, ýta þeir þegar bæði flutning ok fiarlut vid cardinales ser til fylgis. uar þar sua skipat sem hattr er heimsins at menn eru mislikir adrir tapa réttvísi ok fylgia femunum aðrir ottaz gud ok sinna laugunum adrir segia heinrek konung í Englandi 35 harðla réttvísan ok stiornsaman en Thomas Erchibyskup framgiarnan ok forzugan . adrir mæla þuers i móti . segia Erchibyskup framstanda med guds retti ok sem hann



sor i sinni uigslu ok þui kalla þeir skyldugt, at hin  
 romuerska modir styrki hann i laugligri framferd . en  
 beriz eigi moti þeim, er hún á at efla til allra godra  
 hluta. Vel ma sua kalla at cardinales gengi með  
 5 þrætum í tua staði, því at sumir ruglast af agirnd sumir  
 af otta fyrir pafans hond edr sina. ef Heinrekr konungr  
 hefir eigi fullnad allra sinna mala . ok þui uilia þeir  
 þat ekki heyra, sem erkibyskupsins malum er til greida,  
 ok eigi uilia þeir minnast til hans sendiboda er þeir  
 10 koma a garðinn. þat angrar miok þa kumpána þuiat þeir  
 skilia vel at slikir eru uinir heinReks konungs, enn  
 öfundarmenn Erkibyskups. þo flytr sua drottin þeira  
 mal at þeir fátækir fa fyrr orlof sama dags sinnar þar-  
 kuamu inn fyrir herra pafann. Enn byskupar fullríkir  
 15 at fe. Enn er þeir koma inn kueðja þeir uirduliga  
 sem uert er postoligan herra. Bera honum þar næst  
 auðmjukliga kuediu síns virðuligs faudur Thome erki-  
 byskups. þeir segiaz fyrir þa sauk þar komnir at  
 kýnna herra pafanum. hvat erkibyskupi líðr. Byrja þeir  
 20 þar, með orlofi herra pafans j fyrstu, hversu Thomas erki-  
 byskup var ofsottr j Norðantún af heinReki konungi ok  
 hans stormenni . Her nēst . huersu hann fordadi sēr  
 með leýniligum flótta, sidan hueria farleingd ok ueghar  
 vās er hann bar lanz ok lagar alt framm í klaustr sancti  
 25 bertini. Enn er alexander . pafi . hafdi heyrt reðu  
 þessa kemst hann við ok klauck af huggæði, enn talar  
 sidann. Thomas Erkibyskup segir hann lifir enn j  
 licamanum ok þo krunaz hann þegar með píslarvættis  
 fegrd í andanum . sua segir hann blessadr ok gefr  
 30 sendibodum erkibyskups blitt orlof með postoligri blezsan  
 til síns herbergis. Enn þegar a nesta morgin sem cardina-  
 les eru samtt komnir í consistorio herra pafans . kallaz  
 þangat sendibodar heinReks konungs bedi byskupar ok  
 leikmenn. þar koma ok sendibodar hins heilaga . thome .  
 35 2nd leaf, recto, Thom. Saga, I., p. 274,<sup>10</sup>—280,<sup>2</sup> .  
 at þeir megi heyra hvat geriz þot þeir standi legra  
 ok flyti íærra. Sem kominn er til heyriligr timi



stefnu þessarrar · synir enn Gillibert af lundun-  
 um sína mykilmenzsku. þuiat hann stendr fyrstr  
 upp ok tekr sua til erendis upp a personu herra  
 þafans. Heilagr fadir segir hann almennilig stíorn  
 heilagrar kristni uekr at ydr þeiri forsia yfir andligum 5  
 sonum ydrum · at þeir er uel uilia ok styrkiaz með  
 yduari roksemd. þat gera sem þeir rett skilia. Ok þeir  
 er rangt uilia se af þáfaligu valdi svá hirtir, at þeir snarist  
 frá illu ok geri gott. Sa madr truiz eigi ýduari uizsku  
 uel lika er sèr truir einum ok eingis manns rad uill 10  
 heýra · utan helldr gera allt með brede ok sinu ein-  
 redi berandi sundrlyndi milli uarr byskupanna · at hverr  
 hati annan, virða eingis ualld ok uilia konungs af eing-  
 landi · nema helldr leggja herradom hans svá uðyrt sem  
 als ecki. Sva veit vit sem ek kann segja ýdr · at nýliga 15  
 hefir upp sprungit mikit missætti milli kirkiunar ok  
 konungs af einglandi er auðveldlega mundi legz hafa ef  
 goduili ok vizska hefði um gengit meir með stilling enn  
 stridu · meir með radi enn rasandi forsi · Thomas Erki-  
 byskup eignaz þann lut at heýra eingis mannz rad · 20  
 eigi helldr uarr byskupanna enn annarra, ok því fær  
 hann með sinni framleypi þat, er hann fýsir, þat er únáð  
 ok margfalldr vroe · er styrlar fridsama menn · þuiat  
 hans akefd gefr eingv gaum eigi tímunum, ei skynsemd,  
 heldr egnde hann os ok byskupunum þer snaror at ef 25  
 uar uizska hefði eigi skilt þa saumu þjálma myndi þessi  
 mal enn til uerri lykta le(i)tt hafa. Enn síðan vèr  
 forðudumz hans umsátir sneri hann sinum Glep upp  
 a herra konunginn · at uanuirda sua allt hans ráð ok  
 ríki. Her með úfregði hann oss breðr sína ok til þess 30  
 at hann metti bæði konunginum ok oss fyrirmæla uann  
 hann sua oheyrðan hlut at hann flýði sitt fostrland · fyrir  
 utan ogn ok afarkosti. því má honum vel segiaz at flyia  
 (ómildir?) þótt eingi bjóði (þeim?) af ríki. Sem her er komit  
 eyrindi byskupsins · talar herra þafinn þýrm broðir 35  
 segir hann Gillibert svarar sannliga mæn ek þýrma  
 honum. [Herra þátinn segir eigi biðivm ver at þú



þyrmir honum helldr sialfum þer<sup>1</sup> vid þessi ord sliofar  
drottinn sua uit ok skilning byskupsins, at eigi gekk sidan  
ord af hans munni. Enn hilarius byskup tekr sidan til  
mals er meira traust hefir á sniqlum framburd glesi-  
5 ligra orða enn á sannindum mætra skynsemda . hann segir  
sua til herra páfans heidarligr fadir . segir hann. Ydari  
hæd ok heilagleik til heyrir aftr at kalla ok endrbæta utan  
alla duol til fridsamligrar farselldar ok rættrar uppreistar .  
huat er kristni Guðs ok almúganum verðr til atskilnadar  
10 sem nu hafi þer heyrt af Lundúna byskupi vm hrið.  
þer megit eigi dissimulera . ef eins mannz uanstilli sturlar  
heilaga kristni með dul ok drambuisi ok þess kostar at  
huerR hati annan Harmr er oss þat thomas Erkibyskup  
hafnar hvers manns radum ok diktar svá meinliga utveg-  
15 med sinu einreði at hann megir sèr ok herra konunginum .  
þar med lerdum ok leikfólki sem mestar vnaðir inn  
bera. Enn slik framferd i kristni guds heyrir a engann  
ueg sua mikils háttar personu ok því skilduz þeir rett-  
liga uit hans forz ok radleysi sem adr uoru hans vndir-  
20 menn af skýldumm . Byskupinn talar sua snialla latinu .  
sem huertt ord ueri skreytt ok þui þikir monnum sem  
nockur veralldlig gleði . huersu listvliga hann þikiz sina  
tolu greida. Hedann geriz sua at hlatr mikill brestr  
upp i herberginu þuiat menn hofdu leingi bundiz. Her  
25 med leggr einn rikr madr byskupinum sua fallit ord .  
Seint ok illa komtu til hafnar . J þessu gerir gud  
byskupinn sua þauglan sem hann hafi latit tun.

2nd leaf, verso, ib., I., p. 280,<sup>s</sup> —284,<sup>20</sup>.

30 er Rodgeir erchibyskup af Jork ser þat, hversu tueir  
byskupar hafa farit, hagleidir hann med ser, at honum  
skal eigi sua takaz, at nokkur ueiti honum hlatr fyrir  
sina uanstilli, helldr skal hann tempra sik med megni,  
huat sem honum byr i briosti. Hann hefr sua sitt  
mal til herra páfans: Verk ok uili Kantuariensis erchi-

<sup>1</sup> The words from [ are written in the margin.



byskups fra upphafi ero eingum kunnari en sialfum  
 mer, ok þui kann ek lysa, hver hans lund er, at þat  
 er hann hefir statt um sinn mun hann eigi auduelliga  
 um vennda, ok þui ma skilia, at þat hugar hardende  
 hefir hann fëtt med laungvm vuana fyrir þa grein, at 5  
 hann profadiz iafnan madr sua þragiarn. þui ser ek  
 eigi likara utueg honum til hirtingar, en ydr skilning  
 ok skipan, heilagr fadir, leggi honum heillt ord med  
 hardri hende, sua at hann megi kenna sialfan sik.  
 Sem her er komit taulunni hviliz hann litla rid, en 10  
 leggr til þesse ord: "þat ueni ek," sagdi hann, "at þeim  
 " er undirstanda min ord ok uarn vanda Einglismanna,  
 " gnegiz vel þot eigi tali ek leingra." Sem hann  
 þagnar, talar Bartholomeus sua til herra þafans:  
 " Heilagr fadir," segir hann, "þetta mal þarf eigi at 15  
 " draga monnum til meðu med ordafiolda, þuiat sua  
 " mykit efni gengr eigi til uegar, fyrr en Thomas  
 " erchibyskup er nerri. þui bidium ver yduart uallð,  
 " at þer skipit þa legatos af ydru sæti, at þessum  
 " malauoxtum ueiti laugligt prof, ok ydr flyti, sem 20  
 " fallit er." Eigi talar hann fleira. Vigornensis byskup  
 þagde a stefnu þesse, ok ma þat truaz af godum uilia,  
 þuiat Thomas erchibyskup uar uigslufadir hans, sem  
 fyr sagde. En þessu næst stendr upp iarlinn Vilhialmr  
 af Arundinel, bidr orlofs at tala nockur (ord), ok þui 25  
 gefnu hefr hann sua sina reðu: "Heilagr fadir," segir  
 hann, "huat er byskupar þesser hafa talat um stund  
 " er oss med ollv leynt, er eigi (undir)staundum latinu,  
 " þui hefir oss eptir uaru uiti at gera kunnigt, til hvers  
 " ver erum sendir a yduarn fund af minvm herra 30  
 " konunginum. Eigi er þat uart eyrende at efla þretur  
 " edr meinmeli, einkannliga sizt fyrir sua agætum  
 " herra, sem þer erut, huers bode ok banne oll kristnin  
 " hneigir ok allt iardriki hlydir, helldr erum ver  
 " komnir at bera ydr bref ok eyrende mins herra 35  
 " konungsins af Einglande birtande þann goduilia, er  
 " hann uenz at uenda til yduar ok enn uendir hann.



“ Enn fyrir hueria matti hann sina gæzsku ok goduilia  
 “ ydr kunnan gera nema uolldugazstu menn af sinum  
 “ laundum? Hefdi hann þessum edri fundit, vere þeir  
 “ giarna her komnir sakir yduarrar tignar. Vel er ok  
 5 “ minniligt hvilikan ueg ok uirding minn herra kon-  
 “ ungrinn ueitti ydr ok heilagri Roma kirkiu i uigslu  
 “ sinni, þa er hann setti sik ok allt sitt goz undir  
 “ yduart ualld ok uilia, ok þat ma med sonnu segiaz  
 “ upp a mina tru, at herra konunginum i Einglande  
 10 “ finnz eingi ueralldar stiornari til fridargezslu traust-  
 “ tari ok til yduar godfusari. Sua er ok ei sidr  
 “ Thomas erchibyskup Kantuariensis uel uordinn i  
 “ sinu uallde ok uitrleik, þuiat hann er skygn bede at  
 “ greina sik ok adra, þo at sumum syniz hann nockut  
 15 “ forr ok framhuass. Ok ef þesse sturlan veri eigi  
 “ til uar inn komin, mundu lerdir ok leikmenn med  
 “ fagnadi lifa undir godum konungi ok hinum bazsta  
 “ erchibyskupi. þui er su uar þen einkannlig til  
 “ yduar, heilagf fadir, at yduart ualld ok millde beri  
 20 “ þa forsio, at þetta strid metti lida, en fridr formeraz  
 “ med fagnadi sannrar elsku.” Jarlinn taladi sua  
 heidarliga upp a sina modurtungu, at margir lofudu  
 miok. Margt var talat a stefnu þeire, þuiat sendibodar  
 Heinreks konungs hofdu margan vtbríot, at hans uili  
 25 metti fullgeraz. Su er ein þeira umleitan, at herra  
 pafinn demi konunginn rettuisean i ollum skiptum þeira  
 erchibyskups, ok eigi er fegra, en þetta flytia med þeim  
 nockurir kardinales, er meirr elska presentur

3rd leaf. Ib., I., p. 348,<sup>21</sup>—360,

i faustu ok lausa er þeir attu, er nu landflemir hann.  
 30 Her med ero gvds eignir þui forligar ok fastara vndan  
 dregnar kirkiu, sem erchibyskup hafde bedit i sinu  
 brefi, at þer skilldi med guds laugum apr leggiaz.  
 þat saluga folk er vtlegdiz, sekir flest sudr um sio, ok  
 margir af þeim allt fram i Pontis a fund erchibyskups.  
 35 En þat ma godr madr hugleida, hversu þat blezsada



briost munde samharma þeira sorg, einkannliga fyrir  
 þat, er hann syndiz verda sua sem þeira vtlegdar sauk  
 þoat vuiliande, ok eigi þui helldr uiknar hann i þessum  
 ofridar stormi, helldr stendr hann e þui sterkligar, sem  
 hann er til fallzsins meirr knuinn. Treystir hann nu 5  
 blezsadr a uini sina at gera nockurt rad fyrir þeim  
 fateka fiolda. Ok sua gengr nu med honum millde  
 guds, at ollum þeim þiggr hann einhveriar hialpir i  
 ymissa stade. Þeir varo adrir af hans frændvm, at  
 helldr uilldv leita ser utuegha en kera fyrir honum, 10  
 ok þott þeir ryfi sina naudungareida þar um, var þeim  
 þat lofligt af laugunum, finnz ok sua skrifat, at til  
 uarygdar leti herra pafinn leysa margan af þeim serum.  
 En er þetta eymdarverk Heinreks konungs spurdiz um  
 laund, harma godir menn, hversu hans aufund studerar 15  
 framleidis at angra meinlausan erchibyskup ok nu adr  
 utlegan. Sannliga er su uidfregd uolltin Heinreks  
 konungs, er herra Thomas ueik til nest i brefi sinu.  
 Fyr var tidrett um hans goduilld, framstaudu ok fylgi  
 med Romveria kristni ok retkiornum Alexandro pafa, 20  
 en nu risa malsemdir af hans vhlydni ok eidum med  
 sambande þretumanna, þar med af hatri ok hermdum,  
 er hann efldi mot erchibyskupi, þuiat eigi syniz uitrvm  
 monnvm sekiligt, þo at herra Thomas byde fyrir þa  
 sauk sitt ualld af haundum fyrir herra pafa, er hann 25  
 hafde leitz til vleyfdrar samþyktar med konunginum.  
 Ei virdiz ok sakvent, þott herra pafinn skipadi honum  
 aptr sinn heidr ok heila send, ok heyrde þa kardinales  
 matuligha miok þar vm, er meirr elskudu framlog  
 Heinreks konungs en heilagrar kirkiu laugh. Nu 30  
 skilia uisir menn, sem verkin uatta, at slikar greinir  
 risa af grunni med konungsins hiarta, ok þui er sua  
 audsynt, sem saugunni lidr, at hann ferr e hardnande  
 meirr ok meirr moti kirkiunni, þott adrir hofdingiar,  
 er motgang veittv kristninni, se nv komnir i nockurn 35  
 myktar anda, sem fremzstan ma til nefna Fridrek  
 keisara. Nu er vndir lok lidinn fiorde hans þretupafi,



er þeir kaulludu Kalixtum. Geriz nu sua med millde  
 guds ok godra manna fortolvm, at keisarinn leggr af  
 illzskv þeiri at taka þa fleiri ok snyr nu til fridar vid  
 Alexandrvm pafa. Vard su þeira sett, æm segir in  
 5 kronicis, at keisarinn krossadiz til Jorslalandz med allt  
 sitt herfolk, þuiat þa uar nyliga vnnit Jorsala riki vndir  
 Saladin konung af Babilon fyrir bauluadan agang ok  
 vfrid heidinna þioda. Ok sem fylliliga stendr i þess  
 hattar letrvm. Her med snytz Griklandz konungr ok  
 10 Sikileyiar til settar uid herra pafann litlu sidar. Ok  
 þa er þuilikir hlutir heyraz, verdr ollvm þui liosara,  
 hverr hardydgismadr Heinrekr konungr i Einglande  
 hefir verit, at þa er adrir siaz vm ok betaz, verdr  
 hann af hordvm hardari ok af vandum verri.

15 AF HATRI ENGLISMANNA VID FRENDR THOMAS.

Nu fagnar heilug Romveria kirkia ok oll kristnin,  
 er herra pafinn ok keisarinn ero sattir, ok þui flygr  
 su frægd innan vm Franz, at eptir lofigum sid rom-  
 uerskra byskupa etlar herra Alexander pafi at venda  
 20 heim til sins aunduegis i Rom. Ok er þat fregn hinn  
 signade Thomas erchibyskup, ferdaz hann fliotliga til  
 Sainnz ok fylgir herra pafanvm i veg fram til borgar  
 þeirar, er heitir Bitvrica. þar tekr hann gott orlof  
 med blidri blezsan af herra pafanvm ok snyr aptr i  
 25 Pontiniacum. Var þesse skilnadr þeira sidazstr i þessv  
 lifi, þuiat þeir savz alldri sidan likamliga. En þat er  
 eigi gleymanda, hversu þeir skilduz merkliga, þuiat  
 med nockurum hetti setti herra pafinn sik sialfan  
 eptir hia erchibyskupinum, þott hann snere heim til  
 30 Roms, þa er hann samlagade sina rauksemd erchi-  
 byskupsins uallde, at hann metti auruggr uegha guds  
 uuine med sverde hins heilaga Petri sua frialsliga, sem  
 hann hefde beggia þeira rad ok ualld i hennde. þuiat  
 herra pafinn hafde nu feingit fulla raun, hvert ofrefi  
 35 Thomas erchibyskup tok ser i fang, þuiat hann sialfr



hafde gort marga ordsending ok aminning til Einglandz bæde lærðvm ok leikmonnum, sem hann sat i Sainz, ok stod sem adr, vtan helldr þyngir, þuiat lærdomrinn likiz nu konungsmonnum at draga undir sik kirkiu goz i Kancia. Ma þar einkannliga til 5 nefna Jocelin af Sarisborg ok Joon hans decan af Oxenford. Þeir badir samt hallda vndir sik eina kirkiueign hardla goda, er lytr undir stolinn i Kancia. Herra pafinn hafde gort þeim badum aminning þar vm sua frama at leggja embætti, ef þeir hellde eignina. 10 En þeir stodu sem adr hafande bæde samt iord ok embætti. Her med fregn heilagr Thomas sua mykit hatr Einglismanna vpp a vtlegd frænda sinna, at iafnuel skulu vskylldir menn hans giallda, ef þeir hafa honum heimolligir verit, er hann sat i Kancia, þo at þeir 15 hallda landzuist at kalla. Ma her nefna til sira Vilhialm, er var kapalin byskups. Hann er nu gripinn af konungsmonnum allt til dyflizsv ok sitr þar i fanghelsi, sem er byskupsdemi Jocelin af Sarisborg, ok þo finnr hann i sinni þraunging hvarki manndom 20 ne formæli byskupsins. Syniz erchibyskupi þesse mal avll samt sua margfalliga siuk, at ei se leingr þolanda pinvlaust, ok þui skrifar hann sitt bref huerivm þeira, ok þat bref er byskupinum til heyrir byriaz sua.

## BREF THOMAS.

25

Thomas med guds miskunn erchibyskup at Kantarabyrgi ok pafans legatus sendir kuediu Jocelin byskupi. þat ueit uarr herra, huersu ver þickiumz ydr elskat hafa ok ydvarn soma aukit med einkanligri astud. En her i mot taukv ver af ydr margan motgang ok 30 vhlýdni, sua at ver megum eigi haurmungarlaust herma. Ok er oss þat fremra, er þer fyrirlitit herra pafann ok fremit byskups embætti med olydni vid hann, ok þar fyrir fellr þin uirding vndir haska uigslunnar, þuiat uitra þin vill eigi vid kennaz, hversu slikt er 35



afskapligt ok hinvm legrvm haskasamligt til eptir-  
 demis. Vndrum ver ok, er þer vitid Vilhialm kapalin  
 varn i yduarri byskupssyslv halldinn i baundvm ok  
 dyflizsu, en synit honum einga menzskv. Her fyrir  
 5 biodum ver ydrv broderni undir krapti heilagrar  
 hlydni ok bandz vidlaugu med postoligv valde, at  
 þer leggit nidr savnghliod i hverri kirkiu allz yduars  
 byskupsdemis ok þegit sua um allan þann tima, sem  
 sira Vilhialmr sitr herfanginn, ok þetta afelli skal eigi  
 10 fyr leysaz, en herra pafanum ok oss ueitiz lagligh  
 yfirbot. Sua endaz bref til byskups, en þat a dekan,  
 sem her fylgir.

## BREFSENDING THOME.

Thomas med guds miskunn Kanterabyrgis erchiby-  
 15 skup sendir Jooni dekan þa kuediu at snaraz fra illu  
 ok gera gott. Rangleti þitt ok radleysi hafvm ver  
 þolat, sem fremzst er þreytanda eptir laugunvm eins  
 mannz at bida. En nu er reynt, at uarar bidstundir  
 auka þina meinsemd, ok vart heilsvrad vikr þu sialfum  
 20 þer til afellis med forlitning vid herra pafann okoss.  
 Nu erv þinar sakir sua liosar, at þer skyllda lavgin  
 ok vart byskupligt embætti fram i moti þer, ok þui  
 setium ver þik, Joon, med þessv varv brefe i sterkara  
 forbod, fraskildan guds likam ok heilagri kirkiu, þar  
 25 til at þu betrar þinn lifsveg, ok betir laugligha þat  
 sem brotit er. Biodum ver þer undir hestu bandz  
 vidlaughv, at þu samnetir huarki konunginn ne adra  
 menn þinu forbode. Sua lukaz þessor bref, ok er  
 liost af þui sem epter fer, at huargi þessarra sneriz til  
 30 bata. Ma þat ok sannliga segia af þeiri aulld, sem  
 nu er i Einglandi, at illuiliadum manne

## FRAGMENT C.

This is a fragment of a codex which has been written in two  
 columns a page. Professor Unger refers it to the beginning of



the 15th century. The now existing remnant, only the upper part of one leaf, is in a very mutilated state. Letters and words in brackets are filled in by Prof. Unger.

1 Column, ib., II., p. 148,<sup>14-25</sup>. di umbergis hann. T[ua] frændr atti hann nana [m]io[g o]lika. annar uar moder(!) broder hans [g]estrisinn madr ok godrar frægdar, hreinlyndr [ok] aludarvin klerkanna i Kanncia fyrer astud [hi]ns heilaga Thome, hann hafdi lagt fyrr nefndum 5 systursyni sinum mikit goz til kuonar[mun]dar med ollu alaga laust. Annar frændi bondans var illmenni mikit, hafdr i st[ormæ]lum heilagrar kirkiu, bannsettr med allu [fyrir suo] haduliga skemd, at hann hefdi lagi[zt med] tueim systrum, enn verndar sidan glæp[inn med] 10 þriozku ok uill eigi uid skiliazt. Bon[dinn er ver] nefndum fyrst, er suo blindr,<sup>1</sup> [at hann d]regzt i fylgi med þeim fr[ænda sinum] er uerr hafdi

2nd column, ib., II., p. 150,<sup>22-152,11</sup>. leika bonda b[ond]a(!) sins ok fullgreindrar hans illmennzku þorer 15 hun [eigi] at heita a hinn signada Thomas fyrir sier, suo at hann uiti, ok þo vill hun giarna nockut fa af hans heilugum teiknum at bera yfir sig. Þat tekr hun rads i siduztu, at hun kallar sinn trunadarmann ok fær honum leyniliga eitt fingrgull hardla uænt ok 20 seigir suo til hans: "þu skallt fara til Kantarabyrgiss  
" ok bera sælum Thomasi kuediu mina med þessari  
" minning, hier med skallt þu bidia hann, sem þu kannt  
" bezt, at hann uirdi mik eigi samblandna þeiri fæd, er  
" bondi minn leggr til hans, þuiat suo uil eg frialsazt 25  
" ur allri kuol, at eg truir hans heilagleik, ok eg treysti  
" hans [bænum. Giarna vi]llda eg, at þu fiengir uatn  
" . . . . . eg er lifs. Enn"

3rd column, ib., II., p. 154,<sup>10-24</sup>. "i annann tima til  
" Kanterabyrgiss ok færa Thomasi uin minum hring 30  
" þenna, er eg fær þier, hier med ber þu ord min siera Gu-  
" zalin, at hann komi til min med þa heilaga doma, sem  
" hann uænnfir at mesta myskun muni afla, þuiat [uer

<sup>1</sup> Professor Unger reads *blidr*.



- “ þurfum] nu miog.” Sendimadr ferr, skilar nu hringinum ok flytr sem greint var prestnum. Siera Guzalinn byzt a þann hatt til þessa mozt, at hann flytr með sierr uars drottins likama ok blodbland hins heilaga Thome erki-  
 5 byskups. Sem hann kemr fram til bæarens, bidr riki madr hann gefa þeim huggan i guds nafni. Hann byriar suo, at hann lætur blod heilags Thome i uigdan kalek. Sidan berr hann yfir eukaristi[am i kross ok lætr i si]duztu fornar hiolit.
- 10 4th column, ib., II., p. 156,<sup>23</sup>–158,<sup>12</sup>. huort er þeir foru fram edr fra, ueitti hann ollum herbergit, er hafa uilldu ok morgum bædi huss ok uiduæri. þat fiell til [i hans] herbergium i guds dom, at um haustit i ogusto manadi kom þar inn sott mikil ok stod allann tima framm  
 15 til paska. [Enn eigi] greinir bok, at manndrap yrði mick[it i] þeiri sott. Enn þat stendr skrifat at [Jo]rdan atti son, er Uilhialmur hiet, hann uar k[om]-inn a tiunnda vetr. Fostrmodr at[ti hann] pilltrenn, er honum hafði ueitt f[agrt upp]fædi, hun tekr sott  
 20 ok anndazt. [Ok þe]gar a þridia deigi eptir, er þ . . . . sykizt pilltrenn um atta da[ga enn anndazt sidan a] þridiu tid dags

## FRAGMENT D

is a remnant of a fol. Codex dating, according to Professor Unger's statement, from the beginning of the 14th century. It is written in a fine and bold hand, two columns and 33 lines a page. What now is left amounts only to portions of four leaves. Of the first leaf a fragment is left of the top and the bottom, containing, respectively, the first and last six lines, the first line, however, of the top portion being cut off. Of the second leaf the twelve top lines are missing. Of the third leaf the inner half of the width is cut away, and of the thus remaining second recto and first verso column the seven bottom lines are cut away also. The fourth leaf represents the full height of Cod. and number of lines on the page. But of its inner margin a slice is cut away into the writing beyond the beginning and final letters of the lines on either side, and of the outer so much as to leave only a few letters standing of column 2 recto and 1 verso.



## 1st leaf.

1 Column, cfr. ib., I., p. 88,<sup>20</sup> and 122,<sup>19</sup>, &c. legvm hætti af tilkomandi miskvnn heilags anda at skapit skipaðiz i briostino sva við hveria vigslona sem vpplesin orðin vigslonnar bvdv hana at hallda. Litilli stvndo siðarr byrr hann ferð sina or landi a pava 5 fvnd Alexandri terciij. Ok i þessarri ferð tekr hann af honom pallivm ok alla erkibyskups tign ok . . .

Cfr. ib., p. 28,<sup>9</sup>. ps i hofvt henni ok tok hon heilsv sina. Erchibyskvp Thomas var harr maðr a 10 vøxt grannvaxinn ok lioslitaðr svarthárr. neflangr rett-leitr bliðligr i yfirbragði hvass i hvgviti inndæll ok astsamligr i allri viðreðv. skorinorðr i formelom ok littað stamr. hann var sva hvass ok gleggr i skiln

2 Column, cfr. ib., p. 28,<sup>15</sup>, and 18,<sup>9</sup> ff. heyrði i 15 ritningvm eða lagademvm þat var honom allt tiltækt þa er hann villdi þat frammi hafa. Gvðs moðr Mariam dyrkaði hann ok virði vmfram alla aðra helga menn ok fal henne a hendi allt sitt rað nest gvði. Forsiall var hann (i) meðferð sinni ok raðagiørð. 20 vandykr i sak . . .

Cfr. ib., p. 108,<sup>5</sup> ff. tv. Ok eigi dirfiz inn dramblati eða inn dramsami afsavkvnar orðvm eða litilmagninn legðiz eigi fyrir af avitan. Allar stvnder 25 þer sem a milli vrðv svefns ok tiða ok likams nqðsynia þa sat hann yfir malvm manna eða ritningvm eða merkiligv hiali ok varað

3 Column, cfr. ib., 108,<sup>16</sup> ff. þrætmenn forðaðiz hann ok alldri villdi hann samneyta bannsettvm 30 mōnnvm. ok hvern dæmði hann þann sinn vvin er a moti sneriz heilli kenninngo. Mikill var hann stoðamaðr fatekiom mōnnum sva at enngi for tōmvm hōndvm a brōtt sa er til hans kom með bæn. Theo-



balldvs erchibyskv var sva . . . . .

Cfr. ib., p. 158,<sup>7</sup>, and 180,<sup>16</sup>. nockvat föllnon fell a biarta  
vingan þeirra konvngs ok erchibyskvps þa ganga þeir  
5 miok fram við ok taka þa vndir sik at draga fe heil-  
agrar kirkio ok sakir a lerða menn. En byskvparnir  
þegia ok þora eigi vm at vanda. Mikla stvnd leggr  
konvngr á at samþyckia Thomas við sik beði með

4 Column, ib., p. 140,<sup>10</sup> ff. gi við hotin ne blotnar við  
10 bliðmēlin. En fyrir því at hann giorir litinn mann  
virðingar mvin i hegninngv vsiðanna ok hann refsaði  
iafnt þeim er með konvnginom voro vigðvm ok  
vvigðvm sin afbrigði ef þeir brvttv gvðs boðorð ok  
rett heilagrar kirkiv þa leggiaz þeir nv fast til fiand-  
15 skapar i moti honvm er fornir . . . . .

Cfr., ib. p. 178,<sup>5</sup> ff. ðv orðroms ok eptirmelis refsing  
rangynda til grimðar ok agangs fiarheimtor kirkna til  
ágirni hvskarlla fiolða til metnaðar ok þat er hann  
20 tok svma lvti framarr en hinir fyrri byskvpar þa matv  
þeir til diarfteki ok sva matti at kveða at ecki giorði  
hann þess ne mēlti er eigi þyddi hans vvinir afleiðiz  
ok á vinstra veg ok tiaðv þat

## 2nd leaf.

1 Col., cfr. ib., p. 282, til vleyfðra lvta helldr til hins  
25 at færa konvng varn ok hans vini vndan alygi vvina  
hans. En þo megi þer herra ihvga hvar komið er.  
þer ervð miok liðs þyrftvgir ok heilog kristni en þeir  
ero nv höfðinngiar i norðrhalfv heimsins er mest valld  
hafa. Keisarinn hvartveggi ok Fracka konvngr ok  
30 varr konvngr. Nv er hvargi keisarinn yðr at fvll-  
tingi en hinn hvartveggi er vel viliaðr. Ok ef þer  
tynið vinattv annars hvars konvngsins þa hvgsið er  
hverr skaði af ma goraz yðr ok heilagri kirkio. Pav-  
anom þockaðiz enskis þeirra ræða iafnvel sem iarls-  
35 ins ok svarar fa ok vel bað þa settaz við Thomas



erchibyskvp ok kvað hann rettarra mæla en þa i öllum þeirra skiptvm. þa er Thomas erchibyskvp for a pava fvnd er hann flyði heiman fra stoli sinvm vndan vfriði vvina sinna. þa stoðvaði hann ellzgang i þorpi eino litlo á gotönni. þa er þeir Thomas erchibyskvp 5 ok Alexander pavi satv i herbergi nokkoro ok tölöðo vm mal þeirra Thomas erchibyskvs ok Heinreks konvngs þa gengv þar inn tveir menn ok hafði(!) krypling i faðmi ser dafan ok mallasan en

2 Column, ib., p. 316,<sup>21</sup> ff. chibyskvp rōdd sva mēlande. 10  
 Heyrðv Thomas min kirkia man dyrkaz i þino bloði. hann svaraði hverr ertv drottinn. Rōddin mēlti. Ek em Jesvs Kristvs gvðs sonr ok faðir þinn. Thomas svaraði. Verði sva vel drottinn at þv dyrkiz i minv bloði. Rōddin svaraði at sonnv man min kirkia 15 dyrkaz i þino bloði ok þa er hon tignaz af þer þa skalltv tignaz af mer. Nv eptir þessa ena dasamliga vitran ok (er) af leið mannlegr otti þa girntiz hann a þetta eitt er fyrr var sagt. Ok þa gengr abotinn framm ok segir sva. Þetta ma þer óvmbreðiligr fagn- 20 aðr vera herra þvi at þv hefir mælt við sialfan gvð i dag. Thomas svaraði. hversv mattv þat vita. Abotinn svaraði. Vittv þat at ek heyrða á. Thomas bað þa ok bað at hann skyldi engvm manni segia meðan lif hans væri ok hann giorði sva. Lōðverr Fracka 25 konvngr ok margir aðrir rikizmenn leggja her orð sin til ok bēn við Heinrek konvng at hann skyli taka i sett við sik Thomas erchibyskvp ok heim i land.

3 Column, ib., p. 322,<sup>1</sup> ff. giōf gvðligrar miskvnnar postoliga tign ok þo miok vmakligir þa megvm ver 30 eigi baki snva við varvm sonvm þeim er til var kalla i sinvm nōðsynivm fyrir þat faðerni er ver erōm þeim skvlldbvndnir til fvlltings ok friðanar þar er favlnar fegrð heilagrar kristni eða fleckaz hennar birti þa megvm ver eigi þat fyrir sal vara hlioði hylia eða 35 orðalavst lata. Ok þar sem er vppreist yðr Thomas erchibyskvp af Cantia er þer hafið vtlagðan giōrt



bæði fra vinattv yðarri ok ríki. þa skyldi þat nú fyll-  
giort vera ok ef hann hefir í nockvro niðrað yðarri tign  
þa hafið þer nú fyllsadda reiði yðra a honom ok ærna  
skript setta honom. Ok því at konunglikt ríki kann  
5 at refsa þa skylli ok konunglig miskunn kvnna at  
tempra. þa kippið nú í munn ok heptið reiði yðra  
at þar er þer er kvnnikt at striða þa se þer kvnnikt  
at miskunna því at hverr sa konungr er hann styrir  
rangliga ser sialvöm þa mun hann skamma hrið  
10 hallda rikino. Ok heðan af biðiom ver yðra.

4 Column, ib., p. 376,<sup>25</sup> ff. hofvm til yðar giort eða  
með hversu miklo kostgæfi herra Heinrekr konungr  
bað oss at ver legðim leyfi til at er tekit eðra by-  
skvpstól í Lvndvnm en þv hafðir aðr í Herfvrð ok  
15 talði hann til þessa marga noðsyn mikla kvað þa borg  
konunglikt ríki ok haseti í landino. Enn hann sagð(i)  
þik vel tilfelldan ok fyrir oðrom byskvpom at vera  
bæði at ætt ok viti ok villdi þina vitro hafa ser at  
raðagiortð bæði til ríkis stíornar stvndligrar ok andar  
20 hialpar eilífligrar ok girntiz því þig ser nalegstan at  
hafa. Nú fyrir því at ver síam hversu mikit gott af  
þessv mætti hliotaz. þa letom ver þetta eptir yðr ok  
skipvðvm yðr yfir et æzta seti líoðbyskups í Lvnd-  
vnm. Ok nú því ardvelligarr ok innverligarr(!)  
25 sem ver letvm þetta veitazk þa vntvm ver avaxtar af  
þesso ok latið oss eigi at hegoma verða eða tál þat  
sem oss var þa heitið því at ver trvnm þik vita hvat  
er titt er hversu konungrinn skiptir skapi sino ok  
meðferð við helga kristni fra því sem var eða snyz  
30 hann í mot henni ok þyngir henni eða se til var  
skotið malvm eða var vitiað, sva ok ef hann er

## 3rd leaf.

5 Column, ib., p. 378,<sup>14</sup> ff. Verða ser til hialpar ok  
sino ríki til farnaðar bæði nú ok síðarr. Nú treyst-  
35 omz ver yðarri vitzko her vel vm at þer leggit stvnd



á við konunginn um allt þetta iafnsaman ok sva um þat er heilagri kristni varðar felom ver þer á hendi til vmbotar. Einkannliga felom ver yðr a hendi ok bioðvm yðr saman at heimta Petrs toll um allt Angliam. ok sendir(!) til var sem fyrst megvð er. ok enn 5 helldr mælom ver til þess at þer fengit oss nockvt fe at láni fyrst af sialfvm yðr eða qðrvm ok sendit oss sem fyrst en þer takit annat siðarr iaf(n)mikit af Petrs fe ok þickir oss sem þer gefit oss þetta fe. Valet. Gillibert byskvp gjorir nu bref avnnor i moti 10 þessvm til pava ok svarar þessvm ok segir sva.

#### BREF BYSHVPS TIL PAVA.

Ib., p. 380,<sup>19</sup> ff. Herra sinom ok feðr Alexandro pava senn(dir) guðs þionn ok Lvndva kristni gvds q. ok sina skyllða hlyðni ok þionosto einkannligrar astar. 15 boð yðart kom til var herra ok tokvm var með skyldri virðingo ok flvttvm fyrir varn herra konunginn med flvtningi Roðgeirs byskvps sem þer kvaðot a. ver barom bref yðr beði fyrir avgo ok ey(ro) konungi ok tiaðvm ser hver orð ok atkvedi fyrir honom með 20 aeggian til batnaðar ok avitan . . . .

3 Column, ib., p. 382,<sup>4</sup> ff. Ok Romaborgar kristni virða ok veria sem meðr sina ok yðrum helgvm bodvm litillatliga hlýða um alla hlvti halldinni sinni tign ok siðvm ok soma sins rikis ok ef nockor fvll eða feð 25 hefir a orðit af hans hendi til yðar herra, þa seg[ir] hann hver sok til þess var at þer herra hofðvt eigi hans malvm sva tekit eða þann orskvrð á giorvan sem hann varði eða venti ok þotti honom allmiklo skipta ok þottiz hann nockvøð i því svivirðr vera ok fyrir- 30 litinn. En þo at sva veri þa ventir hann þ[o] þaðan fòðorligrar forsia ok enn bliðarri orða ok meiri orskvrða a annarri stvndo. Faðir ok á at viso heimollt son sinn at beria eða hvग्ga er honom likar. Engvm manni kvez hann hafa bannat yðar at vitia En ef 35



nöckvrvum stormalvum er skotið vndir yðarn dóm þa eignar hann þat ser til vanda ok virðingar þar af þar er forn venia i hans riki at engi klerkr skal fara or hans riki slikra eyrenda nema hann syni honom aðr  
 5 bref ok ǫrendi þa er eigi minki hans riki eða valld eða rett i ne einn stað ok fyrir vtan þetta biðr hann hvern fara ok malom skiota vndir yðarn dóm ok ef  
 . nöckot er af giort i moti yðrv valldi i þessv þa vill hann yðr þat bēta ok betra eptir lerðra manna dómi  
 10 i sinv riki. En er þer sǫgðvt hann samneyta við þræto.

## 4th leaf.

1 Column, cfr. ib., I., p. 354,<sup>18</sup> betra er sar at græða en afhoggvið at gr[æða þvi] at iafnan groa skiott stór sar vndir [læknis] hendi þar sem tratt eða eigi verða við  
 15 græ[ddir af] hoggvir limir. Afhæggit giorir ok orvil[n-an he]ilsvnnar þar er skiott grærr iafnan mikit [sar vn]dir goðvm lēkni. Nv væri gott rað ef yðr [tēkiz sva] allz þer eroð enn æzsti lēknirr i kristninni [at þer le]ggit fyrri stvnd á at græða sarit ef nöck[ot er] helldr  
 20 en af hoggva kristninni enn gofgaz[ta limi]nn ok gœra þat it ogorliga a henne er seint eða eigi [myn] at heilv grætt verða hvat er nu þa ef yðr . . . rða at engo hǫfð hvat er þa. er þa ǫrvættan[da gv]ðs miskvnnar at eigi megi hann hana avðlaz a ett . . ið eða myn Kristr  
 25 þa sva skamhendr vera [at hann m]vn eigi hialpa mega þeim er hann vill eða sva [þvng e]yro hans at hann megi eigi heyra bæn sinna manna [eða] kall þeirra er vndir hans miskvnn leita þvi at [opt s]kiptir hann skiot um skapi manna ok veitir opt [ovē]nta hlvti fyrir  
 30 bænir heilagra manna. Konung[lig ti]gn kann sin at hefna ok ottaz eigi stvndvm at ve[ga i m]oti. Konvngvgr er mykiandi með hoglynndi [ok sig[randi] með þolinmeði likn ok linleik eða metzt eigi [man]dráp



illa, er einn hefir sverð brvðit i hendi [en all]ir aðrir  
 slyppir hia at hoggva þa a tvær henn[dr va ok ef  
 menn ero i havi i miklvm stormi at be[ði lig]gr við  
 lifs tion ok fiar er eigi þa betra ok kasta [þa h]elldr  
 farminvm til lifs mōnnvm helldr en allt tyniz [iafn- 5  
 sam]an. heimsliga mvm yðr ek þickia mēla en þo [geng]r  
 mer gott til. Nv fari sva at þessi verði endir [helldr  
 at] Thomas erchibyskvp hafi vtlegð allar stvndir ok  
 ræn[tr o]llo sino riki en England allt leggiz i ohlyðni  
 við [yðr] sem gvð forði þv[i]. Er eigi þa betra eptir- 10  
 synar [at] hafa helldr beðit um hrið ok þolat vm  
 stvndar

2 Column. sakir<sup>1</sup> . . lo á f . . oss fa . . lyðni . . ia  
 sinn . . . taka . . yfir . . . snva . . . til  
 hans . . . lang . . . illi ok . . ver ok . . . tión 15  
 . . giors . . . raz e . . ði m . . . missi . .  
 far . . toll . . . ma k . . vn þ . . ma . . .  
 oss eigi . . . eigi fé . . . sva . . . Nv . . .  
 valld . . .

A<sup>2</sup> . . yðr . . haf . . konvng o . . . . 20

3 Column.<sup>3</sup> . . k oss . . alfvn . . ver sem . . rðing  
 . . . r ok ein . . . Heinr . . oðr . . mit . .  
 at bry . . . la hann . . . þvi at . . . vilia . .  
 fvm . . ttar . . . ok . . . stni . . elski . . .  
 ra rétt . . Thomas . . . sig sva . . . s tign 25  
 . . . oss sa . . . yrr sl . . . gvði . . . inni  
 . . . i rang . . . a honom . . . i veði . . .  
 pit<sup>4</sup> . . . lyst . . . igi vir . . . r eða . . .  
 bref

4 Column. konvnginom ok mælir sva. 30

<sup>1</sup> Only the first letters of each line left.

<sup>2</sup> Here begins a new chapter with a capital A.

<sup>3</sup> Only the last letters of each line left.

<sup>4</sup> In red (*capitulum*).



## BREF.

Ib. I., p. 332,<sup>23</sup> ff. Alexander byskvp þionn þiona gvðs sendir [kveðiv ok] postvlega ble[zan hinvm] kersta syni sinvm Heinreki Englandz konvngi. Y[ðra viz]ko  
 5 trvvm ver frædda vera af nattvro skyn[semin]nar heð at hverr er þvi meirr skvllbvndinn [við gvð sem] hann hefir meira lán af gvði i avðreðvm i þessi [verolldv]. Nv ma þat ok þin tign sia at fra þvi er gvð h[of sva] hatt þina tign milli manna at hann setti  
 10 þig k[onvng] matkan ok storfengian at allri heims vir[ðing] vm fram aðra flesta hversv skylldvgir er e[rod fy]rir allt þetta vndir þat at standa ok efla er ho[nom er vi]liat. ef þv villt rettliga vndir hans vilia stan[da ok] makliga gvði ombvna. ok eptir skilriki  
 15 [velgørða þeir]ra er hann hefir aðr til yðar gørt þvi at sva se[gir Gre]gorivs pave. Gvðspialligr sannleikr biðr oss [vand]liga virða ok at hyggia at eigi demimz ver fyrir þ[at] þvngligarr af gvði a dóms degi en aðrir se[m hann h]efir oss meira lanat i mannvirðingv  
 20 eða fi[areignvm] en oðrvm monnvm þvi at þa er avkaz gvðs gi[afir] i lanino þa avkaz sva skvlldin ok afgiall[d við] gvð þessa lansins ok þeim mvn litillatari o[k fvsa]ri at veria gvðs kristni ok fliotari til gvð[s þio]nosto ok hans boðorða sem hann er meirr skvll-  
 25 bv[ndinn] fyrir eptirleti heims þessa sælvnnar. Nv s[kolv] þessi aminningarorð fyrirmenn heilagra(r) k[ir- kio] ok sva veralldligir valldzmenn opt fyrir hyg[giv] avgvm hafa ok lata sialldan or minni falla [at fyrir] þat lan sem þeir hafa af gvði fyrirdemiz þeir [eigi a]  
 30 efsta degi. Nv er heðan af ef ver elskvm yð[r vm-] fram aðra konvnga eða kristna menn ok yðr þess e[igi] syniat af varri halfv er veitanda er daðlig[vm] manni. Ok til þess þo at sva sem þer ervð yfir [oðrvm] monnvm at viti ok riki sva skylldv þer ok  
 35 fyrir v[era]



## FRAGMENT E

is found in the Arnamagnæan Collection in Cod. No. 234. Only three leaves are now extant, each with 44 lines a page. The Codex to which this fragment belongs is known to have been written about A.D. 1325.

5

## 1st leaf.

Cfr. ib., II., p. 1, allrar kristninnar ok fyrir því er hann sannliga pislarvatr. litt aa þv vigslvpallinn ok er hann hinn æzti erkibyskvp ok legatvs. ok maa hann fyrir því sannliga heita postoli. leita þv at liflazstvndinni 10 ok hittiz hatið drottinsligs bvrðar. v[irð þ]v davðastaðinn. ok er þat havfvtkirkian i Anglia. Hverir erv davðamenn hans. eigi gyðingar. eigi heiðingiar. helldr hans vndirmenn ok eignarsynir. Nv af þessa hins helga mannz dyrð ok iartegnagiorð fagni mæer ok moðir nyian 15 Abel dyrð hafva avðlaz af broðvr drapi. fagni hvn ok nyian Jacob leystan fra broðvrligv hatri. fagni hvn ok nyian Joseph frelstan af bræðra avfvnd ok nv rikiandi i himneskri havll. þess(i) hinn haleiti gvðs þionn Thomas erkibyskvp gaf sitt lif fyrir gvðs savk a 20 fiorða ari hins .xii. hvndraðs fra holligvm gvðs getnaði. Eptir Dionisivm m°. c°. .lxx. .iiij°. kalendas Janvarij. a þriðia degi vikv aa elliptv tið dags at likamligri Kristz bvrðartið. honvm til erfviðis ok piningar. þat yrði þessvm til hvilldar ok haleitrar dyrðar. til þeirar 25 leiði oss allzvalldandi gvð sa er bæði er vpphaf ok endir allz hins goða. ok þo lifir ok rikir an enda.

Eptir hans davða holligan [varu] hans banamenn eigi minnr til fiar aagiarnir en til glæpa. þaa ganga þeir þegar inn i havll ok herbergi erkibyskvps ok ræna 30 þar því avllv sem þeir hittv i gvlli ok silfri bokvm ok brefvm hestvm ok savðlvm ok allzkonar borðbvnaði ok goðgripvm. ok skiptv avllv sin i milli sem herfangi. ok likðv sik enn i því riddavrvm Pilati iarls þeir er gvð krossfestv. er þeir lvtskiptv með ser sialfs drottins 35



klæðvm. ok giorðv þessir hvar framarr. Ok þessa  
kvnni konvngv þeim alla opavk þaa er þeir komv til  
hans. ok let flest aptr fara þat er þeir hofðv tekit ok  
vndi hann illa við. ok harma(ði) miok þetta verk.  
5 þeir iokv því enn aa ofan sina illzkv. at þeir bavnnvðv  
at iarða lik erkibyskvps [með] avðrvm byskvpvm.  
helldr kvoðvzt þeir skylldv sockva því i nockvrnn  
pytt eða festa aa galga. En meðan er þeir fara at  
hripsa ok ræna. þaa samnaz saman mvnkar ok klerkar  
10 til þessa hins helga likama ok maa þat travtt i ætlan  
færa eða frasavgnn hvilikr harmr eða hversv mikill  
gratr þar var er þeir sia sitt havftv ok sinn foðvr  
havggvinn hvila i faðmi mæðrinni. Vist matti þar  
synazt endrnyiazt spaorð Hieremie Vox in Rama audita  
15 est ploratus et ululatus multus. Ryttr var heyrðr  
gratr ok mikil yling. Ok er þeir afklæða likit til  
þvattar ok skryðingar þaa finnz þat er fair vissv fyrr  
at allr likamrinn var i lvsvgv harklæði vafviðr millvm  
hals ok hæls. gaf lvsin af ser klaða en klæðit sviða  
20 ok maa því sannliga svaa segia at hverr limr hans  
likama væri sannliga pislarvatr fyrir gvði. Siðan var  
þvegit likit ok skrytt ok nazett. Ok snemma fyrr enn  
til kiæmi þeir gvðniðingar er hann havfðv vegit. þaa  
leggia klerkar hann i steinpro ok iarða fyrir altari  
25 Jons baptista ok hins helga Avgvstini postola Einglis-  
manna. ok verða þar siðan mikil taknn ok margar  
iarteignir alltt til þessa dags gvði til lofs ok dyrðar  
ok hinvm helga Thomasi til virðingar.

Ib., p. 6,<sup>14</sup> ff. Eingis manz orðfæri er at mvna eptir  
30 hverssv mikill vggr ok otti hormvng ok ræzla kom yfir  
alltt folk i Einglandi bæði klerka hina hæri ok hina  
lægri ok alla alðyðv fyrir þenna atbvrð. drap ok davða  
Thomas erkibyskvps sva at eingi þorði hofvðs at hefia  
fyrst eptir. Maa þat birtazt af orðvm ok andsvavrvm  
35 eins byskups þaa er einn klerkr hans kom fyrir hann  
ok bað hann retta mal sitt við einn konvngsmann. hann  
kvez bæði ræntv ok vanvirðv i avð(r)v. þaa svaraði



byskvp. Hvat megvu ver þer giora. hirðir varr ok hofvt hinn hæsti byskvp i Einglandi er deyddr ok drepinn i sinu erkistoli. ok i þeiri kirkiv er drotning er ok moðir allra annarra i Einglandi af hveriu megvu ver nu fvlting faa ok hvertt travst megvu 5 ver sækia. hvar er stoð var ok styrkr. Byskvparnir skolv drepnir i kirkivnu. helgir staðir svivirðir, ok savrgaðir. goðir menn fottroðnir en glæpamenninir tignaðir. þilik hormvngarorð varv hvervetna heyrð ok hiovt i Einglandi. ok þo meirr i hvislv en i hamæli. 1 Einn virðvligr maðr villdi sætta klavstramenn ok konvngsmenn. er þeir villdv taka vndir sik eignu nockvra eða iorð af kanokvu ok villdi hann fylgia maali þeira kanoka. þaa mællti einn konvngsmaðrinn. Veiz þv eigi enn þaa at oss er nu kenntt at raka kravn 15 yðrar klerkanna. Nu af (slikv) ma marka hversv ofsi illmennis geisaði hatt eða hversv lagtt lvðraði grandveri goðmennis. þessv næst sendir Loðvir Fracka konvngr bref til pafva.

Ib., p. 14, s ff. Hinu hæsta feðr ok hinu æzta by- 20 skvpi Alexandro s. q. Loðvir Fracka konvngr ok skyllða lyðni. Miok brytr saa svndr avll lavgin menzkvnnar er hann savrgar ok svivirðir sina moðvr ok vist er saa vminnigr velgiorninga sins lavsnara er hann lætr ser eingrar hrygðar faa. hver skaði eða skavu sem 25 gior er heilagri kristni. En þo er yðr herra þat mest harmanda. ok nu mætti vpp vekia til nyivngar harmsins ok hegningar glæpsins nyivng grimleiks ok ofsi odæma, þvi at nu hefvir avmliga vpp risit illzkvgrimð mannanna i moti astvin gvðs ok sverði lagtt i sialldrit 30 Kristz. ok slokt lios ok lampa Einglandz kristni sva liotliga sem orðit er. Vaknit nu herra ok risit vpp til refsingar. dragit or sliðrvu sverðit Petrs postola til hefndar eptir þenna hinn helga mann. þvi at bloð hans ok davði kallar hormvliga vu alla kristnina. 35 Se. til hegningar ok til avka þessa vandkvæðis. þaa birtir gvðlig milldi hans verðleika með iartegnvu þar



sem hann hvilir. Ok birtiz nú fyrir hvers nafni hann hefvir barizt eða dauða þolt. En þessir menn er bref bera ok sins fávör ok forstiora hafa hormvliga mist. munnv yðr inniliga segia kvnna allan atbvrð ok efni  
 5 þessa vandkvæða. ok trvit þessa manna orðvm þar vm sem vorvm. Valetē.

Ib., p. 20, 10 ff. Alexandro með gvðs miskvnn hinvm æzta byskvp(i) s. q. Theoballdvs hertvgi ok Fracklanz forsiamaðr ok með kveðiv skyllða virðing með drott-  
 10 inligri lyðni. yðarri tignn herra syndizt<sup>2</sup> sæt at semia ok frið at giora milli Einglanz konvngs ok Thomas erkibyskvp ok eptir yðrv boði var ek a þeim fvndi ok við<sup>2</sup> friðgiord. ok at samðri sæt þ(ei)ra tok konvngr hann bliðliga ok þacksamliga ok het honvm friði fyrir  
 15 sik ok sina menn. Erkibyskvp asakaði konvnginn nockvt vm vigslvgiorð sonar sins. kvat hann því brað- raðit hafva ok þat var fyrir hans vitorð giortt ok leyfvi. Konvngr iattar þessi savk ok kveðr sik of- giortt hafa ok gaf þetta mal i byskvps valld. Hann  
 20 segir ok byskvpana sekia þessa mals þar er þeir hafva konvnginn vigðan i moti setningv ok retti heilagrar kristni. ok þeir hofðv þetta giortt meirr at villd havfðingia en gvðs lavgvn. Konvngr mælti ok ecki i mot því ok bað erkibyskvp þar slikan dom a leggja  
 25 sem honvm syndizt við yðart rað ok samþycki. þetta alltt heyrða ek ok þetta alltt skal ek bvinn særvn at sanna. eða þeim lvtvm avðrvn er þer vilit at mer heimta her vm. Nú at sva komnv mali ok friðv(ðv) þeira i millvm, þaa sneri sia gvðs maðr sinni ferð heim  
 30 til stols sins orvggr ok ottalavs. ok þess erendiss sem nú er avllvm kunniktt. at hann gaf sitt havfvv vndir havgg ok sinn hals vndir sverð. þetta hit saklavsa lamb þolði pisl ok dauða a næsta degi eptir pislartid hinna saklavsv sveina. ok var hans helgv bloði vt  
 35 hellt i þeim stað sem Kriz bloð er fornfærtt allri kristni til hialpar. Hinir kiærstv þionostvmenn kon- vngs ok helldr hvndar af havil hans giorðv sik díc-



vls þræla. ok vnnv þetta niðingsverk. er vheyrt er  
slikt fyrr sakafvllir a saklavsvm. En efni ok atfor  
þessa vdæma þaa ottvmz ek at segia. þvi at vera kann  
at mer se virtt til fiandskapar ok rogs þo at satt se.  
Vil ek þvi helldr at þeir votti þetta mal berligar ok 5  
fvllkomligar er bref bera. Nv megv þer af þeira fra-  
savgnn nema hversv mikill harmr eða hvilik navð ok  
afelli orðin er allri kristni i þessa manz drapi ok  
davða. þo at mest se erkistollinn i Kancia. Nv  
maa ok hin romverska moðir allra kirkna yfir slikvm 10  
lvtvm eigi leingr þegia amælislavst. þvi at hver skavm  
ok neisa sem gior er dottorinni. þaa fellr þegar sv  
svivirðing ok til moðvrinnar. ok eigi maa moðvrinni  
þat neisvlavst vera. ef dottirin verðr hertekin. Til  
yðar kallar dreyri ok davði þessa hins helga manz. 15  
ok beiðir hefnðar eptir sik. En yðr enn helgi faðir  
se nær ok samraði allzvalldandi gvð saa er með sins  
sonar dreyra þo syndafleck af heiminvm. hann skioti  
yðr i briost hefnðar ok hegningar framkvæmð sva at  
heilvg kirkia sv er nv er skemð með liotri hneykingv. 20  
mætti hressazt af striðri hegningv. Valet.

## 2nd leaf.

nvðv gvðinn þann er þaa hafði setz ok sat aa stoli  
skelmisdrepsins. til svivirðingar postoligv sæti ok paf-  
vanvm. fyllði þaa ok fleckadi mikinn lvta heimsins. 25  
hverr megi vpp tina eða i frasavgnn færa alla þaa  
illing er yfvir geck i þann tima. En almattigs gvðs  
mildi hefir fyrir hv gat avllvm til rettingar ok hialpar i  
vthellingv þessa hins saklavsa bloðs ok lambs. þvi at  
heðan af leiðretti hvn margan ok lockaði til leiðrettv 30  
ok lavsnar. Nv at skinandi birti taknanna. þaa eydd-  
iz nockvt sva myrkr lastanna. ok tok at þroazt ok  
vaxa saðkornit Kriz i goðri saðiorð. ok endrlifnvðv  
blomar kraptanna aa akri gvðspiallamanna ok liknanda  
liosi iarteignanna ok vrðv a hverivm degi i travð 35  
drottinligrar hiarðar savðir af vavrgvm ok virkða-



menn af vikingvm at lysanda skini hans iartegna.  
 Snervzt hvernn dag margir menn af rangri gavy ok  
 bavrðv ser aa briost ok hvr fv aptr til gvðs sins.  
 Skryðizt nv kennimenn gvðs rettlæti. þo at nockvrv se  
 5 til sið at dæmvm sinna vndirmanna. ok takit vpp  
 friðsemi af rangri vtlegð hins helga Thomas erkiby-  
 skvps. staðfesti af davða hans. ok af taknvm hans  
 vandyrkligrar avmbvnr. Liti nv vpp þrætvmen ok  
 þriotlyndir til þessa lioss ok lampa er gvð hefir hatt  
 10 sett yfvir kertistikvna. ok maa þaa hverr sia ok  
 skilja hvartt hann er staddr ok skipaðr innan faðms  
 kristninni eða af sniðinn hennar samvelldi. Her er  
 nv þat lios. er þaa birti gaf kristninni<sup>1</sup> hegat i vestr-  
 halfv heimsins at i vpphafi þessar þrætv kvnni  
 15 skipta liosi or myrkrvm. Ok at rækðvm ok reknvm  
 Octoviano af pafvasæti. valði hvn ser til herra ok  
 hirðis Alexanðr. Ok ef hann væri brætvmaðr. þaa  
 mætti þessi Thomas eigi vera skirr eða reinn fra þeim  
 fleck. því at eingi tekr saa i tiorvna er eigi loði við.  
 20 En þat birta iartegnir hans at hann var skirr þess  
 mals því at engi matti slik taknn giora. nema gvð  
 væri með honvm. Nv með því at gvðs mattr er  
 sva mikill með honvm. enda se hann vigslvson Alex-  
 andri ok ellistod vm alla vestrhalfv kristninnar. þaa  
 25 villaz þeir avðsæliga er sitt kne beygia fyrir þetta  
 skvrgoð Baal. enn fyrirlita sinn foðvr ok forstiora  
 Alexandr pafva. þann er gvð hefir valðan. Ok ef  
 hann væri eigi af gvði vallðr. hverssv mætti Thomas  
 erkibyskvp vera hans vigslvson ok styrkingarstoð. ok  
 30 þo heilagr. Mætti hann bæði vera þrætvmaðr með  
 pafvanvm Alexandro. ok lika þo gvði. ok vera i lyðni  
 ok samþycki ollv við hann en enda lif sitt við þat ok  
 skina siðan iartegnavm. því at engi taknn mætti hann  
 nv vinna nema gvð væri með honvm. Nv maa avllvm  
 35 avðsæt vera at tilgangr ok savk heilagsleiks hans

<sup>1</sup> kristninna, Cd.



hefvir verit vandlæti almenniligrar trvar ok vornn kristiligs siðar. því at hann barðizt fast ok bravt niðr siðvenivr er allra hellzt vorv ovenivr. bæði nyiar ok fornar. þær er syndvzt i moti standa retti heilagrar kirkiv. Ok þaa er hans synir hinir ellri saa sinn 5 foðvr mæddan ok þiaðan i þvilikv starfvi. ok i annan stað moðvrlikt frelsi hallaz til haska. þaa selia þeir sem Esav svivirðliga sina frvmbvrði við einv saman ertrasoði.<sup>1</sup> En sia gvðs kappi herði hvg sinn eigi at minnr sva at lycktvn tok hann sætliga ok feginsam- 10 liga davða oheyrðrar grimðar. ok manravn dæmilavsrar vtlegðar. Hver er sv tegvnd manna i heilagri kristni. er eigi megi ser nockvt nvtsamliktt hitta i þessi fehirlv er folgin er i Kancia. þaðan veittizt þrætvmonnvm lios sannleiksins. styrkr ok travst lærðvm monnvm. 15 heilsa sivkvvm. liknn ok miskvnn þeim er leiðrettazt vilia. því at af hans verðleikvm taka syn blindir. gavngv halltir. reinsaz likþrair. heyra davfvir. dvmbir mæla. davðir lifna. Ok skiotazt at segia þaa græðazt þar allzkonar mein. ok nær avll gvðzspiallig taknn 20 fremiazt þar fyrir hans verðleika. Engi hofvm ver lesit ne einn heilagra manna sva skiott eptir davðann ok sva skamri stvndv sva mavrgvm ok storvm iarteignvm birzt hafva sem þenna mann.

Ib., p. 44, 15 ff. A hinni næstv nott eptir hans sigrfor 25 saa merkliliga syn agiætr mvnkr einn ok hvar agiætri at snilld ok dicti er hann dictaði vm hans dyrð. hann þottizt sia hinn helga Thomas skryddan byskvps skrvða ok ganga at altari sva sem til messvsavngs. hann var lioss ok rioðr yfvirlitz. virðvligr ok þeckiligr. 30 þetta hit sama bar ok fyrir hann aðra nott ok hina þriðiv. hann hvgsar fyrir hvi sva optt hit sama bar fyrir hann. Ok þotti sem hann mvndi spyria skolv nockvrs. ok vita ef hann svaraði honvm. hann þottizt þaa ganga nær meirr ok beiðaz blezanar af honvm. ok 35

<sup>1</sup> *ertrasoði*, Cd.



siðan mællti hann. Reizt eigi mer herra. þo at ek  
 spyria nockvrs. Mæl þv sagdi hann. Herra sagði  
 hann. ert þv eigi framliðinn ok davðr. Hann svaraði  
 aa latinu en hinn spvrði aa wavlskv. Davðr var ek  
 5 kvað hann ok hefvi ek vpprisit. þaa mællti mvnkr-  
 inn. Ef þv hefvir sannliga vpprisit. ok ert þv sam-  
 virðandi pislavattvm gvðs sem ver trvum. hvi synir  
 þv þaa eigi mavnnvnm heilagleik þinn berliga. Hann  
 svaraði. Lioss ber ek i hendi. en þat maa eigi synazt  
 10 fyrir þokv þeiri er fyrir stendr. Hann hvgsar mvnkr-  
 inn ok skilr eigi hvar til þetta kom. Villtu sia segir  
 hann. Vil ek herra sagði hann. þaa bra hann vpp  
 skriðliosi miklu hinni hægri hendi með brennanda  
 kerti. ok bað hann lita aa avllvm megin. Mvnkrinn  
 15 giorir sva ok ser hann at þoka sva mikil legzt at  
 skriðliosinu avllvm megin sva at felr kertissliosit. ok  
 nu skilr hann synina ok verk hans goð ok iartegnir.  
 ok mattv þo eigi birtaz firir mavnnvm fyrir sakir illzku  
 hans vfriðarmanna er þaa var enn vhegnd. Siðan  
 20 setr hann niðr skriðliosit hia altari. þvi næst var  
 vpphafvit i korinu hatiðlikt messu vpphaf ok fagn-  
 aðarfvlltt ok þo savnglavst Letare Hiervsaleu. En  
 erkibyskvp bendi þeim at eigi væri þat svngit ok hof  
 vpp hormvngar officiu lagliga ok litilli savngravst  
 25 Exvrge. En þat þydizt<sup>1</sup> sva. Ris vpp þv drottinn  
 hvi sefr þv. ris vpp þv. rek oss eigi af havndvm til  
 lykða. hvi snyr þv fra andlit þitt. ok gleymir þv  
 yfvirhrygð varri. fylgir kviðvr varr iorðv. ris vpp  
 þv drottinn ok hialp oss við ok leys oss. Eptir þat  
 30 vaknar hann ok ihvgar dravm sinn. ok þessi orð at  
 davðr var ek ok em ek nu vpprisinn. ok skilr hann  
 þaa þo at hann væri davðr at likams æði. at þo lifvir  
 hann af krapti Kristz. Sva sem vitrat var byskvpi  
 Bartholomeo Exoniensi er allmiok harmaði hans liflat.  
 35 þa syndizt honvm maðr i svefni ok spyrr. Hvat

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<sup>1</sup> syðizt, Cd.



hryggvir þik. Liflat kvat hann ok davði<sup>1</sup> Thomas erkibyskvp(s). Hinn svaraði. Sannliga er hann davðr. en þó lifva armar hans ok hendr. Sva er ok. sannliga lifva hendr hans til iartegnagiorða ok armar hans til hefnðar. 5

Ib., p. 24, 17 ff. Þat bar ok fyrir einn virðvligan mann i svefni. at hann heyrði kall ok ravdd ogvrliga i loptit vpp ok mællti sva. Se her. bloð mitt kallar af iorðv til gvðs meirr en bloð Abels forðvm. Þess er drepinn var i vpphafvi heims af broðvr sinvm. Þessi lvtr 10 varð i þeim stað er Argentevs heitir. hina næstu nott aðr þar kiæmi tiðendin vm liflat hans. Þessi maðr ihvgar dravminn. ok vm morgvninn segir hann sinvm felavgvm er þeir talazt við vm ymsa atbvrði. Avllvm þotti þeim mikils vm vertt. en einginn þottizt skilia 15 hvat þat var. Ok er þeir ræddv vm þetta. þaa geck maðr einn at þeim ok segir þaa drap ok davða Thomas erkibyskvps. Ok þaa segia þeir til þess manz er dravminn hafði dremyt. Her er nv fram komit þat hit hafva kall er þv heyrðir i nott þvi at ifvalavst 20 er at þetta hit saklavsa bloð kallar mattvliga til gvðs. þat var ok satt at travtt hefvir þat kall orðit eða þav tiðendi er iafnnskiott hafvi heyrð verit eða flvtt heimsenda i millvm sem þetta.

Ib., p. 60, 4 ff. Fam nottvm eptir solarfall syndiz einvm 25 vngvm manni olygnvm sem kominn væri mikill mannfioldi bæði lærðra ok olærðra i korinn Kantvariensis ecclesie. hann þottiz sia hinn helga Thomas erkibyskvp hvila erendan yfvir altarin vndir dyrðligv klæði ok mikit hægendi vndir hofði honvm ok virðvligan mann 30 i mvnkaklæðvm sitia vndir hofði honvm ok herðvm. honvm syndiz sem tveir vendir rynni vpp af sinni siðv hans hvarr ok skiott vaxa sva at honvm þotti þaa ok þaa sem þeir mvndi ganga vpp i gegnvm ræfr kirkivnnar. honvm þottv allir vndra þetta miok. þaa tok 35

<sup>1</sup> *davða*, Cd.



saa til orðz er sat vndir havfðinv. Hvi vndrizt þer þetta. þessir vendir benda fyrir frægð ok dryð þessa mannz ok sva sem þer sað vavndvna vpp renna. sva man þroaz ok vpp renna taknn ok iarteignir hans. 5 man þat ok synaz i þeiri vitran ok syn er eptir ferr hverssv miok hann var tignaðr ok vpphafviðr.

A savmv vikv eptir liflat Thomas erkibyskvps vitraðizt einvm munki mvnkr saa er mavrgvm dagvum fyrri var davðr. hann þottizt spyria hann margs. ok 10 at lyktvm at Thomasi erkibyskvpi vandliga. en hinn sagði ok lagði morg orð honvm til lofs ok dyrðar ok þær alykðir sins mals. at hinn helgi Thomas erki- byskvp væri framleiddr af sialfri gvðs moðvr Marie ok helgvm postolvum ok nockvrvum píslarvottvm ok 15 iatavrvum ok meyivm fyrir haleitan domstol ok gvlligan. þann er tveim hvrðvm matti lvka vpp ok aptr. En saa ris vpp i moti er i stolinvm sitr fagr ok friðr vmfram sonv manna. hann faðmaði Thomas ok kysti ok gaf honvm blezan. Siðan var hann leiddr til sætis 20 ok skipat með postolvum. En sia vndrar þetta ok spvrði hver savk til þess væri er honvm var i æðra stað skipat en hinvm helga.

## 3rd leaf.

Ib., p. 74, 14 ff. þrota ok avll var hvn bolgin otvan til 25 knia. hvn var þangat flvtt af tveim konvm leyniliga ok er hvn bergði þessv vatni. er milskat var bloði hins helga Thomas erkibyskvps. þaa varð hvn þegar heil.

Ib., p. 76, ff. Nv kemr hinn haleiti paskadagr sialfr. saa dagr er hver kirkia fylliz fagnaðar ok gleði. en 30 hofvtkirkian i Kancia sitr þaa ein i hrygð ok harmi heyrir hvn dætr sinar sætliga syngia. en þolir sialf beirskliga þognn ok þvnga. en til hvgganar þar með hormvng, saa er byrgði mvnn til lois við sík lærðra manna lavk vpp þann dag mvnn til mals þess er aðr 35 var mallavss. þessi maðr fellr þar niðr i kirkivnni



ok bravz þar vm ok barðiz lengi. ok fell fravð mikit or mvnninvm ok at lyktvm settizt hann vpp ok mælti fyrst oskyrt ok þo sva at skilia matti. ok beiddi fa ser dryke. Avð var kirkian af mavnnvm. því at engar vorv tiðir. en við þessa nylvndv aa einni stvndv 5 dreif at meiri mannfiolði en skiott mætti telia. hverr at avðrvm spvrði hverr eða hvaðan væri. en serhverivm var honvm torsott at svara. því at honvm var mæðisamtt malit. ok varð optt at endvrnyia hit sama aðr sagtt yrði. Hann kvazt ættaðr vera af kirkivsoknn 10 Oxeneforð. ok sagði sik fyrir fimtan vetrvm vti hafva niðr lagðz heilan ok sofnat ok vaknat mallavssan. kvat ser þat vera vitrað ok boðit af tveim dyrðligvm mavnnvm at hann skyldi þangat sækia ok þenna hinn nyia pislavatt. ok hann mvndi þar taka mal sitt 15 ef hann bæði ser þar liknar ivanarlavst [vm] hans helgi ok verdleika. kvaðv engan þann stað þaa vera i veravlldv er skiotari mvndi til heilsvgiafva(r) en þar. Hann sagði sik Samson heita. Nv var þat vatr heilsvgiafvar hans at mal hans bættiz ok orðagrein 20 dag eptir dag ok villdi þo eigi fvllkomi verða. Hvsbondi saa er hann hafði langa stvnd með ser hafðan kvazt optt hafva hann drvckinn giorvan ok lockat til mals. ok alldri orð feingit af honvm. En af þessvm hinvm fagra atbvrð þaa matti þar sva 25 sannliga sem i avðrvm kirkivm segia hec dies quam f.

Ib., p. 78, 14 ff. A þessvm hinvm sama dyra degi drottinligrar vpprisv kallaði hinn helgi maðr einn svein davðvona til lifs ok heilsv. Sveinninn het Gelldivinvs 30 son Godevini skrifvara þar aa stað. Hann var fíora manvðr þiaðr i þvngvm vanmætti. ok at lyctvm laa hann .iij. daga ok .iij. nætr matlavss drycklavs vitlavs. þenna dag er faðir hans kom fra kirkiv eptir þionostvtekiv fær hann þaa nað linskavta þeim er dagðr var 35 dreyra Thomas erkibyskvps. hann vavkvaði linskavtann i vatni ok bar vatnit at mvnni hinvm sivka sveini



ok iafnskiott brazt hann við tilkomanda kraptinvm.  
sem hann vaknaði af svefni ok braa i svndr annat  
avgat ok spvrði. Skal ek þetta drecka pati minn.  
Siðan dreckr hann ok því næst bergir hann fæzlv ok  
5 styrkizt sva at fimta daginn leikr hann með avðrv  
vngmenni.

Þessi hinn sami Goðefridvs atti enn aðra .ij. sonv  
ok var hvartveggi miok mædr ok matfarinn af riðv.  
Nv er hann sa ok reyndi hvat sia linskavti með bloði  
10 heilags Thomas erkibyskvps vann þessvm syni hans.  
þaa skiptir hann skavtann i tva lvti. ok bindr aa hals  
hvarvm hinna. ok varð hvartveggi þegar heill. Ok at  
liðnvm þaðan fra fiorvm vikvm eða fim þaa tekr hann  
þessa lækning af halsi avðrum þeira. ok þegar tekr  
15 sveinninn at skialfva allr af riðv. Hann vndraz nv  
miok þenna atbvrð ok lætr þegar aptr i sama stað  
þenna helgan dom ok er þaa slíkr heilivagr sem fyrr  
syni hans.

Ib., p. 82 4 ff. Eptir þessi taknn fram komin vakna við  
20 sivkir menn. ok sækia meirr ok meirr til hans graptar ok  
lækningar. Einn þar af borgarmonnvm blindr ok fataekr.  
hann var alkvnnig . . . . hann hafði tveim vetrvm  
aðr syn mist. hefvir þaa son sinn iafnan ok stvndvm  
hvsfrey sina fyrir leiðtoga. En til þess at hann mætti  
25 leiðtogalavss ganga þaa bað hann faa ser nockvrnn  
dropa af þessv hinn helga bloði Thomas erkibyskvps.  
ok hann feck. heim kemr hann ok riðr yfvir avgv ser.  
Ok i því bili fellr a golfvinv hia honvm son hans  
vngr er varla kvnni ganga. ok kveðr við hatt ok  
30 grætr. Hann sprettr vpp skiott ok gleymir því er  
hann hafði aðr giort. svarvar af avgvm ser bloðinv ok  
þrifr til sveinsins. ok fyrri en hann feingi til hans  
nað þaa sa hann. hverr maðr vissi hann aðr blindan  
hafva verit. ok hverr maðr sa hann nv sianda.

35 Ib., p. 82, 23 ff. Kona ein havlltt fær þaa ok heilsv aa  
þessvm paskvm er het Ermelin. fiorvm vetrvm aðr fell  
hvn ok meiddiz kneit sva at knytti sinarnar ok krepti  
fotinn ok styddi hvn sik við staf i fotar stað. ok eigi



matti hvern eitt stig staflavst ganga. Nv af tilspvnn hans iartegna þaa ferr hvern til Kristz kirkiv ok biðr bænar sinnar ser til heilsv. ok er hvern kemr þar. þaa ferr hvern niðr þar sem mallavss maðr hafði aðr niðr fallit. bravzt þar vm ok velltzt i miklvm ohægendvm 5 allt til aptans. at lycktv við nött riss hvern vpp þreytt ok þo heil. Baðv menn hana styðia sik við staf. en hvern kvað ser enga þorf þess. kvaz eigi vilia stoð þaa er gvð hafði gefvit henni heilsv.

Ib., p. 86,<sup>3</sup> ff. I þann tíma varv þaa enn lyktir allir 10 kreptir ok stvkvr ok engir mattv lyðmenn atgavngv na. þar sem steinþro hans var. nema þat væri leyniliga. En folkit þolir illa ok segir hina lærðv menn vilia minnka ok niðr drepa dyrð gvðs ok hins sæla Thomas erkibyskvps. ok sem þeir villdi follgit fe i iorðv eiga 15 ok varðveita sva at eingi nyti. Biðia þaa vpp lvka kraptinn. enn byrgia eigi tilsoknn ok heilsvgiof við sivka menn. Ok er korsbræðr sia trv þvilika folksins. þaa giora þeir at villd hinna. þo at kirkian stæði tíðalavss. Quarto nonas Aprilis favstvdaginn i paskavikv 20 varv vpploknað hvrðir ok lasar sva at hans groptr ok steinþro var þaa avllvm heimil til atsoknar. hvern dag matti þar sia nockvr dyrðlig taknn. þar mattir þv sia brvnninn Daviðs vpplokinn til hreinsanar syndgv ok savrgvm þar ok hrærða svndtiornina af 25 einglinvm. ok eigi einn til heilsv leiddan. helldr marga. þar matti ok sia akrinn Axi<sup>1</sup> genginn ok dagggvaðan bæði ofvan ok neðan. þvi at svmm þar gratavndvm likams mein veitzt heilsa. en svmm sytavndvm syndir sinar ok andar sar gafz þar liknn ok leiðretta. 30 þar maa ok sia olevm in lechito vprotnanda. at er miskvnn almattigs gvðs. Sia þar með kerin Helisei ok avll með litlv oleo. ok þo vaxanda avllvm til fyllar. þvi at þangat flvttvzt margir sivkir. en aptr forv heilir ok miskvnnarfvllir. þaa endrlifnaði þar andi 35 lærðra manna með Jacob. ok sva sem vaknendr af

<sup>1</sup> See II., p. 86, note 28.



svefni ok vorv þaa hvग्gaðir með fagnaði. En þo braz  
enn harmrinn yfvir hvग्ganina ok varð rikri. því at  
þeim var eigi lofvat at lofva gvð eptir efnum. ne þenna  
hinn helga mann. hvarki i tiðagiorð ne vppbvrði  
5 iartegna. En þo varð mart ok stort til stormerkia  
hvern dag.

Þannvg var flvtt af þrimr konvm ok þar niðr lavgð  
kona fotveil er het Alditha. þriv misseri hafði hvn  
alldregi aa sinn fot stigit. ok la hvn i reyckiv alla  
10 þaa stvnd ok var iafnan nær ætlat davða. I vinstra  
fæti hennar laa verkr i kne. ok þroti sva mikil(1) at  
þaðan af knytti sinarnar en krepti fotinn. ok hafði  
hvn sva mikinn sarleik. at varla þolði hvn sinni  
hendi við at koma. En þaðan ferr hvn sva at allr  
15 þroti ok sarleikr var brottv or fæti hennar. Ok til  
vitnisbvrðar gefinnar heilsv. þaa lyster hvn hartt hnefva  
sinvm aa kneit. at siandvm mavrgvm mavnnvm. ok  
þotti avllvm mikils vm vertt er saa. en þo var hvn  
iafnan holtt siðan. Ok fyrir því varð sva at eigi er  
20 vartt at vita ok halfv siðr at dæma. því at ver trvvm  
hans heilagleik at þvílikv mátt hafva hennar fot  
græða með fvllv sem annarrar konv þar i Kancia er  
Alvena het. Þessa konv hafði sva vanheilsa leikit  
ok beygða at hvn matti eigi vpp rettazt ok hvergi  
25 matti hvn staflavst flytiazt sex misseri i sifellv. hvn  
legz til bænar fyrir steinþro hans ok riss þaðan heil  
vpp ok rett sva at hvn þyrfti alldri siðan staf ne  
stoð.

Ib., p. 102. I þeim stað eða þorpi er heitir Bedefor-  
30 densis var einn maðr sva sarligha leikinn at avgvm  
hans var vtleyptt ok eistvm. ok hvartveggia i iorð  
grafvit. en sakar til kvnnvm ver eigi at segia. ok i  
þessvm harmkvælvu kallar þessi hinn avmi maðr aa  
hinn helga Thomas erkibyskv ser til liknar. ok þar  
35 fyrir fær hann aptr at fvllv syn sina ok avgv ok sva  
aðra latna limv. þessi iartegnn var miok grvnnð i  
fyrstv. þar til var til fullz ranzakat. at han(s) kvnnir



menn vitnvöðv þat sem eigi matti sia eða vita. Ok Hvgi byskvp af Dynholmvm let sina tva klerka hand-taka hann ok forvitnast vm getnaðarlimvna ok finna þeir sannliga þa með honvm fvllkomna. En sion var savgv rikri vm syn hans ok avgv. því at þat var 5 avllvm fyrir avgvm.

Ib., p. 94. Roddbert prior at Oxeneforð var staddr i Sikiley xii. vetrvm fyrr ok for leið sina fra borginni Katania ok til Siracusan. ok la vegrin fram með firð-invm Adriatikvm. ok sva nær at brim ok bylgia siov- 10 arins með afalli vindarins brestr a vinstra fæti hans sva at þrota ok roða lavst i lærit eptir. ok stvnd er hann hvilldiz i Siracusan. ok hafði við bæði bakstr ok bat við plastr. þaa svinaði ok myktizt fotrin. ok

## II.

15

Extract from "Mariu Saga," Ed. C. R. Unger, Christiania, 1871 (after Cod. Membr. No. 11, quarto, in the Icelandic Collection of MSS. at the Royal Library, Stockholm). Cfr. Thomas Saga I., 20 ff.

## AF THOMA ERKIBYSKUPL.

Sva er senniliga skrifat, at einn klerkr Thomas at nafni var a vngvm alldri til nams i Paris a Frakklandi. þessi blezaðr maðr hinn vngi Thomass var þegar gięddr ok geislaðr með agiötu siðferði, halldande 20 sinn likam ok sal i hreinvm meydmi, þar með hiartanliga elskande vara fru sanctam Mariam móðvr Cristz, er fyrir gengr öllum þeim með haleitu epterdömi, sem sic varðueita storvm hreinliga i fögru skirlifi. þegar i öskvblomi, sem fyrr var greint, setti 25 signaðr Thomass gvðs móðvr Mariam sinn vakran verndarmann ok göfugligan geymara, þjonande henni hversdagliga með hiartaligum skierleik heilagra böna, ok þar með sem hann þroaz i klerkdomi diktar hann



drottningunni marga fagra lofsöngva, þa sem heilög kristni helldr ok hefir siðan ok syngr fagrliga sealfum guði ok hans sötustu moþvr til virþingar. Nu þo at Thomass lifðe vel ok goðmannliga vpp a sinn likam, 5 voro eigi aðrir skolaklerkar hans kumpanar sva öruggir til hreinlifs a þeim tima, helldr hafði huerr ok einn leyniliga vnnvstv ser til skemtunar.

Nv berr sva til einn vetr, sem Thomass er enn i skolanvm at fostv inngangr kemr at hendi, ok klerkar 10 lifa i verra lagi. Þriðia dag hinn nösta fyrir öskvdrag koma þeir saman i einn stað með glennsi ok gamni mielv. Segir þa huerr öðrum, huersv hans vnnasta er vitr ok vel fallin i öllvm sinvm atferðum, ok setia síþan stefndag eptir vm morgininn, at þa skal hverr 15 fram bera þat klenodivm, sem hans vnnasta hefir honvm gert. Enn Thomas sitr hia ok þegir, þa er þvilicir lvtir ero talaðir, þviat hann hafði enga unnustu nema vara frv sanctam Mariam, fyrir þa grein hefir hann ok ecki klenodivm, þat er hann megi fram bera 20 fyrir sina kumpana. Her fyrir er Thomas gabbaðr ok hleginn af þeim klerkvnm, at hann gerði sic sva einleitan fra öðrvm mönnvm. Ok sem þeir slita þvilikar röðvr, gengr signaðr Thomas til kirkiv ok fellr til bönar fyrir alltari söllar Marie sinnar vnnvstv 25 biðeande hana með tarvm, at hon veiti honvm til hvggunar nöckut klenodium. Eptir vm myrgininn aðr messvtimi se kominn hafa klerkar stefnu sin i millvm, sem talat var fyrra dag. Berr þa huerr þeira fram þann grip, sem hverium til heyrir, lita síþan til 30 Thomam með glennzligv viðbragði eptir spyrjande, hvat hann se fram setiande. Hann svarar sva: "Ek hefir eina kiervstu ok sötvztu vnnvstu," segir hann, "þa er mer ferði fagrt klenodivm a þessi nött ok þat sama skal ek nv higat bera." Hann gengr síþan i 35 sitt stvdivm ok finnr i einvm stað i herberginv, hvar stendr sniahuitr kistill lvktr vandliga ok orþinn með sva mielv yfirvöttis formi meistarliga, at engi iarðligs



mannz hönd matti sva fagrliga lika ok grafa ok allt annat at gera. Signaðr Thomas tekr vpp þenna kistil með miclvm fagnaði, berr fram fyrir kumpana ok biðr þa vpp lvka. Enn sva sem kistillinn er vpp lokinn syniz þar i liggiande allr byskupligr skrvði 5 sva litils vaxtar, at hann matti allr liggia i þeim litla bovðe. Skiptir nu skiott vm rom klerkanna, lofuðu nv allir gvð ok hans signuðu moðvr, þviat þeim gaf vel skilia, at þessi kistill var eigi iarðneskr, helldr til kominn af sealfri himinrikis cvria, at hann 10 með sinvm farmi skyllde vera fyrir sogn okominna lvta, þeira er ofarr meir fylldvz innan þessa mannz lifdaga.

Fylldiz ok siþan einkar fagrliga þat, er þessi kistill spaði fyrir, þviat þessi gvðs maðr Thomas enski son 15 Gillibertz ok Moalldar öttaðr ok föddr i Lvndvnum varð siþan Kantvariensis erkibyskup ok allz Englandz primas ok postoligs sötis legatvs vm allt England. Ok er þat vel verðuct, þviat hann lifði sitt lif storvm heilagliga ok finnz alla gotv verit hafa enn rett- 20 visazti, er hvarki hallaðe nöckvrn tima rettvn domi fyrir femvtvm ne manna mvn. Sva var hann sterkr ok stöðvgr með kirkvnni moti Heinreki konvngi ok hans raðvneyti, at hann veik ser huarki af rettri reglv fyrir konvngsins bliðu ne striðu hotvm ne harð- 25 indvm. Sva var hann rettvisliga harðr við hina omilldari, at uel matti hann þeira hegnaðarhamarr heita, enn fatökra manna ok harmþrvnginna var hann hinn haleitazti hvggari. Nv ef sökin, sem engi vitr maðr efar, gerir manninn goðan i gvðs avgliti, þá 30 finnz hans sok ecki rettvisligr; þviat hann striddi moti gvðs ouinvn, er kirkivnni ok hennar rettindum villdu með öllu fyrirkoma með sinvm bölvvðvm ovönv. Enn hann villdi, sem varð, öllvm þeim ovenivm brott hrinda, sem höfðingiarnir höfðu aðr 35 leitt vpp a kirkivnnar skaða. Ecki finnz lifi hans heilagliga, þviat hann fyrrleit alla heimsins fegrð, þar



með fiarluti fröndr ok vini ok allan þeira felagskap fyrir gvðs ast, takande a sic ok sina frendr fatöktar vtlegð með marghattuðum möðum odömiligra mein-gerða · VI · ár i samt. Enn aptr tekinn af vtlegðinni  
5 með fullri vndirhyggio Heinreks konungs ok hans manna þolir hann signaðr heim kominn til Cantvariam sarligan dauða.

En hvar eða með hverivm hötti hann let lif sitt, þa er þat öllvm kunnict, at hann var drepinn i heil-  
10 agri höfutkirkiv allz Englandz, þeiri sem öllvm öðrvm er tignari heri ok haleitari. Her með var hann píndr af sinvm vndirmönnum ok andligum sonvm. Enn þann tima sem þeir gvðrökir glöpamenn voro inn komnir i kirkivna ok skokv sin sverð yfir erchibyskvpsins  
15 höfði enn lifanda hneigðiz sa gvds vin oc hans sötvtv moðvr elskari at nalögu kirkivnnar altari, sic með þvilicvm orðum a hendi felande sölli Marie gvds moðvr : “ þessarrar kirkiv patronis ok hinvm heilaga  
“ Dionisivm pinslarvált fel ek mic a hendi ok kirki-  
20 “ vnnar sok.” Eptir þessi orð offrar hann sic hinvm hösta gvði i pislavöttis forn framfallinn fyrir heilact altari, sa er optliga er vanr með tara vthellingv at fornfera Kristz likam með hans blezaða bloðe. Sva var þessi himnakonvngs virktavin grimliga felldr i  
25 gvðs vingardi, at krismaligr partr byskvpligrar krvnv var sniðinn með havsnvm mikill af hans höfði. Ok af því odömiliga sári floði sva mikit bloð vm daginn oc nottina eptir, at kirkian matti vel kallaz sem lavgut i hans bloði. Enn því meir varu fylgiandi lutir likam-  
30 ligri natturv gagnstaðligir, þvíat hans asiona bleknaði eigi eptir sva stor högg ok sár. Eigi þornaði hann, eigi grofv þyckvar hruckvr hans enni því helldr, eigi þröngdi ok nöckvrs konar avgvnm, eigi sigu þav ne sveku, eigi flaut ok nöckvrs kyns vátt vt af  
35 mvnni eða nösvm, eigi var halsinn skorpnaðr ne herþarnar niðr sigv, eigi sealfir likaminn stirðari ne skinnit a honvm rvmara, ok a engvm lut eða lim hans likama



matti sea nöckvrs konar þat mark, at hann þornaði ne þyrri eða at honum setti, heldr sva sem lifandi mvnde þessa mannz davða likame vera, þat með þessu synande, at hans davde er honvm i gvðs avgliti meirr til virðuligs verðleika enn nöckvrrar minkvnar, varðueittri 5 andlitzins fegrð ok yfirbragði, skirleik ok biartleik; syniz hann þa nöckvra bliðu i sioninni frammi hafa, sem hann bar iafnlaga lifandi i sinu blezaða briosti, sva framt, at likara syndiz því, at hann hefði sötliga sofnat, avgvm ok mvnni aptr loknvm með lifigvm lit, 10 enn hann hefði sva harðan davða þolt með andvörpvm ok angri.

Thomas erchibyskup var maðr einkar sömiligr ok kennimannligr i sinv lifi, harr maðr a vöxt ok grannvaxinn, lioslitaðr, svartr aa har, neflangr ok rettleitr, 15 bliðligr i yfirbragði, hvass i hvgviti, inndöll ok astuðigr i allri viðröðv, skorinorðr ok skyr i frambvrði, stamr nöckvt litt. Sva var hann hvass i skilningi ok storliga glavggr, at hann greiddi vitrliga vandar spvrningar. Sva var hann ok minnigr, at þat sem hann 20 heyrði um sinn i heilavgum ritningvm eða lagadomvm, var honvm greitt ok tiltekt hvern tima, er hann villdi frammi hafa. Gvðs moþvr Mariam elskaði hann vmfram alla menn ok fal henni a hendi alla sina framferð nærst almatkvvm gvði. Sva var hann blezaðr 25 i allri sinni framferð sem nv bar ravn a, at gvð almattigr gerði hann makligan þvilikrar dyrðar. Vmfram flest dömi falla dyrðarlutir til þessa pislavátz, þvíat hann tignar lofligt lif ok davðasavk, vigslupallr, stund ok staðr. Rannsaka lifit, ok mvntv finna haleitt ok 30 heilact, er hann fyrir því gvðs iatari. Grein davðasökina, ok er eigi hans eins sök, nema heldr allrar kristninnar, fyrir því er hann sannr pislavattr. Lit a vigslupallinn ok er hann hinn özti byskvp ok allz Englands primass ok postoligs sötis legatvs, ok ma 35 hann af því sannliga heita postoli. Leita at lifatz stvndinni, ok hittiz a hatið drottinligns bvrðar. Virð



davðastaðinn, ok er höfðkirkian i Englandi. Hverir voro dauðamenn hans? Eigi giöðingiar, helldr vndirmenn hans ok andligir synir.

Nv af þessa mannz dyrð ok iartegnvm fagni heilög  
 5 kristni, mér ok moðir, dyrð hafa öðlaz af drapi broðvrligu. Fagni hon ok Joseph selldan af bröðra sinna öfvnd ok nv rikianda i himinrikis höll. Enn þessi hinn haleiti ok hinn göfugligi gvðs vin Thomas Cantuariensis erchibyskvp ok allz Englandz primas ok  
 10 postoligs sötis legatvs var pindr a því ari, er liðin voro fra vars herra holldgan .m. ara .c. ok lxx. ok eitt, a fimtögunda ári ok þridia sealfs sins alldrs, fiorda kalendaras Janvarii, þridia dag vikv, a elliptv tið dags, fimta dag iola, at vars herra likamlig bvrðartið, honvm  
 15 til erfiðis, yrði þeim til huilldar ok haleitrar dyrðar. Til þeirar hinnar sömv leiði oss varr lavarðr Jesus Kristr, sa sem böðe er upphaf ok endir, með feðr ok helgvm anda lifir ok rikir einn gvð i þrenningu vm allar alldir verallda. Amen.

## AN ICELANDIC HYMN IN PRAISE OF ST. THOMAS.

*Thomas dictur erchibiskups.*<sup>1</sup>

Hæstur heilagur andi,  
 heiður þinn bið eg standi;  
 gef mier gæðzku suinna,  
 suo giorla mætta eg jnna  
 dyrð og dasemd þina,  
 dagliga naer að skína;  
 myk þu tungu mina.

<sup>1</sup> From a skin-book in the Arna- | No. 713, 4to, pp. 58, 59, from circa  
 Magnæan Library at Copenhagen, | 1550.



5 Geisle guðs enn frome  
giordiz heilagur Thome,  
runnenn upp með bloma  
bædi með tign og soma,  
hafinn í hæsta sæte  
heiðurinn tru eg at bæti  
herra thomas enn mæti.

10 Veglegur vigslv palla  
með virðing geymdir alla,  
þv elskaðir guð með pryði  
umfram alla lyði,  
acktaðer atferð dyra,  
eingen naer at skyra,  
þu kunnur kristne at styra.

15 Einglandz uegur og some  
erchibiskup Thome,  
lyður og landzmenn snialler  
þeir lofa hann Thomas aller ;  
hann mintiz mildi verka,  
20 mest fyri sina klerka,  
ef iðrun fengu sterka.

25 Allopt avma fæddi,  
einkvm naukta klæddi,  
bliður og biartvr at lita,  
berandi asian huita.  
hiellt hreinlifs dygðir,  
hataði fals og lygðir,  
aungum veitir stygðir.

30 Giorðir guðs lavg bioða  
græðarinn einglandz þioða,  
lyðir landzins snialler  
lofuðu Thomam aller ;  
kveiktizt kur en liote  
35 kappu guðs aa mote  
siðar synv hote.



5 Ferligt forz og bræði  
fra eg vm landit stæði,  
giorðu gvmmar vida  
guðs uin moti striða;  
liet af lögunum ganga  
lofaðan Thomam fanga  
og rakv j utlegð stranga.

10 Veturna vij. enn svinne,  
svo hefi eg lagt j minne,  
itvr aldri naði  
erchibiskups laði;  
heima satu hryggvir  
herrans frændur dyggvir,  
hann j utlegð bygg(v)ir.

15 S(yrg)er<sup>1</sup> sveiteñ auma  
sina racta(?)<sup>2</sup> drauma,  
huert skulum hialpar leita,  
eður hver ma biarger veita?  
finzt nu fatt til bota,  
20 flester anauð hliota,  
faum vier dauðann skiota.

25 F(ang)inn<sup>3</sup> guðs nam fregna,  
friðarins bað til þegna,  
buinn biargir at veita  
byzt hann heim at leita,  
liktizt liufur at næmi  
lausnarans eptir dæme  
heim fra eg her(r)ann kæme.

30 Aumer illzku syna  
alldri letv duina,  
upp með einu raði,  
egnðer pukans saði,  
ferðazt flockurenn harði

<sup>1</sup> Conjecture; for the letters in brackets there is a hole in Cod.

<sup>2</sup> Conjecture; *rac'la*, Cod.

<sup>3</sup> Conjecture; hole in Cod.



fram at biskups garði,  
so aunguan mann þat uarði.

5 Heilagur hirðer sauða  
hræðizt ei sin dauða,  
faldi sig favður a hendi,  
fram j korinn uendi;  
kongs menn kvnnu illa  
kirkiu friði at spilla,  
þung var þeirra villa.

10 Æða ogna braðer  
jnn aa biskups naðer,  
aungv vætta eira.  
ei þarf hier vm fleira.  
letu laufann skipta,  
15 lifi thomas suipta.  
þung var þeirra ogipta.

Fyrir þruðligt þislar vætte,  
postulum likur at mætti,  
þu þolder dapran dauða,  
20 dreýran gafztu enn rauða,  
fyrir mildi ok myskunn sæta  
meineñ giorer at bæta.  
ei ma þessa þræta.

Pislar vottur enn þruði,  
25 pryddur biskups skruði,  
liggur j legstað hreinum,  
leysir folk af meinum,  
sannheilagur fyrir soma  
saminn til helgra doma  
30 með sæmd j sialfri Roma.

Halter hrumer og oðer,  
hverskyns aumar þioðer,  
35 aller aa þik heita,  
aungum villtv neita;  
þu græðer sara og siuka,



svo ma orðum liuka.  
minkar mattinn puka.

5 Lattu, enn liufe herra,  
lavstu vora þverra,  
arna oss allz ens goda  
við yfirdomarann þioða,  
þins mun þrællinn hliota  
þurfa fylgis niota,  
svo hann fae huggun skiota.

10 Vaxe vist með soma  
vegur þinn, sancte thoma,  
aukizt æ með prydi,  
allir bið eg at hlyði.  
15 hier skal broðurenn standa,  
hverfa burt til landa.  
lof se helgum anda.

Amen.

## APPENDIX IV.

Canterbury Cathedral Register, R. 19, fol. 83.

Littera fraternitatis concessa Wytfrido filio Juarii de  
20 Insula de Island.

Omnibz Xpi fidelibus ad quos p'sentes l're pervene-  
rint Joh'es Sancte Cant. Eccl'ie Prior et ejusdem loci  
Cap'lum sal'm in D'no sempiternam. Cum non decet  
devocionis odoriferam famam sub modio occultari, que  
25 cotidie in martire glorioso sancte Thoma, eciam in ul-  
timis terræ finibus, miraculorum fama clarius et cre-  
brius elucescit, mentesque hominum ad superne clari-  
tatis aciem alicit et invitat; ad communem omnium  
hominum noticiam eo fervenciori desiderio cupimus  
30 pervenire, quo nonnullos credimus ea occasione ad ma-  
joris devocionis gratiam incitari, et ut ipsius patroni



nostri beata merita persequamur, et in ejus meritis confidentibus subsidium pietatis divine, quantum ad nos attinet caritative imperciamur. Hinc est, quod nos Prior et cap'lum p'fate ecclesiæ dicti martiris ministri humiles et devoti, ob devocionem et precum instanciam quibus penes nos vir venerabilis Wytfridus filius Juarii de Insula de Ysland pro se, matre, uxore, et liberis suis, institit et ob favorem quo dictam ecclesiam nostram et martirem gloriosum devotissime  
5 reveretur, ex cuius propagacionis linea se asserit descendisse, caritatis intuitu sibi, suisque matri, uxori, et liberis quos nunc procreavit aut in posterum procreabit, omnium devocionum participacionem que in dicta sancta ecclesia Cantuar. die ac nocte in conspectu  
10 exercentur aut fient inperpetuum, tam in vita quam in morte elargimur teque Wytfridum in domo nostra capitulari una nobiscum presentem, unanimiter, Margaretam matrem tuam, Gutredam uxorem tuam, Juarium, Edmundum, Ellendrum, Thurlacum, Ceciliam,  
15 Ulfridam, Margaritam, Ingeridam tuos liberos, licet absentes, ad nostrarum oracionum suffragia et alia pietatis opera, ac in fratres et sorores nostras, tenore presenciarum specialiter acceptamus. In cujus rei testimonio sigil' n'rum co'e p'sentibus est appensum. Dat'  
20 Cantuar' in domo n'ra capitulari VII<sup>o</sup> die mens. Octobr. secundum cursum et computacionem eccl'ie Anglicane Anno D'ni Millesimo quadringentesimo quinto-decimo.

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GLOSSARY.

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## GLOSSARY.

### A, Á.

Á, 1. and 3. sing. pres. ind. of *eiga*, q. v.

Á, prep. with dat. and acc. — A. with dat. — a. local; indicative of absence of motion: — 1. on, upon: sýndist sem eitt pell lægi á piltinum, I., 14, 23; á litlum báti, I., 246, 13; á baki on the back, I., 230, 19; á múrinum, I., 222, 24; á veginum, II., 102, 23. — 2. in, within: á himni, á jarðríki, I., 14, 11, 12. — b. temporal; in: á nýjum tímum, I., 2, 12; á dögum Úrbani, I., 4, 13; á hans dögum, I., 12, 5; á þeirri tíð, I., 56, 5; á þeirri sömu nótt, I., 230, 8; á nátt, dag, I., 98, 28. — 2. at: á ýmsum tímum at various times, I., 2, 4. — c. objective; in: því at hann hafði á henni . . . allt sitt traust, I., 18, 14. — 2. at, (denoting occupation, and in many cases equivalent in sense to the English prefix a-, when followed by a present participle): á dýraveiði, ahunting, I., 6, 21, 230, 10. — 3. at, by, of, (indicative of continuance of operation): þar til at Guðs mildi

### Á—cont.

mæddist á þessu réttðæmi, I., 8, 17.

— 4. of, (serving as a circumscription of a genitive): krefr hann þegar sjálfr útgreiðslu á öllu gózinu, I., 188, 10. — B. with acc.

— a. local; implying motion about or towards the place.—1. on, upon:

setr úþolligt gjald á klaustr, I., 6, 7. — 2. into, unto: farim báðar samt út á víðan völl, I., 16, 8;

oftliga kemr á eitt mót góðr vili Guðs ok illr ok vondr vili manns, I., 70, 8; allt norðr hingat á Eng-

land, II., 108, 12; hereto also belongs the adverbial phrase

á brutt, (orig. á braut=into the road); abroad, away, I., 226, 12.

— 3. against: herjar, eigi á heið-

inm dóm, heldr á hinn saklausa svein, I., 6, 4, 5; þótt fjandinn með sínum fylgjorum grimmist á mik, I., 206, 11; er Heinrekr konungr stríddi upp á Gaskoniam, I., 58, 4. — 4. corresponding to the Engl. prefix a-, when indicative of motion, á hæl aheal, aback=backwards, I., 206, 12. —

b. temporal; at, by, during: á daginn by day, during the day-

time, I., 50, 16. — c. modal or instrumental; in, by: á eingva



A—*cont.*

lund, á alla lund, *in no way, in every way*, I., 14, 2, 78, 12; á eingan hátt, I., 66, 1; á nokkura líka mynd, *in somewhat the same way*, I., 18, 18. — d. *partitive*; *as to, of*: svartr á hár *of, with black hair*, I., 28, 9. — e. *adverbial*; *on, at*: var þetta svá þýtt af vitrum mönnum, at meiri mundi verða dýrð ok virðing þessa burðar . . . enn jarðlig kristni mætti með taka, eðr skilning á koma, I., 14, 3-6.

Á (ár, ár), *f., a river*, I., 12, 15.

Abbadís, *f., an abbess*, I., 252, 28, 254, 3.

Abbatia, *f., an abbey*, I., 256, 12.

Áblástr (-rs, *dat. áblæstri*), *m., inspiration*, II., 230, 8.

Abóta-dæmi, *n., id.*, I., 6, 8, 296, 23.

Abóti (-a-ar), *m., an abbat*, I., 10, 11.

Á-byrgð (-ar), *f., responsibility*, I., 362, 1.

Abyrgðar-lauss, *ad., not responsible*, I., 268, 18.

Á-byrgjast, *v. med., to be responsible for*, I., 364, 28.

Áðr, *adv., before*: sem áðr er tjáð, I., 50, 13; áðr hann kemr inn á fundinn, I., 76, 22; áðr ok síðan, *before and after*, I., 130, 8. — 2. *formerly, previously*, hann var áðr priórr Beccensis, I., 10, 8, 16. — 3. *first*: hann resignerar áðr lén ok auðræði, I., 82, 16. — 4. *already*: virðist eigi nauðsynligt at setja sem með nýrri leturgerð þat, er áðr var fært ok fagrliga samit, I., 2, 10; ok hefir áðr tekit kærlegt orlof af Heinriki konungi, I., 128, 1; þótt ríkir menn eðr

Áðr—*cont.*

konungsmenn haldi nú áðr þessar eignir, I., 118, 20; útlægðr er nú áðr erkibyskupinn, I., 450, 2.

*Conjunct. with ind. and subj.*—a. *with ind.*—1. *ere, until*, áðr dauði konungs gaf honum aftrhvarf, I., 10, 18; áðr eldsgangr eyddi þeira góz, I., 12, 11; áðr hann gekk til þeirar sveitar at gerast Kantúariensis erkidjárn, I., 38, 1; áðr konungr dæmir þenna Thómm meiri sæmdar makligan, I., 46, 22; ok þar hélt vit um tíma, at greinir mundi til renna, áðr þat samþyktist öllum, I., 88, 13; þaðan var harðla skamt áðr óssinn sjálfr tók við, I., 32, 11. — 2. *ere, when*: áðr erkibyskupi sýnist umráðs vert, I., 44, 17; *with an emphatic* enn *following, prius quam*, er eigi langt áðr enn sjálfr herra konungrinn hefr sína ræðu, I., 146, 13. — b. *with subj., ere, before*: sem nógliga mun lýsast í þessu máli áðr lúki, I., 44, 14.

Áðventa, *f., advent*: í fyrstu viku aðventunnar, þat er, einni nótt eftir Andreas-messu, I., 488, 24.

Á-eggja (að), *v.a., to egg on, to spur, to incite*, stundum áeggjandi at hann krjúpi konunginum, I., 204, 8.

Á-eggjan (-ar), *f., egging-on, urging-on, spurring-on, instigation*, I., 230, 16. — 2. *exhortation*, hér með lögðum vér mjúka bæn með áeggjan til batnaðar, I., 380, 25. — 3. *suggestion, prompting*: þó at þú afsakir þik svá, hefir þat gerzt fyrir þína áeggjan, I., 526, 21.



Á-eggjanar-orð, *n. pl., inciting words, revengeful language*, I., 512, 26.

Af, *prep. with dat.* — 1. *local, with an implied notion of evolution; from*: efldi hann klaustr af grundvelli í þeim stað, I., 10, 4. — 2. *of motion; from, out of*: af himni, I., 14, 9; af skóla I., 28, 6; út af konungs-garði, I., 6, 1; kemr ilmandi rödd af loftinu, I., 16, 9; brutt ferð af veröldinni, I., 16, 19; Thómas ríðr nú af Lundúnum, I., 84, 3. — 3. *temporal; from*: alt af bernsku, I., 428, 3. — 4. *causal; from*: af þeim innleiðslum, siðleysum ok óvönum leiddi svá langar limar, at margs manns líf dróg til útlegðar, I., 6, 16; ok enn grunar oss, af sjálfrá yðarra orðum, at þér séð eigi at eins frammlútir á oss í fjársökum fyrir annarra hönd, I., 204, 20. — 5. *privative; from*: vann Vilhjálmr England af Haraldi, I., 4, 16. — 6. *partitive; from, out of*: fleiri enn einn eðr tveir af þeira fjöld hafa skrifat líf ok lofsamligar mannraunir Thóme Cantuariensis, I., 2, 3; at hóglífismaðr hafi nærhendis hvat er hann gírnist í Guðs lofi af þraut ok þolinmæði þessa píslarvotts, I., 2, 16. — 7. *objective; about, concerning, respecting, touching*: af stiga þeim er lesit in speculo, I., 8, 10; af þeim ráðum er svá lesit, I., 18, 8; heilög bók segir svá mikit af hans meistaradóm, I., 20, 3. — 8. *instrumental; by, through*: ljóst er vorðit af letrum

Af—*cont.*

þeim, I., 2, 2. — 9. *active; by*: var þetta svá þýtt af vitrum mönnum, I., 14, 3.

Afar-kostr, *m., iniquitous terms, unjust conditions*, I., 268, 10, 276, 17, 378, 10. — 2. *excessive masterfulness, overbearing conduct*, I., 222, 18, II., 8, 10.

Afar-orð, *n. pl., high words, threats*, I., 156, 21, 162, 17.

Af-brot, *n., trespass*, I., 366, 8, 404, 9, 498, 9.

Af-dæma (d) *v.a., to condemn, to annul*: hann orskurðar ok afdæmir þat fordæmiligt er, I., 302, 19; þessir níu vanar eru bölvæðar siðleysur ok afdæmdar allri Guðs kristni, I., 304, 6.

Af-eigna (að), *v.a., to renounce*: a. sér alla hlýðni við Rómakirkju, I., 330, 10.

Á-felli, *n., peril, danger*: biðjandi, at hann firri þá alla samt svá bráðu áfelli, sem nú liggr yfir, I., 162, 22; hann tjár, . . . at erkibyskup vægi til fyrir þröngvandi nauðsyn, at lærdómrinn forðist enn meinligra áfelli, I., 164, 17. — 2. *oppression*: hverjum, son minn, heyr þessi orð? rétt yðr sjálfum . . . er jáðuð at halda þá bölvæða konungsins vana, kirkjunni ok klerkunum til áfellis ok únáða, I., 170, 25. — 3. *infliction of ecclesiastical censure, penance, punishment*: biðjum vér, at þér temprið yðra reiði frá forboði ok banns áfelli, I., 384, 15; því mun yðr sýnast ofmælt, at vér leitaðim saka eftir áfellit, I.,



Á-felli—*cont.*

406, <sub>23</sub>; (þeir) skýra honum þar með, hvert áfelli yfir gnæfir, I., 458, <sub>18</sub>; segir síðan öllu fólki hátt ok vægðarlaust, hvert áfelli komit er, at þeir skulu vera allir sem bannsettir, er nær váro vígslo unga konungs, I., 482, <sub>22</sub>. — 3. *calamity, affliction*, II., 22, <sub>18</sub>, 114, <sub>25</sub>.

Af-fletta (t), *v.a., to strip, to deprive of*: eru sumir öllu góðu afflettir ok keyrðir aflandi brutt í eilífa útleigð, I., 142, <sub>9</sub>.

Af-flutning, *f., misrepresentation, slander*, I., 512, <sub>23</sub>.

Af-gjald, *n., rent, interest, requital*, II., 269, <sub>22</sub>.

Af-ganga, *f., deviation, straying, error, trespass*, I., 86, <sub>11</sub>.

Af-henda (d), *v.a., to deliver*, II., 164, <sub>10</sub>.

Af-högginn, -höggvinn, *ad., cut off*, I., 384, <sub>20</sub>, II., 130, <sub>10</sub>.

Af-klæða, *v.a., to undress, to strip*, I., 556, <sub>19</sub>. — 2. “to unclothe,” to uncover, to unveil, to discover, I., 176, <sub>12</sub>.

Af-kvæmi, *n., offspring*, I., 390, <sub>11</sub>, II., 78, <sub>17</sub>, 136, <sub>12</sub>.

Af-kynjaðr, *ad., degenerate, unnatural*, I., 542, <sub>15</sub>.

Af-kynjast, *v. med., with dat., to degenerate, to show one's self unworthy of*: Guð firri oss því, at afkynjast svá vorri rómverskri kristni, I., 328, <sub>19</sub>; sá Frakkakonungr, sem gullsins missir afkynjast svá mjök sínu forellri, at hann berr eigi um aldr úhalla sína krúno, I., 478, <sub>13</sub>.

Afl (-s, öfl), *n., force*, I. 540, <sub>14</sub>. — 2. *validity*, I., 124, <sub>15</sub>.

Afla (að), *v.a., to acquire, to obtain, to secure*; a. fjár, I., 6, <sub>4</sub>, *cfr.* 476, <sub>29</sub>, II., 140, <sub>22</sub>. — 2. *to bring about, to accomplish*: I., 254, <sub>9</sub>, 414, <sub>13</sub>, 528, <sub>17</sub>. — 3. *to cause, to effect* — a., *with the pers. in dat., the thing in gen.*: lát þér eigi hrygðar afla þetta efni, I., 80, <sub>24</sub>; þessar harmatölur allar samt afla erkibyskupi viðrkomningar, I., 164, <sub>21</sub>; má sýnast undarligt, at þvílík frammferð aflar yðr eigi kinnroða, I., 408, <sub>24</sub>. — b. *with the thing in acc.*: afla honum slíkar hugsanir mikla hrygð, I. 80, <sub>21</sub>; þat aflar Guðs manni mikla mæðu á þeim degi, I., 298, <sub>24</sub>; þat aflar honum nokkurn ótta, I. 222, <sub>20</sub>. — 4. *with til, to redound to, to be fruitful of*: nú má auðsýnt vera hversu heilögum Thómasi mundi þat afla til verðleiks, I., 508, <sub>9</sub>.

Af-laga, *ad., abnormal, unlawful, “out of question,”* I., 72, <sub>15</sub>.

Af-lagðr, *ad., with dat., stripped of, deprived of*: hér stendr svá skrifat, at Thómas sé aflagðr sínum heiðr, I., 266, <sub>8</sub>.

Af lagligr, *ad., unlawful*, II., 20, <sub>17</sub>.

Af-lát, *n., loss, damage, forfeiture*, II., 104, <sub>6</sub>. — 2. *intermission, cessation*, án afláti, *unceasingly*, I., 456, <sub>14</sub>.

Af-laun, *f., absolution*, II., 130, <sub>8</sub>.

Af-leiða, *v.a., to lead astray*, II., 186, <sub>20</sub>. — *Med., to go astray*, I., 164, <sub>23</sub>; *to depart from*, I. 328, <sub>13</sub>.

Af-leiddr, *p.p., deprived of*, II., 134, <sub>21</sub>.



Af-leiðingr, *m.*, *shuffling, prevarication*: segja honum í augu, at afleiðingr ok orðaglæsur hans . . . stoða honum nú eigi, I., 458, 16.  
 Af-létta, *imp.*, *to abate*, ok sem afléttir nokkut tárnum, I., 520, 22.  
 Afli (-a), *m.*, *stay, aid, support, help*, I. 38, 20.  
 Af-lima (að), *v.a.*, *to dismember, to mutilate*, I., 180, 14.  
 Af-lauss, *ad.*, *powerless, faint, feeble*, I., 232, 26.  
 Af-loka, *v.a.*, *to unlock*, I., 24, 12.  
 Af-raun, *f.*, *trial of strength, exertion*, II., 100, 18.  
 Af-lögligr, *ad.*, *unlawful, perverse, revolting*, I., 334, 18.  
 Af-neita, *v.a.*, *to renounce, to repudiate*, I., 336, 25.  
 Af-saka, *v.a.*, *to excuse, to exculpate, to justify*, I., 172, 31. — 2. *to disavow*: þar með flytr hann, sem honum var boðit, at afsaka erki-byskupinn af öllu meingerðarkyni til konungsins, I., 504, 8. — 3. *to vindicate*: vér erum sendir til yðar, bræðr, af Heinreki konungi gamla þess erindis, at afsaka fyrir yðr hans meinleysi, II., 10, 7.  
 Af-sakan, *f.*, *excuse, justification*, I., 174, 2; *exculpation*, I., 444, 19.  
 Af-segjast, *v. med.*, *to renounce*, I., 330, 25.  
 Af-setja, *v.a.*, *to suspend, to depose*, I., 500, 12.  
 Af-skaplíga, *adv.*, *unlawfully, wrongfully, intolerably, excessively*, I., 322, 5, 110, 6, 322, 5, 404, 14, 454, 11.  
 Af-skapligr, *ad.*, *unlawful, intolerable*, I., 134, 14; *unnatural, detest-*

Af-skapligr—*cont.*  
*able, hateful, abominable*, I., 132, 10, 356, 24, 400, 2, 420, 3; II., 20, 23.  
 Af-skeiðis, *adv.*, *astray*, I., 142, 4, 332, 13.  
 Af-sleginn, *ad.*, *with dat.*, *cut off (from)*, I., 374, 13; II., 48, 20.  
 Af-snið (-s), *n.*, *that which is cut off, slice*, I., 554, 1.  
 Af-sniðinn, *p.p.*, *cut off, excommunicated*, II., 275, 12.  
 Af-stúka, *f.*, *a chapel in a cathedral church or a minster*, I., 244, 16.  
 Aftan (-s, *dat. apni*, II., 246, 26), *m.*, *even, evening*, I., 264, 3.  
 Aftan-söngur, *m.*, *"synaxis," vespers*, I., 534, 20, 22.  
 Af-tekt (-ar-ir), *f.*, *rent, income, revenue*, I., 56, 8, 62, 13, 296, 26.  
 Af-tigna, *v.a.*, *to degrade, to dishonour, to disgrace*, I., 144, 2, 266, 3, 496, 12; II., 38, 9.  
 Afr (aftur, (*aptur*), I., 548, 25), *adv.*, 1. *back*, kemr Rodbert afr, I., 6, 29; konungrinn . . . kallar hann afr til sín, I., 64, 8; sem ek veik afr í veg, II., 100, 10; kemr afr á armlegg herra síns, II., 142, 5. — 2. *back again, again*; hann skipaði gjarna afr eignina, I., 8, 20; skal afr víkja til Heinreks konungs I., 12, 4; eigi kom fyrr afr straumrinn at snúa hjólit, I., 34, 1. — 3. *to, up*; in the phrase: strengja a. *to put to (a door), to shut up, to close*, I., 424, 14.  
 Afr-dreginn, *p.p.*, *drawn back into, sunk into again, relapsed*, II., 70, 8.  
 Afr-hvarf, *n.*, *return home*, I., 10, 18; *return*, I., 480, 22.



- Aftr-kast, *n.*, *rebuff, disappointment*: enn er Vilhjálmi kemr þetta aftrkast, bregðr honum heldr í brún (*cfr.* herra páfinn sendir bréf á bak þeim flettandi þá brutt af öllu dómsatkvæði, 414, 16), I., 414, 20. — 2. *refutation*: nú hverr sem stundar at dimma þetta dýrðar-tákn með ósannligu mótkasti, má ek leggja honum þar í móti læging ok aftrkast, II., 114, 17.
- Aftr-lag, *n.*, *return, restoration*, hvárt konungrinn vill halda orð sín um aftrlag þeira eigna, er játaðar voru í þeira sætt, I., 466, 9.
- Aftr-skipan, *f.*, *restoration*, ef hann semr eigi falslausan frið með Thómasi erkibyskupi undir rétta yfirbót ok aftrskipan allra luta, I., 456, 25, Thómas hefir gert með honum hit ágætasta verk í aftrskipan þeira lima, er fyr váro tjáðir, II., 104, 22.
- Af-virðing, *f.*, *discourtesy, disrespect*, I., 176, 10; *disparagement, dishonouring*, I., 178, 18.
- Á-gangr, *m.*, *inroad, invasion*, I., 352, 15. — 2. *worry, vexation*, I., 200, 14.
- Á-girnd, *f.*, *avarice, greed*, I., 6, 15, 112, 11, 140, 15. — 2. *ambition*, I., 126, 6.
- Ágirndar-þorsti, *m.*, *thirst of avarice*, I., 548, 22.
- Á-girni, *f.*, *greed, avarice*, I., 46, 5.
- Á-gjarn, *ad.*, *avaricious*, I., 4, 21.
- Á-gæti, *n.*, *fame, excellence, glory*, II., 190, 22.
- Ágætis-maðr, *m.*, *an excellent, glorious man*, II., 6, 2.
- Á-gætr, *ad.*, *excellent*, I., 2, 5, 366, 10. — 2. *exalted*, I., 282, 16. — 3. *solemn*, hann vill gera . . . ágæta kirkjuvígslu, I., 136, 5. — 4. *marvellous*, II., 104, 22.
- Á-hald, *n.*, *scuffle, tussle, struggle*, I., 540, 18.
- Á-heit, *n.*, *a vow*, II., 130, 11, 188, 17.
- Á-heyrandi (*dat. pl.* áheyrindum, II., 176, 14), *pres. p.*, *hearing, present*, II., 112, 14.
- Á-hlaup, *n.*, *onset, onslaught*, I., 188, 19. — 2. *an attack, raid*, I., 60, 13.
- Á-hlýðinn, *ad.*, *ready to listen, lending a willing ear*, I., 44, 20.
- Á-hyggja, *f.*, *care, concern*, I. 234, 14. — 2. *anxiety*, I., 478, 9. — 3. *solicitude*, I., 130, 13, II., 52, 4. — 4. *duty*, I., 46, 20, 134, 5.
- Á-hyggjast, *v. med.*, *to be concerned, to be care-stricken*, I., 438, 5.
- Á-hyggjusamr, *ad.*, *solicitous*, I., 74, 4.
- Á-kafast, *v. med.*, *to rage*: ok sem herra erkibyskup sér æði þeira svá ákafandi, I., 530, 28. — 2. *to multiply fast*: ákafast sókn því meir til graftar erkibyskups, II., 90, 9.
- Á-kafliga, *adv.*, *eagerly, furiously*, I., 230, 15.
- Á-kall, *n.*, *a shout, cry*, I., 232, 17, 544, 2. — 2. *claim, demand*, I., 6, 29. — 3. *invocation*, II., 176, 11.
- Á-kast, *n.*, *vexation, insult*, I., 408, 1.
- Á-kefð, *f.*, *eagerness, vehemence, violence*, I., 162, 10, 188, 10, 276, 8, 394, 20; með ákefð, *eagerly, peremptorily*, I., 214, 4.



Ákefðar-orð, *n. pl.*, *exaggerated language*, I., 18, 23.

Akr (-rs, -rar), *m.*, *a field*, II., 86, 20, 224, 6.

Akr-verk, *n.*, *field-work*, II., 162, 21.

Akta (að), *v.a.*, *to heed, to look after, to gather in*, I., 108, 22.

Á-kveðinn, *p.p.*, *stated, fixed*, II., 66, 12.

Á-kvoma, *f.*, *a touch*, II., 96, 6.

Ala (el, ól-ólum, æli, alinn), *v.a.*, *to bring up, to keep, to maintain*, II., 140, 5.

Á-lagalaust, *neut. ad.*, *as adv.*, *un-encumbered*, II., 260, 7.

Al-búinn, *ad.*, *ready, fully equipped for a journey*, I., 126, 7, 262, 12. — 2. *with til prepared for*, II., 44, 20.

Al-bætttr, *ad.*, *wholly restored to health, convalescent*, II., 130, 14, 138, 24; *a. heilsa, restored health*, II., 134, 13.

Alda (öldu, öldur), *f.*, *a wave*, II., 96, 8; *fig. high contention, tumultuous strife*, I., 10, 17.

Al-ðyða, II., 271, 32 = alþýða.

Aldri (*prop. the apocopated aldrigi; aldri being dat. of aldr=age, gi a negative suffix: aldrigi=not in age, never*), *adv.*, *never*, I., 8, 3, 72, 9, *passim*; *a. síðan, no more, never afterwards*, I., 354, 7.

Aldr (-rs, -rar, *dat. pl. öldrum*), *m.*, *age*, II., 52, 17; *at öldrum, according to age*, I., 6, 26; *um aldr, for life, for ever*, I., 448, 4.

Á-leitni, *f.*, *the act of teasing, harassing; worry, vexation, insults*, I., 176, 16, 398, 15; *persecution*, II.,

Á-leitni—*cont.*

92, 8. — 2. *prying curiosity, pert inquisitiveness*, I., 202, 6.

Álfa (-u, -ur); *f.*, *quarter of the globe, cardinal point, region: allar álfur heimsins*, II., 26, 8. — 2. *quarter, corner, part, direction: grét hans hús í allar álfur*, II., 150, 14. — 3. “*half*” *in behalf: af Guðs álfu, on behalf, in the name of, God*, I., 336, 1, 342, 22, 482, 13; *af herra páfans álfu*, II., 34, 6; *af álfu heilags Thome*, II., 218, 10; *af konungs álfu*, II., 70, 15. See hálfa.

Al-heill, *ad.*, *quite healed*, I., 552, 13; II., 100, 12. — 2. *convalescent*, II., 88, 11.

Á-liðinn, *ad.*, *far spent: at áliðnu sumri, in the latter part of summer*, II., 162, 5.

Á-líta, *v.a.*, *to view, to examine*, I., 108, 21. — 2. *to consider, to give heed to*, II., 16, 21, 42, 6.

Á-litning, *f.*, *consideration*, I., 400, 19.

Al-kunnigr, *ad.*, *generally known*, I., 192, 17.

All-mikill, *ad.*, *very great, right many: sækir þangat allmikit fólk*, I., 460, 5.

Allr (öll, alt or allt), *ad.*, *all*, I., 8, 27, *passim*. — 2. *complete, finished, thorough: a. klerkr*, II., 198, 12.

Allra-heilagra-messa, *f.*, *All Saints' Day*, I., 244, 19.

Alls-háttar (*prop. gen. of allr hátttr, all kind*), *as ad.*, *of every kind*, II., 186, 1.

Al-máttigr, *ad.*, *almighty*, I., 78, 1, 542, 10; II., 92, 10.



- Al-máttkr, *the syncopated form of almáttigr*, I., 316, 16.  
 Al-mátttr, *m.*, “*all-might*,” *omnipotence*, II., 88, 9.  
 Al-menniliga, *adv.*, *commonly, generally, by all people*, I., 332, 6.  
 Al-menniligr, *ad.*, *public*: sem áskilnaðr þeira varð á almenniligu þingi, svá skal ok þeira sættargerð með sama hætti, I., 160, 18; — 2. *general*: æ innan þriggja ára skulu þeir halda einn almenniligan fund — *general synod* — af öllum klaustrum sama lifnaðar fyrir héðan hafit, I., 370, 1, *cfr.*, II., 184, 25. — 3. *catholic*: a. kristni, *catholic church*, I., 222, 6, 304, 11, 310, 4; a. stjórn heilagrar kristni, I., 274, 16; a. móðir, *the catholic mother, the church*, II., 16, 25.  
 Al-mennigr, *m.*, *the public, people in general*, I., 196, 18.  
 Almennings-vegr, *m.*, *the way of all flesh, death*, II., 172, 9.  
 Al-múgi, *m.*, *the nation*, lætr hann almúgann í öllu Englandi vinna þenna eið, I., 330, 24. — 2. *the laity*: yðvarri hæð til heyrir aftr at kalla ok endrbæta, . . . hvat er kristni Guðs ok almúganum verðr til áskilnaðar, I., 278, 7. — 3. *the commonalty, the common people*, II., 174, 7.  
 Al-múgr, *m.* = almúgi, 3. II., 6, 17.  
 Al-sagðr, *p.p.* *commonly said*, I., 22, 4.  
 Al-siða, *ad.*, *commonly customary*, I., 28, 25.  
 Als-kyns (*prop. gen. of alt, neut. of* Als-kyns—*cont.*  
 allr, and kyn, *kind, used as an ad., of every kind*, I., 554, 24.  
 Als-voldugr, *ad.*, *omnipotent*, II., 24, 5.  
 Alt and allt (*neut. of allr, used as an ad., all through, all the way*, alt til krúnu blóðsins, I., 4, 1, alt framm í dauða dyrr, I., 6, 19; alt norðr um fjall, *all the way*, I., 90, 14.  
 Altari, *n.*, *an altar*, I., 228, 23, 344, 30, II., 46, 27, 28; altaris embætti, *the mass*, I., 174, 6; altaris þjónusta, *id.*, II., 56, 23.  
 Al-tekit, *n.* (*of altekinn* = “*all-taken*”), *generally accepted, commonly agreed on*, I., 478, 12.  
 Alúðar-vin, *m.*, *intimate friend*, I., 92, 16; II., 148, 17.  
 Á-lútr, *ad.*, “*gibbosus*,” *stooping, hunch-backed*, I., 314, 26.  
 Al-vara(-vöru), *f.*, *sincerity*, I., 320, 4.  
 Al-varliga, *adv.*, *earnestly, in earnest*, I., 38, 17, 202, 27. — 2. *sincerely, uprightly*, I., 386, 19. — 3. *sedulously*, I., 158, 22. — 4. *thoroughly, entirely*, I., 186, 8, 234, 13, II., 88, 17. — 5. *for good, finally*, síðan skilja konungarnir alvarliga, I., 434, 22.  
 Al-varligr, *ad.*, *sincere, upright*, I., 458, 25. — 2. *sound, deep*, a. svefn, I., 230, 2.  
 Al-þýða (-u), *f.*, *the public, people in general*, I., 56, 1, 460, 25; II., 186, 5.  
 Á-lögur, *f. pl.*, *impositions, penances, ecclesiastical penalties*, I., 140, 11, II., 30, 6, 56, 12. — 2. *reproofs, chidings*, I., 110, 3. — 3. *ill-treat-*



Alögur—*cont.*

*ment, overbearing dealings*, I., 22, 25.

Ā-meðan=meðan, II., 182, 13.

Ā-minna, *v.a., to admonish, to warn*, I., 334, 29. — 2. *to remind, to exhort*, I., 386, 18.

Ā-minniligr, *ad., full of admonition, memorable*, I., 172, 20.

Ā-minning, *f., admonition*, I., 104, 7, 118, 1, 132, 8, 340, 9, 510, 6. — 2. *reminding, putting in mind*: enn með því at konungr lætr seint við, snerpirerkibyskup sínar áminningar, I., 134, 18; dagliga berr hann yztan stola hvítan yfir öll sín klæði, til áminningar, hvat er hann reiknast Guði skyldugr, I., 98, 8.

— 3 *exhortation, encouraging advice*; leggr páfinn honum föðurlig orð, með áminning, at því röskligar rísi hann upp með vernd kirkjunnar, sem nú í nálægð hafði lot á vorðit þeirri staðfestu sem hann var Guði skyldugr, I., 174, 16. — 4.

*reproof, rebuke*: sá er varralauss er er sik játar undir stjórnarvald heilagrar kristni, enn þegir síðan yfir áminning, ok réttri hirting sinna undirmanna, I., 234, 8. — 5.

*remembrance, recollection*: öðrum aukr harm ok endrnýjar til áminningar, hversu blezaðan föður þeir höfðu látið, II., 66, 7. — 6. *a token, sign, symbol*, æ skipaðist til meiri gæzku hans hjarta, sem bænarorðin upplesin geingu til vaxtar með veizlum ok áminningum várs Drottins gjafa, I., 88, 22.

Ā-minningar-orð, *n. pl., words of warning*, I., 340, 26, 360, 25.

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Ā-mæla, *va., to blame*, I., 432, 2.

Ā-mæli (-s), *n., blame, reproach*, I., 294, 7; II., 26, 18.

Ān, *prep. with dat., without*: án öllum efa, I., 18, 12; án efa, I., 164, 7; án dvöl without delay, I., 78, 26, 150, 8; án forsjó, I., 110, 18; án lögligri prófan, I., 112, 5; án öllu prófi, without any evidence being taken, I., 118, 25; án allri vægð I., 140, 9; án allri hlífð, affording no protection, I., 182, 2; án allri umhugsan thoughtlessly, I., 202, 11.

Ā-nauð, *f., trouble, distress*: þar blektumst vér, þá er vér hugðum, at þér sæktið ánauð ok fátækt ok erfiði til þess eina, at mýkja konungs reiði, I., 394, 11.

Ā-nauðar-ok, *n., yoke of servitude*, I., 58, 16.

Andaligr, *ad., andligr*.

Andar-heilsa, *f., salvation of the soul*, I., 344, 27.

Andarinnar *see önd*.

Andast, *med. of anda, to breath one's last, to die*, I., 8, 15, 320, 11.

Andi (-a-ar), *m., soul, spirit, ghost*, I., 274, 4, heilagr a. *Holy Ghost*, I., 14, 16. — 2. *mind, temper*: kæra þegar með hörðum anda, hví hann hefist at bannsetja byskupana, I., 490, 23.

And-lát, *n., death*, I., 10, 20; II., 78, 24.

And-lauss, *ad., expired, dead*, I., 548, 12.

Andligr, *ad., spiritual*, I., 4, 9; a. sæla, *spiritual salvation*, I., 210, 13; a. sár, *spiritual hurts*, I., 232, 23; a. líf, I., 234, 1; a skynsemi,

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And-ligr—*cont.*

*reason*, I., 234, 21; a. freistni, *spiritual temptation*, I., 234, 30; faðerni andligt, *spiritual fatherhood*, I., 342, 19; a. forsjó, *spiritual care*, I., 360, 24; a. hjálp, *spiritual aid, guidance*, I., 378, 2; a. faðir, *spiritual father*, I., 494, 15. — 2. *ecclesiastical*: andlig stríða, *ecclesiastical censure*, I., 174, 29. a. stjórn, *ecclesiastical government*, I., 198, 1.

And-lit, *n.*, *face, countenance*, I., 538, 10, 554, 4.

And-róðr, *m.*, *rowing against a head wind*, II., 208, 25.

And-skoti (-a), *m.*, *the devil*, I., 170, 10.

And-svar, *n.*, *an answer*, I., 72, 6, 198, 15, 212, 3, 214, 1, 226, 12, 266, 15.

And-svara, *v.a.*, *to answer*, II., 102, 4.

And-svara-maðr, *m.*, *one deputed to answer on behalf of another, a deputy, a delegate*, I., 186, 5.

And-varp, *n.*, *a sigh*, I., 316, 20, 510, 16, 558, 14; II., 6, 3.

And-varpa, *v.a.*, *to heave a breath, to sigh*, II., 66, 27.

And-virða, *v.a.*, *to earn, to merit, to deserve*: at þar fyrir andvirði hann sér himnaríki, I., 378, 27.

Á-nefndr, *p.p.*, *mentioned, stated by name*: er Rodgeirr ánefndr í þessi oftekju, I., 392, 4; hann játar með orðum ok handleggr erkibyskupinum at þær ánefndar jarðir . . . . skal hann aftr leggja, I., 460, 21; *fixed*: kallandi saman byskupa með ánefndum

Á-nefndr—*cont.*

degi, I., 452, 10; með ánefndu, *stating a fixed amount*, II., 182, 12.

Angr (-s), *n.*, *grief, sadness*, I., 228, 3, 238, 20. — 2. *anguish*, II., 66, 21. — 3. *woe*, I., 386, 6. — 4. *trouble*, I., 414, 10.

Angra (að), *v.a.*, *to grieve*, I., 92, 8, 18, 246, 4, 272, 10, 350, 16, 424, 3. — 2. *to trouble, to vex*, I., 400, 9, 420, 28. — 3. *to affect*, I., 360, 5. — *Med.* angrast, *to be remorseful*, I., 346, 20.

Angrligr, *ad.*, *sorrowful, sad*, I., 364, 6, 390, 13.

Annarligr, *ad.*, *alien, i. e. derived from some one else*: a. vizka, I., 102, 6, 300, 15. — 2. *feigned, assumed, dissimulating*: er þat ljóst vitrum manni, at þessa sína ástundan klæðir erkibyskup með annarligri ásjónu I., 46, 10.

Annarr (önnur, annat, *gen.* annars, annarrar annars, *dat.* öðrum, annarri, öðru, *acc.* annan, aðra, annat. *Pl.* aðrir, aðrar, önnur, *gen.* annarra, *dat.* öðrum, *acc.* aðra, aðrar, önnur), *ad.*, *other*, I., 2, 8, *passim*; annarr . . . annarr, *one . . . the other*: þá er annarr lemr, enn annarr liggr undir, I., 286, 8. — 2. *another still*, sá heitir annarr Heinrekr, I., 28, 2. — 3. *second*, á dögum Urbani páfa annars, I., 4, 13. — 4. *next*: þing í Norðantún byrjaðist sem nú sagðist, enn laukst þriðjudag í annarri viku, I., 240, 16. — 5. *one of two*: augat annat úr hans höfði fellr til jarðar, II., 142, 3.



- Annat-hvart (*neut. of pron. indef. annarr-hvarr*) *as adv., either; a. eða, either, or: bjóða þeim annat-hvart, gefa upp sæmdina, eður knéfalla*, I., 308, 28; *varla finnst sá maður, at eigi sé annathvart bannsettr eður bannsettum samnetjaður*, I., 418, 24; *annathvart mjök sljór eður of forr*, I., 430, 16.
- Annat-tveggja, *adv., either*, II., 142, 15.
- Ann-marki (-a), *m., a fault, trespass*, I., 110, 6, 458, 22.
- Ann-svara = and-svara, II., 52, 13.
- Annt, *neut. adj., superl. annast; this word is allied to önn = business on hand, concern, and occurs only in the impers. phrase: hans föður er þat annast, to his father it is the first concern, his father has most at heart*, II., 80, 30.
- Anza (að), *v.a. to notice, to pay regard to*, I., 446, 13, 498, 31.
- Apostolus, *m., apostle*, I., 228, 15.
- Appellacio, *f., appeal*, I., 392, 17.
- Appellera, *v.a., to appeal*, I., 332, 1.
- Appelleran, *f., appeal*, I., 206, 16.
- Ár (-s), *n., a year*, I., 4, 16; *ár af ári, year by year*, II., 172, 16.
- Ár-gangr, *m., a year's cycle, a year*, I., 136, 2, 368, 27; II., 98, 14, 134, 11.
- Ár-gæzka, *f., "annona," yearly produce, supply, fertility: staður með mikilli árgæzku, a place in a fertile district*, I., 132, 18, 372, 12.
- Árla, *adv., early*, I., 388, 14, 468, 23.
- Árligr, *ad., yearly*, I., 38, 3, 296, 26.
- Armleggr, *m., arm*, I., 342, 27.
- Armr, *m., an arm*, II., 50, 11.
- Árna (að), *v.a., to pray for, biður hann þá Guðs ölmusumenn at árna sér Guðs miskunnar*, I., 98, 23.
- Árnaðar-orð, *n. pl., intercession*, I., 4, 5, 9; II., 100, 5.
- Árnan (-ar), *f., intercession*, II., 228, 10.
- Articulera, *va., to digest*, I., 398, 3.
- Articulus, *m., an article*, I., 166, 28.
- Ár-verum, *prob. a corruption, the scribe, having, after writing ár, the first part of árum, and then changing it into vetrum, left the t out and forgotten to make a note that ár was to be struck out; to fimtán árverum in II., 76, 20 corresponds fimtan vetrum of fragment E., II., 280, 11; vetrum, therefore, should probably take the place of árverum.*
- Ár-þytr, *m., the sound of a rushing river*, II., 224, 1.
- Á-ræði, *n., risk, venture*, II., 70, 13.
- Á-saka (að), *v.a., to accuse*, I., 172, 30.—2. *to blame, to chide, to reprove*, I., 380, 26, 424, 5.—3. *to calumniate, to revile*, I., 394, 1.
- Á-sakan (-ar), *f., accusation, reproof, rebuke*, I., 110, 7.—2. *a reprehensible act, mischief, "culpa,"* I., 362, 4.
- Á-sjána (-u-ur), *f., face, visage, countenance*, I., 204, 6.
- Á-sjó, *f., protection, aid, shielding*, I., 500, 22.
- Á-sjóna (-u-ur), *f., face, visage, countenance*, I., 2, 18, 18, 1, 248, 24, 504, 17, 542, 24; II., 110, 22.—2. *appearance*, I., 46, 10, 222, 15; II.,



A-sjóna—*cont.*

- 52, 19. — 3, *semblance*, I., 190, 25.  
 — 4, *pretext, guise*, II., 56, 8.  
 Ā-skeyti, *n.*, *a dart*, I., 132, 9.  
 Ā-skilnaðar-efni, *n.*, *matter of discord*, I., 292, 6.  
 Ā-skilnaðar-grein, *f.*, *cause of discord*, I., 112, 25.  
 Ā-skilnaðr (-ar), *m.*, *discord, dissension*, I., 160, 18, 278, 8; *dispute*, I., 294, 22, 25, 374, 2.  
 Asni (-a-ar), *m.*, *an ass*, I., 400, 12.  
 Ā-sókn (-ar-ir), *f.*, *onset, attack*, I., 370, 16.  
 Āst (-ar-ir), *f.*, *love, loving-kindness*, I., 110, 9, 258, 16.  
 Ā-staða, *f.*, *stand, ground for assertion*, I., 56, 29, 168, 11. — 2, *supposition*, I., 248, 16.  
 Āstar-afl, *n.*, *power of love*, II., 94, 11.  
 Āstar-eldr, *m.*, *love's fervour*, I., 14, 16.  
 Āstar-gjöf, *f.*, *loving gift*, II., 202, 11.  
 Āstar-hiti (-hite), *m.*, *fervour of love*, II., 2, 8, 62, 14.  
 Āst-ríki, *n.*, *loving-kindness*, I., 114, 3.  
 Āst-samligr, *ad.*, *loving, affectionate*, I., 360, 12, II., 106, 28.  
 Āst-úð (-ar), *f.*, *love*, I., 108, 15, 120, 19, 132, 19, 324, 20. — 2, *kindness, mercy*, I., 336, 5. — 3, *favour, popularity*, I., 88, 3.  
 Ast-úðigr, *ad.*, *amiable*, I., 28, 11, 118, 2.  
 Ā-stundan (-ar), *f.*, *study, exertion, endeavour*, I., 50, 15, 234, 17, 316, 4. — 2, *aim, intention, pur-*

Ā-stundan—*cont.*

- pose*, I., 46, 9, 160, 23, 460, 6, 518, 26.  
 Āst-vina (-u), *f.*, *a female favourite, a sweetheart*, I., 22, 14.  
 Āst-vinr, *m.*, *beloved friend*, I., 16, 13, 164, 29, 488, 18, 490, 13, 492, 1.  
 Ā-sýnd, *f.*, *appearance, exterior look*, II., 134, 6.  
 At, *pron. rel.*, *which, that*: hversu sú renta aktast inn . . . at þagat liggr, I., 108, 22; þat herbergi, at herra Thómas sitr í, I., 216, 20; þar með lætr hann fylgja þat opit bréf, at fyrirbýðr undir banns þínu at nokkurr byskup dirfist á þá vígslugerð, I., 452, 5, líka för fengu margir, at í þeira föruneyti höfðu verit, II., 40, 9.  
 At (*Swed. att*), *conjunct. with ind., subjunct. and infinitive, that, to.* — 1. *with ind. of facts real or assumed as such, that*: ljóst er vorðit . . . at fleiri enn einn eða tveir hafa skrifat, &c., I., 2, 3; vel má segja, at hans blezut ásjóna hefir dreift farit, I., 2, 18, *passim.* — 2. *with subj.: that, in order that*: at hóglífismaðr hafi, I., 2, 15; at þetta verk upp-byrist, framm-flytist ok lúkist, I., 4, 7; at honum sé til lofs, I., 4, 8, &c. — 3. *with infinit, to*: at setja samt, to compose, I., 2, 13; for the purpose of, at afla fjár, I., 6, 4, *passim.*  
 At (*Swed. åt*), *prep. with dat.* — 1. *local, of stationary state*: at, by, beside: nefnir bók stund ok stað þar til fyrir sunnan sjó, at



At—*cont.*

landamæri miðil Franz ok Nordmanniam, I., 56, 27. — 2. *of motion; towards*: enn er hún bar sik at dyrum kirkjunnar, I., 14, 1; (hann) ríðr framm at ánni, I., 32, 5; *fig.*: nú mun sýnast sem stigagrein þessi lúti at konunginum, I., 8, 22. — 3. *suggestive of consequential relations; following, through, by, according to*: at hans dæmum following his example, I., 22, 1; at bæn Isibell, I., 22, 3; at því, after, next to this, I., 16, 7; in consequence thereof, I., 526, 12; at öldrum, by reason of his age, I., 6, 26. — 4. *in various adverbial phrases*: at úvilja, unintentionally, I., 6, 22; at fé, of, as to money, I., 12, 11; at eins, only, I., 42, 4; at nýju, anew, I., 94, 3. — 4. *with dat. absolutus, denoting a transitory condition*: at kristninni stynjandi amid the groans of the church, I., 396, 1, cfr. 402, 19. — 5. *as an adv.*: ok sem þær standa þar at, I., 16, 9. — 6. *with comparatives = Engl. the, or any the*: at minna, the less, or, any the less, I., 48, 27, &c.

Āt, see eta.

Ata (ötu, ötur), *f.*, mutual contention, strife. See kapp-ata.

Ā-tak, *n.*, touch, II., 134, 5.

At-burðr, *m.*, an event, hap, accident, circumstance, I., 56, 25, 238, 21, 414, 24; II., 90, 19.

Ā-tekt, *f.*, leading on, drawing by means of earnest persuasion: var eigi fyrir sakleysi, þótt hann mæddist nokkut í, síðan

Ā-tekt—*cont.*

hér fór jafnframm flutningr ok átektir þeira, er hans ráðuneyti skyldu vera, I., 422, 4.

At-fall, *n.*, the shore-ward rush of a breaker: gaf ein alda í atfallinu svá harðan slag utan á lærit ok legginn niðr frá hné, II., 96, 8.

At-ferð, *f.*, means, or manner of proceeding, II., 68, 14.

At-ganga, *f.*, access, admission, II., 282, 11.

At-gerð, *f.*, proceedings, doings, I., 34, 15.

Atgerðar-lauss, *ad.*, un-dealt with, unheeded, left alone: herra erki-byskup sér at þetta mál svellr svá með konunginum, at þat fær eigi atgerðalaust verit, I., 144, 12.

At-hafnir, *f. pl.*, ways of life, actions, conduct, I. 94, 10; II., 192, 5.

At-hugall, *ad.*, careful, heedful, I., 110, 16.

At-hugliga, *adv.*, attentively: í fyrstu hlýddi hann athugliga öllu hans eyrindi, I., 300, 29.

At-hygli, *f.*, heed, wary consideration, I., 150, 7.

Ātján, *card. num.*, eighteen, I., 46, 17.

At-kall, *n.*, clamour, outcry: hann var háðuliga mót réttindum út rekinn af ríki konungsins ok sinni áttjörð með atkalli stórmennis í landinu, I., 232, 21.

At-kyæði, *n.*, vote, decision, verdict, I., 74, 23, 208, 32, 220, 1, 414, 17. — 2. *authority*, II., 196, 16. — 3. *syllable*: tiaðvm ser hver orð ok atkvedi fyrir honum, II., 266, 20.



At-skilnaðr, *m.*, *dissent, discord*, II., 253, 9.  
 At-sókn, *f.*, *access, admission*, II., 282, 22.  
 At-staða, *f.*, *urging, pressure*, I., 422, 2.  
 Átt, *see eiga*.  
 Átt (-ar-ir), *f.*, *direction, quarter*, II., 108, 2.  
 Átta, *card. num.*, *eight*, I., 498, 25.  
 Átta-tigir, *card. num.*, *eighty*, I., 476, 22.  
 Átt-hagi, *m.*, *native soil, home*, II., 138, 3.  
 Átti, *see eiga*.  
 Átti, *ord. num.*, *the eighth*, II., 196, 11.  
 Átt-jörð, *f.*, *native country*, I., 232, 21.  
 Áttu, áttum, *see eiga*.  
 Átu, átum, *see eta*.  
 At-vik, *n.*, *event*, I., 18, 23. — 2. *circumstances*, I., 108, 8, 140, 4; II., 114, 24. — 3. *evidence*, I., 112, 23, 298, 12. — 4. *accident*, II., 52, 18.  
 At-vinna, *f.*, *livelihood*, II., 122, 1.  
 Auð-fundinn, *ad.*, *easily perceived*, I., 436, 1.  
 Auð-færr, *ad.*, *easy to pass*: skript ok stúkur upp lúkast á sétta dag páskaviku með auðfærum veg til graftar Guðs ástvinar, I., 86, 13.  
 Auðga (að), *v.a.*, *to enrich*, I., 324, 10, 364, 3; II., 56, 13.  
 Auðgaðr, *p.p.*, *endowed, enriched*, I., 334, 5.  
 Auðigr, *ad.*, *wealthy, rich*, I., 12, 11, 30, 6.  
 Auð-kenna (*d.*), *v.a.*, *to make easily recognisable*; *med.*, *to be easily recognised*: með því sama marki

Auð-kenna — *cont.*

vitraðist hann síðan mörgum mönnum ok auðkenndist svá þeim, er áðr kunnu hann eigi, I., 554, 6.  
 Auð-mjúkr, *ad.*, *lowly, humble*, I., 272, 17; II., 78, 7. — 2. *devoted, zealous*, I., 386, 2.  
 Auð-mýkt, *f.*, *humility*, II., 192, 23.  
 Auðr, *ad.*, *empty, void*: auð var kirkian af mannum, II., 280, 4.  
 Auð-ráðr, *ad.*, *easily persuaded, pliable*, I., 140, 18.  
 Auð-ræði, *n.*, *wealth, property*: hann resignerar áðr í hönd Heinreks unga alt þat lén ok auðræði er hann hafði haldit nær ok firr af krúnunni, I., 82, 17.  
 Auð-sýna, *v.a.*, *to show clearly*, I., 2, 19; *to indicate*, I., 238, 17; *med.*, *to appear, to become manifest*, I., 440, 17.  
 Auð-sýnn, *ad.*, *clearly seen, clear*, I., 176, 10, 352, 2.  
 Auð-sæliga, *adv.*, *clearly, perceptibly, transparently*, II., 275, 25.  
 Auð-særr (-sæ, -sætt), *ad.*, *easily seen, clear*, II., 275, 35.  
 Auð-veldliga, *adv.*, *easily*, I., 274, 29, 280, 12.  
 Auð-veldr, *ad.*, *easy*, I., 38, 17. — 2. *free, ready*: a. mildi, II., 72, 14.  
 Avfvnd, II., 270, 18, *see öfund*.  
 Auga, *n.*, *an eye*, I., 24, 21, 86, 14.  
 Auga-bragð, *n.*, *the twinkling of an eye*, I., 32, 23, 390, 3. — 2. *the catching sight of*: riddarinn hefer augabragð á þessu brátt, þó at fljótt bærast at, II., 208, 10.  
 Auga-sjáldr, *n.*, *the pupil of the eye*, I., 420, 30.  
 Auga-staðr, *m.*, *the eye externally*, II., 82, 14.



Aug-lit, *n.*, *face, countenance*, I., 360, 22, 552, 5; II., 16, 26, 62, 10; *appearance*, II., 146, 26.

Augljóss, *ad.*, *clearly seen, manifest*, I., 406, 11.

Augna-verkr, *m.*, *pain in the eyes*, II., 92, 1.

Aug-sýn, *f.*, *sight, face* I., 464, 4, 524, 20.

Auka (eyk, jók-jókum, yki, aukinn), *v.a.*, *to "eke," to increase*, I., 356, 17; *impers.*, öðrum aukr harm, *in others it increaseth grief*, II., 66, 6. — 2. *to add to*: forðizt at auka þyngsl yfir þunga, I., 394, 19; þeir iokv þvi enn aa ofan sina illzkv, II., 271, 5. — 3. *to exaggerate*: enn at þetta lof hins blezaða Thome er eigi orðum aukit, I., 114, 6. — 4. *to aggravate*: enn nú er reynt, at vorar biðstundir auka þína meinsemd, I., 358, 17.

Auki (-a, -ar), *m.*, *addition*: til auka, *in addition, to boot*, I., 348, 12. — 2. *aggravation*, enn at dikta dauðaráð í háleitum tíma var enn til mikils auka þeira glæps ok vesalda, I., 518, 16.

Aumligr, *ad.*, *wretched, abominable*, II., 14, 18.

Aumr, *ad.*, *weak, suffering, feeble*, II., 80, 29. — 2. *poor, destitute*, I., 108, 17. — 3. *wretched, miserable*: hans vegr liggr nokkut hærra enn þeira manna, er leggjast niðr í saur ok syndir þessa auma lífs, I., 24, 19. — 4. *woeful*: aumr var ek minnar dirfðar, *woe is me for my boldness*, I., 172, 13. — 5. *wicked, abandoned*: skildu þessir aumo menn svá sína farsæld lands

Aumr—*cont.*

ok lagar, at þat mundi gott fyrir Guði, I., 518, 1. — Aumt, *n.*, *used as a noun, misery*: hans blezut sampíning mátti ekki aumt sjá, I., 110, 11.

Ausa (eys, jós-jósum, ysi, ausinn), *v.a., prop., to ladle, hence, to pour, to sprinkle*: hér með er kirkjan svo fallin sem vatne ausin bæði utan ok innan, II., 134, 4.

Austan, *adv.*, *from the east*, II., 110, 6.

Austr (-s), *n.*, *the east*: til austrs, *to the east*, I. 244, 6, 542, 5.

Austr-ríki, *n.*, *eastern realm, the Orient, the East*, I., 104, 12.

Á-verki (-a -ar), *m.*, *a wound*, I., 544, 4; *hurt*: þótti mér líkast, sem beygðr mannsfingr kæmi at mínu auga, með svo stríðum áverka, at þegar gekk augat niðr á kinnina, II. 144, 23.

Á-vinningr, *m.*, *gain, profit, income*, I., 56, 8, 76, 15, 86, 6, 398, 16. — 2. *selfish aim*? I., 68, 25.

Á-vint (=and-vint, á=and), *n., ad.*, *against wind, against a headwind*: er á. mun æra um söxin af ofbeldi Rómverja ok þeim stormi er standa mun norðan af Anglia, I., 26, 10; *cfr.* I., 90, 16.

Á-víta, *v.a.*, *to blame, to reprove*, I., 140, 16, 168, 26.

Á-vitall (-s), *m.*, *inkling*: enn er erkibyskup sér, hversu horfir, grunar hann um, at kelling muni hafa fengit nokkurn ávital, hverr maðr hann er, I., 250, 12.

Á-vítan (-ar), *f.*, *'mordacitas,' reproof, chiding*, I., 172, 26, 342, 19, 380, 25.



Á-vítanar-orð, *n. pl.*, words of re-proving, I., 380, 13.

Á-vítur, *f. pl.*, upbraidings, re-proofs, chidings, I., 392, 3.

Á-vöxtr, *m.*, fruit: köllum vær nú komit upp at limum ok sjálfum ávextinum, II., 148, 3. — 2. increase, fruit, I., 86, 5, 378, 3, II., 58, 22. — 3. income, rent, I., 190, 15.

Axlar-liðr, *m.*, shoulder-joint, II., 40, 3.

## B.

Bað, see biðja.

Báðir (báðar, bæði; *gen.* beggja; *dat.* báðum; *acc.* báða, báðar, bæði), *pron. indef.*, both, I., 10, 14, *passim*.

Báðu, see biðja.

Báðu (*dat. sing. neut. of a lost strong báðr*) in the phrase: at báðu: má þat svá upp taka fyrir honum með annarri undirhyggjo, at honum væri byrr at báðu, hversu til tækist um erkibyskups heimkvomu, that in either case he might have a fair chance of escape (from suspicion of complicity), I., 472, 21.

Báðum, see biðja.

Bagall, *m.*, a bishop's staff, a crozier, I., 24, 14.

Bak (-s, *pl.* bök), *n.*, the back, I., 180, 20, 182, 2; á bak, on horse-back, I., 222, 28; after: lítr síðan skýrliga þeim á bak, gazes after them, II., 110, 24.

Bak-fella, *v.a.*, to refute, I., 148, 16.

Bakki (-a, -ar), *m.*, a river-bank, I., 32, 6. — 2. a bank, butt, mark to shoot at, II., 18, 1.

Bak-verpa, *v.a.*, to throw behind, to cast away, I., 418, 26.

Balsamum, *n.*, balsam, I., 558, 5.

Bana-blóð, *n.*, blood shed unto death, I., 82, 3.

Bana-maðr, *m.*, a banes-man, a murderer, II., 4, 23.

Band (-s, *pl.* bönd), *n.*, bonds, fetters, I., 356, 26.

Bandingi (-gja, -gjar), *m.*, one in fetters, a prisoner, I., 286, 7.

Bani (-a, -ar), *m.*, death, I., 196, 9, 372, 23, 488, 5.

Bann (-s, bandz, II., 259, 6, 26, *pl.* bönn), *n.*, forbiddance, prohibition, veto, I., 282, 16; setja bann fyrir, to prohibit, II., 90, 4. — 2. excommunication, I., 358, 25; cause of excommunication, I., 502, 6.

Banna (að), *v.a.*, to forbid, I., 344, 15; to preclude, to debar from, I., 368, 22.

Bann-færa [-fera], *v.a.*, to excommunicate, I., 344, 13, 364, 30, 378, 7, 406, 15.

Bann-setja, *v.a.*, *id.*, I., 152, 8, 344, 22, 418, 4; II., 148, 21.

Bann-settr, *p.p.* as a *sb.*, an excommunicate, I., 406, 19.

Bann-sunginn, *p.p.* sung into ban, solemnly excommunicated, I., 406, 14.

Banns-ör, *f.*, the arrow, dart, bolt of excommunication, I., 366, 19.

Bar, see bera.

Bára (-u, -ur), *f.*, "bore," wave, fig. emotion, I., 80, 14.

Barða, see berja.

Bar-dagi, *m.*, beating, I., 362, 15; knocking, I., 534, 18; fight, I., 532, 4. — 2. chastisement, punishment, II., 150, 5.

Barir, *f. pl.*, a bier, I., 554, 1, 17; *cfr.* börur.



Barki (-a, -ar), *m.*, the weasand, II., 112, 17, 114, 20.

Barn (-s, *pl.* börn), *n.*, a child, I., 12, 13, II., 150, 6.

Barn-dómr, *m.*, childhood, I., 18, 21.

Barn-fóstr, *n.*, nursing, II., 162, 12.

Báru, *see* bera.

Bárum, *see* bera.

Barún (-s, -ar), *m.*, a baron, I., 56, 10.

Barúnía, *f.*, barony, county, I., 56, 9.

Bati (-a), *m.*, amendment, bettering, I., 358, 28, 490, 26.

Batna (að), *v. inchoat.*, to improve, I., 442, 23.

Batnaðr (-ar), *m.*, amendment, I., 380, 25.

Bátr (-s, -ar), *m.*, a boat, I., 244, 18; Petrs bátr, *Peter's boat*, i.e., the Roman Church, I., 44, 23.

Batt, *see* binda.

Bauð, *see* bjóða.

Baztr, I., 284, 9 (II., 255, 17), I., 440, 27. *See* beztr.

Beðinn, *see* biðja.

Beið, *see* bíða.

Beiða (dd) [bæddi, I., 412, *foot note* 9], *v.a.*, with *acc.* or *absol.*, to pray for: fagnandi sínum feðr ok blezan beiðandi, I., 494, 2; to ask for, to request, I., 42, 1, 180, 6, 412, 15; to require, to demand: I., 140, 4; to crave, to call for, to want, I., 108, 11.

Beiða (dd), *v.a.*, to bait, to harass, to vex: konunglig ógn kann at vega nógu snarpt, ok hefna sín ef hann þykkist harðliga beiddr, I., 384, 27.

Beiðni, *f.*, craving, desire, beiðni úleyfðrar girndar, I., 108, 3.

Beiðsla (-u), *f.*, request, I., 200, 2, 268, 27, 270, 2.

Bein (s), *n.*, a bone, I., 548, 13.

Bein-brot, *n.*, breaking of bones, I., 548, 12.

Beinn, *ad.*, straight: er beinast horfir móti Flandr, which stands at a spot from where there is the shortest cut over to Flanders, I., 484, 7; rennr it beinasta framm í móti þeim, runs the straightest way, I., 538, 9.

Beirskliga, *for* beiskliga, *adv.*, bitterly, II., 279, 32.

Beiskr (*der.* from bíta, to bite, wherefore the spelling should be beizkr = mordax), *ad.*, bitter, remorseful, I., 204, 6, incensed, full of malice, I., 528, 7.

Beisl (*der.* from bíta, to bite, should therefore properly be spelt beizl), *n.*, a bridle, *see* föll.

Beisl-lauss, *ad.*, without a bridle, I., 248, 7.

Beit, *see* bíta.

Ben (benjar, *pl.* benjar), *f.*, a wound, II., 116, 20.

Benda (d), *v.a.*, to bend, to draw a bow, I., 366, 17.

Bera (ber, bar-bárum, bæri, borinn), *v.a.*, to bear, to carry: hann lét bera kross fyrir sér, I., 320, 18; *cfr.* 490, 5; b. bréf, I., 78, 22, 282, 18; b. fólkvopn upp á garð byskups, II., 54, 13; b. vopn á, to carry weapons against, to attack sword in hand, I., 374, 6. — *Fig.*, to bear, to sustain: b. vald, to bear power or office, II., 192, 21; b. hæstu rödd, to sustain the principal part, to take the lead, I., 88, 11. — 2. to wear, hann bar leyniliga snarpt hárlæði á sinn beran líkam, I.,



Bera—*cont.*

94, 16; hann berr fyrir utan þau klæði sem bæði eru hvít ok hrein, I., 94, 18; dagliga berr hann yztan stola hvítan, I., 98, 7. — *Fig.*, to bear about, 'gerere': hann bar tvo dýrlega menn, bore about, acted in the capacity of, I., 94, 14. — 3. to carry, to bring: bréf . . . er meira berr ávítanar enn, the burden, contents of which, is more in the nature of fault-finding than, I., 398, 15; at sendiboðar megí honum bera sem mesta frægð, bring him=bring forward in his favour, I., 262, 2; b. á pláz, to bring to public notice, to expose, I., 198, 4; b. kveðju, to bring a greeting, I., 272, 17. — 4. to bring forth, to give birth to: honum gafst ekki borinn erfingi, I., 26, 17. — 5. to bear, to endure: viljum vér bera fyrir Guðs nafni hvat er á gnýr, I., 150, 19; enn þat harðlífi berr eigi hans náttúra, I., 316, 6; gengr í svá óbæriligan vöxt krankdómr unga sveins, at mönnum þótti þess von at hann mætti eigi ósprunginn bera, II., 70, 20; hafði borit fótarmein um fjögur ár, II., 82, 25; hann segist eingan rekstr eða mæðu vilja bera fyrir því fé ok frelsi, er hann veit eflaust kirkjunnar eign, ef hún skal úrænt vera, I., 118, 27. — 6. to smear, to rub on: ok sem hann hefir borit yfir augastaðinn þá blezaða samtempran, II., 82, 14. — *Impers.* with a passive signification, to be borne, hence to be borne up, as it were, to be prominent, to show, &c.: þat er af hverra orðum hæst berr,

Bera—*cont.*

such of each writer's words, as are of the greatest importance, I., 2, 14; berr þat hæst í því máli, the chief point being, I., 476, 15. — 2. with certain prepp. to be borne on, as it were, to come to pass, to happen, to befall: b. á: sem raun á bar, as the drift of experience showed, I., 32, 13; cfr. I., 476, 18; but esp. in a computistic sense: to fall (on): á hvern dag sem hana (hátíðina) berr, I., 512, 11; cfr. þessa pásكاتíð bar svá í kalendario, II., 84, 12. b. at, to chance to arrive: gera sem herhlaup í landit at mæta erki-byskupi, ef hann berr at, I., 484, 1; b. fyrir, to happen, to appear, I., 84, 23, 372, 24; b. til, to come to pass, I., 12, 12, 52, 29, 142, 12; — *Reflex. constr.*: bera sik, to carry one's self, to deport one's self, II., 144, 13. — b. sik at, to move towards, to approach, I., 14, 1; II., 98, 11. — b. sik brott, to deviate, to stray, I., 236, 27. — b. sik vel, to be of good cheer, I., 438, 7. — *Med.* berast at (cfr. *Ipers.* 2), to happen, II., 10, 9; berast fyrir, to be busy about, I., 518, 22. — *In various phrases*: bar mikla dásemð í hjörtum heyrandi manni, awakened much delight, I., 302, 3; b. forsjó, to bring foresight to bear, I., 284, 11; b. hugsan fyrir, to take heed lest, I., 344, 26; b. vitni, to bear witness, to prove, I., 304, 9; b. grun á, to misdoubt, II., 104, 24. — b. brutt, to thrust out, to expel, I., 304, 15. — *With prepositions*: b. framm, to



Bera—*cont.*

- bring forward, to set forth*, I., 24, 3; *to advance, to bring in evidence*, I., 166, 26, 260, 24. — *b. fyrir, to set before, to submit for inspection*, I., 2, 11. — *b. meðal, to bring in, to throw in amongst, to introduce*, I., 274, 24. — *b. mót, to object by way of argument*, II., 114, 21. — *b. til, to bring about, to cause*: *langr vani bar til þess Thómmam erkibyskup at hafa ríkuligt borð, long custom brought it about*, I., 106, 25. — *b. to bring about, to bring to bear, to be possessed of*, *hann bar ok til klerkdóm at finna svá meistarlig orð*, I., 172, 24. — *c. to try, to fit*: *þeir sjá lykla marga einshvers staðar á múrinum ok bera til hvern at öðrum*, I., 222, 24.
- Bera (að), *v.a., to lay bare, to uncover, to unveil*, II., 200, 18.
- Ber-fætt, *ad., barefoot*, I., 54, 12; II., 170, 23.
- Berg (-s), *n., a rock*, I., 182, 10.
- Bergja (ð, t), *v.a., to taste, to drink*, *b. þann drykk*, II., 70, 25.
- Berja (berr, barða-börðum, berði, barinn), *v.a., to beat, to smite*, I., 210, 1. — *Med. berjast fyrir, to fight for, in defence of*, II., 40, 17. — *berjast mót, to fight, to struggle against*, I., 272, 3.
- Berliga, *adv., clearly*, I., 172, 3; *manifestly*, I., 196, 4, 442, 18; *openly*, I., 112, 5, 178, 20.
- Berr, *ad., bare, naked*, I., 156, 1, 428, 2; II., 232, 26. — 2. *open*: *b. himinn*, II., 204, 5. — 3. *manifest*, I., 358, 19. — 4. *plain, peremptory* II., 58, 14, 180, 8.
- Betr, *comp. of vel, better*, I., 66, 16, 210, 23; II., 54, 11.
- Betra (að), *v.a., to amend, to reform*, I., 112, 7, 324, 11. — 2. *to emend*, II., 36, 22.
- Betran (-ar), *f., amendment*, I., 410, 1.
- Beygðr, *ad., bent, crooked*, II., 144, 22.
- Beygja (ð), *v.a., to bend, to bow*, I., 348, 18, 386, 3.
- Beztr, *superl. of góðr, best*, I., 38, 21; *beztu menn, leading people, 'proceri'*, I., 212, 25.
- Bið, *n. pl., delay, waiting*, *príórr lætr þá eigi lengi at biðum*, II., 102, 25.
- Bíða (bíð, beið-biðum, biði, biðit), *v.n., to abide, to await, to wait*, I., 72, 6, 312, 5; *b. undir konungs atkvæði, to abide the king's decision*, I., 74, 22. — 2. *to remain*: *b. úti, to remain outside*, I., 524, 9.
- Biðja (bið, bað-báðum, bæði, beðinn), *v.a., to ask, to pray*: *b. hann ténaðar nokkurs*, I., 50, 25; *þar með vil ek, at þú biðer miskunnar*, II., 144, 28; *mörgu sinni bað hann Theoballdum . . . at hann skyldi aftr takast í hans þjónustu*, I., 58, 13; *b. fyrir, to pray for*, I., 420, 4. — *Med. biðjast fyrir, to be engaged in praying, to pray habitually*, I., 316, 2. — *Ref. b. sik undan, to pray to be excused*, I., 216, 13. — 2. *absol., to beg*: *því at handviss var þeim ölmusan er báðu*, I., 100, 12.
- Bið-stund, *f., postponement, delay*, I., 198, 24; 200, 3; *waiting*, I., 358, 16, 456, 16.



Bifa (ð), *occurs only in med., to shake, to tremble*, I., 182, 7.

Binda (bind, batt-bundum, byndi, bundinn), *v. a., to bind*, I., 208, 32, 210, 17. — 2. *to tie, to tie up, to wrap in*, II., 80, 24. *Med.* bindast, *to restrain one's self*, I., 278, 25, 332, 15.

Bindendi, *f., abstemiousness*: með svá miklum bindendis krafti, I., 106, 29.

Bindindi, *f., id.*, I., 316, 5.

Birta (-t), *v. a., to make known, to declare*, I., 62, 8, 66, 15, 76, 9, 152, 15; *to announce*, I., 180, 4. — *Med.*, birtast, 1. *to become bright*: hans legstaðrbirtist með hjartteignum, II., 172, 13. — 2. *to appear, to be revealed to*, I., 8, 13, 56, 18, 126, 6, II., 132, 16.

Birti, *f., brightness*, I., 134, 22, 322, 26; II., 44, 9.

Birting, *f., vision*, I., 318, 4; II., 24, 14.

Bíta (bít, beit-bitum, biti, bitinn), *v. a., to bite, to eat up, to devour*, II., 16, 24. — *Fig. to bite, to gnaw, to tear with remorse*: Enn þótt öfund hafi bitið þar um nokkurs yðvars hjarta, I., 402, 24. *Impers.*: lýkr svá tali þessu, at mörgum . . . . bítr þá þegar í brún, *that many a man turned countenance thereat*, I., 488, 18; má þat eigi hér um líða, hversu hann klerkinn beit bannit, *how the excommunication told on him*, I., 512, 4.

Bjartr, *ad., bright*, I., 16, 27, *clear, manifest*, 302, 9. — 2. *pure*, I., 54, 27. — 3. *upright*, I., 70, 2, 448, 6; bjart, *as adv., brightly*, II., 134, 24.

Bjóða (býð, bauð-buðum, byði, boðinn), *v. a., to bid, order, command*, I., 62, 22, 66, 29, 220, 5; b. um, *id.*, II., 162, 10. — 2. *to summon*, I., 146, 3, 160, 19. — 3. *to invite*, I., 200, 22, 384, 12. — 4. b. mót, II., 122, 9; b. við, II., 120, 25, *to make a bid, to bid for*. — 5. *to offer*, I., 128, 5, *to tender, to propose*, II., 28, 11; bjóða af höndum, *to resign*, I., 350, 25; b. ofríki, *to offer violence*, I., 276, 19; b. sik framm, *to volunteer*, I., 330, 11; b. sik til, II., 160, 5, *and* bjóðast til, I., 412, 13, *id.* — *Impers.* þykkir honum eigi létt á bjóða um hans vanstilli, *it seemed to him that his intemperate disposition augured of no ease (on the king's part)*, I., 454, 19. — Boðinn, *p. p., disposed, in the phrase*, b. til, *ready to, bent on*, I., 202, 27, 442, 5.

Bjúgr, *ad., bowed, bent down, crippled*, I., 232, 25; II., 138, 20.

Blaðra (-að), *v. a.*, b. tungunni, *to wag the tongue*; *cfr.* 'mihi soli mutire permittitur,' I., 500, 27.

Blaðra (blöðru, blöðrur), *f., a blain*, II., 98, 5, 100, 13.

Bland, *n., a mixture*, II., 80, 4, 154, 22.

Blanda (-að), *v. a., to blend, to mix*, II., 16, 26.

Blása (blæs, blés-blésum, blési, blásit), *v. n., to blow*: er því líkt sem á blási fagr sunnan vindr, *as if a fair south wind blew up*, I., 510, 20. — 2. *to blow, to sound (the trumpet)*: A næsta morgin er



Blása—*cont.*

- kemr, sem blásit er ok þing sett, I., 186, 24.  
 Blásinn, *ad.*, *swollen, inflamed*, II., 98, 3.  
 Blautr, *ad.*, *soft, miry, slushy*, I., 246, 9.  
 Blekking, *f.*, *deception*, I., 516, 23.  
 Blekkja (t), *v.a.*, *to beguile, to deceive, to mislead*, I., 394, 10; I., 412, 24; II., 236, 10; I., 140, 17, 440, 3.  
 Blekna, *i.e.*, blikna (að), *v.n.*, *to grow pale, wan*, II., 287, 30.  
 Blés, blési, blésum, *see* blása.  
 Bleyðast, *v. med.*, *to become faint-hearted*, I., 500, 3; 516, 7.  
 Bleza (að), *v.a.*, *with dat.*, *to bless*, I., 156, 6.  
 Blezaðar-fullr, *ad.*, *full of blessing*, II., 166, 14, *foot note 14*.  
 Blezaðr, *ad.*, *blessed*, I., 2, 18; þau blezoðu tákn, blezöðum teiknum, II., 98, 25, 150, 25.  
 Blezan (ar, -ir), *f.*, *blessing, good wishes*, I., 286, 25, 288, 6.  
 Blíða (-u), *f.*, *fondness*, I., 54, 4. — 2. *friendship, loving-kindness*, I., 122, 6, 336, 4. — 3. *favour*, I., 56, 6, 16. — 4. *sweetness, delight*, I., 20, 14, 30, 22, 232, 29. — 5. *pleasure, joy, cheer*, I., 252, 22.  
 Blíðast, *v. med.*, *to gladden, to be pleased at*, I., 288, 8.  
 Blíðka (að), *va.*, *to appease, to soften*, I., 180, 10, 224, 17.  
 Blíðliga, *adv.*, *kindly*, I., 380, 27.  
 Blíð-mæli, *n. pl.*, *soft words*, 'blanditiæ', I., 342, 20.  
 Blíðr, *a.d.*, *blithe, cheerful, happy*: I., 18, 1, 28, 10, 56, 14, 224, 9. — 2.

Blíðr—*cont.*

- kind, ready, willing*: þar um var engu framm farit nema með blíðri samþykkt herra konungsins, I., I., 528, 15; blíð játyrði, *ready assent*, II., 192, 16. — 3. *favourably disposed*: eru þeir spurðir, hversu friðligt sé í Englandi eðr fólki blítt um heimkvomu erkibyskups, I., 486, 26. — 4. *calm, still, tranquil*: áin varð í augabragði hit blíðasta silvetni, I., 32, 23. — Blítt, *n.*, *as subst.*, *kindly demeanour, kind language*, I., 158, 8. — b. *prosperity*, I., 136, 2.  
 Blíðu-bragð, *n.*, *blithe presence, kindly expression of countenance*, I., 160, 16.  
 Blíð-viðri, *n.*, *fine, calm weather*, I., 262, 25.  
 Blinda (að), *v.a.*, *to blind*, I., 232, 30, 302, 14.  
 Blind-leikr, *m.*, *blindness*, I., 400, 17.  
 Blindr, *a.d.*, *blind*, I., 232, 24; II., 226, 14.  
 Blóð (-s), *n.*, *blood*, I., 4, 1, 208, 30.  
 Blóð-bland, *n.*, *blood-mixture*, II., 154, 19.  
 Blóð-dropi, *m.*, *a drop of blood*, II., 70, 24.  
 Blóð-drykkja, *f.*, *drink of blood*, I., 238, 2.  
 Blóðga (að), *v.a.*, *to stain with blood*, II., 18, 23.  
 Blóð-lát, *n.*, *blood-letting, bleeding*, II., 96, 21.  
 Blóð-rás, *f.*, *a stream, a streak of blood*, I., 554, 3; *flow of blood*, II., 116, 26.  
 Blóð-rauðr, *ad.*, *blood-red*, II., 60, 10.



- Blóð-refill, *m.*, the point (blade?) of the sword, blóð-refillinn brestr í marmaranum, ok sverðit brotnar í tvo hluti, &c., *cfr.*, *gladioque in pavimento marmoreo confracto, tam cuspidem quam gladii sui capulum reliquit ecclesiæ*, I., 544, 23.
- Blóm, *n.*, flower, II., 66, 10, 86, 3, 190, 15.
- Blómgaðr, *ad.*, in flower, flowering, II., 60, 14.
- Blómi (a, -ar), *m.*, flower, II., 274, 34.
- Blotna (að), *v. inchoat.*, to grow wet, to become moist and soft, I., 256, 1. — 2. *Fig.*, to soften, II., 263, 9.
- Blý (-s), *n.*, lead, I., 210, 7.
- Blý-kápa, *f.*, a chest of lead, II., 222, 13.
- Blöskra (að), *v.a.*, b. augum, to blink, to wink, II., 164, 12.
- Boð (-s), *order, injunction, command*, I., 72, 3, 282, 16, 420, 5. — 2. *in pl.*, a message, I., 524, 18. — 3. *an offer, a proposal*, I., 330, 21, 384, 11, 428, 16 — 4. *an entertainment, a banquet*, I., 224, 5.
- Boða (að), *v.a.*, to "bode," to announce, to proclaim, to declare, I., 8, 18, 66, 13, 116, 16. — 2. *to testify, to witness*: skal í fyrstu setja þat, er hann boðar af sjálfum sér, II., 92, 20. — 3. *to mention*: hér með ferr þat, hversu hann gerir til vors elskuliga bróður Thómas erki-byskups . . . sem vér megum eigi úharmandi boða, I., 378, 12.
- Boða-föll, *n. pl.*, over-toppling breakers, I., 236, 2.
- Boði (-a, -ar), *m.*, a breaker, see boða föll.
- Boði (-a, -ar), *m.*, a messenger, I., 272, 10.
- Boðinn, see bjóða.
- Boð-orð, *n.*, commandment, I., 104, 30, 304, 4; II., 100, 21.
- Boð-skapr (-ar), *m.*, an announcement, decree, proclamation, I., 218, 1, 262, 10. — 2. *message*, I., 456, 23, II., 108, 15. — 3. *summons*, I., 184, 11. — 4. *order, command*, I., 40, 16, 458, 3. — 5. *demand, request*, I., 212, 13. — 6. *authorization, commission*, I., 124, 7.
- Bogi (-a, -ar), *m.*, a bow, I., 366, 17.
- Bók (*gen.* bækr, *pl.* bækr), *f.*, a book, I., 2, 13, 134, 27.
- Bóka-lesning, *f.*, reading of books, study, I., 394, 13.
- Bók-list, *f.*, learning, I., 20, 8.
- Bóla (-u, -ur), *f.*, a boil, II., 100, 13.
- Ból-staðr, *m.*, manor house, II., 120, 27.
- Bol-öx, *f.*, a pole-axe, I., 534, 1, 2.
- Bónði (-a, *pl.* bændr), *m.*, a good-man, a host, I., 250, 24, II., 132, 7, 10; a tenant, II., 124, 4. — 2. *husband*, II., 150, 22, 228, 12.
- Bón-orð, *n.*, wooing, courtship, I., 254, 3.
- Bora (að), *v.a.*, to bore, to drill: sá djöfuls limr steytir sverðs-oddinum niðr í hausinn boraðan, I., 546, 20.
- Borð (-s), *n.*, a table, I., 98, 16; sitja yfir borð, to sit at table, II., 104, 11. — 2. *board, hospitality*: firrast hann ok fyrirláta margir þeir, er með honum þangat riðu, ok hans ríkuligt borð lengi þágu, I.,



Borð—*cont.*

200, 20. — 3. *ship-board, in the fig. phrase: segja sitt mál með öllu fyrir borð borið, thrown over-board, I., 500, 21.*

Borg (ar, -ir), *f., burgh, a fortified place, stronghold, I., 48, 12. — 2. a city, I., 12, 16, 298, 2, 21; II., 112, 26.*

Borga (að), *v.a., to pay, I., 188, 21.*

Borgan (-ar-), *f., a mortgage, a security, I., 188, 11. — 2. bail, surety: ganga í b., to enter a bail, II., 38, 5.*

Borinn, *p.p. of bera.*

Bót (-ar, bætr), *f., relief, improvement in health, II., 78, 11.*

Brá, *see bregða.*

Bráð (ar, -ir), *f., a quarry, I., 32, 4.*

Bráða-byrgð, *f., help that staves off urgent need, make-shift, II., 122, 2.*

Bráð-dauðr, *ad., suddenly dead, II., 40, 11.*

Bráð-látr, *ad., rash, hasty, impetuous, I., 482, 20.*

Bráðr, *ad., sudden, I., 204, 2, 238, 21, 414, 24; II., 40, 20, 166, 5. — 2. rash, precipitate: eigi hæfir vitru at bera lengi rauða kinn fyrir bráðan punkt, I., 194, 24. — 3. hasty, cursory, I., 68, 4, 428, 25. — 4. imminent, open, II., 96, 2. — 5. fierce, dire, I., 162, 22.*

Bragð (-s, brögð), *n., a turn, a move: verða fyrr at bragði, to be the first to move, I., 392, 15. — 2. a wile, a trick, a cunning move, I., 368, 25.*

Brátt, *n. of bráðr, as adv., quickly, I., 290, 13. — 2. soon, I., 110, 8; II., 108, 27.*

Brauð (-s), *n., bread, I., 512, 5. — 2. livelihood, I., 500, 11.*

Braust, *see brjóta.*

Braut, *see brjóta.*

Bréf (-s), *n., a letter, I., 4, 4.*

Bregða (bregð, brá-brugðum, brygði, brugðinn), *v.a., to turn, to move: b. vit, to turn about, to start, I., 52, 6, II., 110, 18; to bestir one's self, I., 326, 18, 414, 5, II., 152, 20; b. á lund sína, to turn to one's ways of thinking, I., 466, 17. — b. upp, to turn up, to turn on: hann bregðr upp skriðljósinu, I., 54, 10; to take out, to draw forth, I., 294, 8. Med. bregðast vit, to fly into passion, II., 32, 4. — 2. to draw: með brugðnu, sverði, with a drawn sword, I., 538, 27. — 3. to dip: biðjandi sacristam gefa sér orlof at bregða einum línskauta í blóð Thómas erkibyskups, II., 80, 1. — 4. Impers., to change, to alter, to vary: varla kom sá tigginn maðr á garðinn, at brygði þessu samsæti, I., 106, 20; brugðit er ok þeiri skipan, sem Lofuis konungr hafði haldit um hríð, I., 434, 28; enn er Vilhjálmi kemr þetta aftrkast, bregðr honum heldr í brún, he turned countenance, started with surprise, I., 414, 20. — Med. bregðast, to fail, I., 130, 16; heilög ástundan brást honum aldri, I., 50, 15; bregðast or, to slip out of, to desert, I., 516, 7.*

Breiða (dd), *v.a., to spread, I., 248, 9.*

Breiðr, *ad., broad, I., 14, 25, 248, 24; b. safnaðr, large assembly, I., 20, 12; b. málstefna, a numerously attended meeting, I., 190, 9.*



- Brendr, *p.p.* of *brenna*, *burnt*, *refined*: *b. silfr*, I., 476, 22; *as subst., id.*, I. 402, 15.
- Bresta (*brestr*, *brast-brustum*, *brysti*, *brostinn*), *v.n.*, *to break, to crack, to burst*, I., 164, 22; *b. upp*, *to burst up, to break forth*, I., 278, 24, 308, 12.
- Brestr (-s, -ir), *m.*, *a crash, crack*, I., 534, 18, *breach, defection*, I., 468, 7.
- Breyskr (from *brjóta*, *braut*, *should be spelt etymol. breyzkr*), *ad.*, *brittle; but only in the moral sense: frail, feeble, weak*, I., 22, 12.
- Brigzla (að), *v.a.*, *to reproach, to taunt*, I., 204, 8; II., 18, 2.
- Brigzli, *n. pl.*, *reproaches*, I., 434, 6.
- Brixluð = brigzluð.
- Brim (-s), *n.*, *surf, surge*, II., 96, 4.
- Brjóst (-s), *n.*, *breast*, I., 50, 13; *fig. heart*, I., 262, 22; *mind*, 300, 13, I., 20, 2.
- Brjóta (*brýt*, *braut-brutum*, *bryti*, *brotinn*), *v.a.*, *to break, to wreck*, I., 44, 23, 56, 19. — 2, *to break, to trespass*, I., 358, 24; *b. móti*, *to trespass against*, I., 524, 29. — 3. *fig.*, *to break up, to elicit*: hann braut skilning út af hverjum sálmi í saltara, I., 20, 28. *Phrase*: *b. kappi við*, *to contend against*, I., 394, 14. — *Med.* *brjótast*, *to ferment, in the fig. sense, to rankle, to fester*: hvert þat brugg ilskunnar er í þeim braust móti Thómasi, var sannliga móti krúnunni, I., 56, 22; þetta brýst enn með konunginum, *rankles in the king's breast*, I., 140, 15.
- Bróðerni, *n.*, *brotherhood*, II., 100, 21.
- Bróðir (-ur, bræðr), *m.*, *brother*, I., 4, 21, 192, 29.
- Bróðurligr, *ad.*, *brother-like*, II., 289, 5.
- Brók (-ar, brækr), *f.*, *breeches*, I., 558, 2.
- Brosa (t), *v.n.*, *to smile*, I., 64, 11.
- Brot (-s), *n.*, *breaking, breakage*, I., 534, 2. — 2. *wreck, ship-wreck*, I., 44, 25, II., 96, 5.
- Brotinn, *see* brjóta.
- Brotligr, *ad.*, *in the nature of trespass or guilt*, I., 396, 14.
- Brotna (að), *v.n.*, *to break, to crack*, I., 182, 8, 544, 24.
- Brott, *adv.*, *away*, I., 158, 4, 238, 1; *out of*, I., 184, 1; í brott, *gone off, vanished*, I., 302, 9; af brott, *clean off*: setti hann öxi á einn skjótinn ok hjó af brott rófunu, I., 508, 4.
- Brott-feldr, *ad.*, *palsied*, II., 226, 17.
- Brott-ferð, *f.*, *departure*, I., 238, 28, 244, 7.
- Brú (-ar, brýr), *f.*, *a bridge*, I., 32, 9.
- Brúðr (-ar, -ir), *f.*, *bride*, I., 408, 29, 548, 26.
- Brugg (-s), *n.*, *brewing, plotting, concocting*, I., 56, 21.
- Brugga (að), *v.a.*, *to brew*, I., 512, 17.
- Brullaup, *n.*, *i.e.*, brúð-hlaup, *not a genuine Icel. word, Dan. bryllop, Swed. bröllopp*), *n.*, *a bridal feast*, I., 534, 14.
- Brún (-ar, brýnn), *f.*, *a brow*, I., 156, 1, 414, 21, 428, 2.
- Brunnr (-s, -ar), *m.*, *"bourn," a well*, I., 556, 8, 9.



- Brustu, brustum, *see* bresta.  
 Brut, *adv.*, = brutt, I., 90, 11.  
 Brutt, *adv.*, = brott, I., 34, 17, 82, 15.  
 Brutt-ferð, *f.*, departure, I., 16, 19, II., 66, 27.  
 Bryggja (-u, -ur), *f.*, a bridge, I., 32, 7.  
 Brýning, (-ar), *f.*, "whetting," exhortation, charge, I., 78, 14; instigation, I., 500, 25.  
 Brynja (-u, -ur), *f.*, coat of mail, defensive armour, I., 50, 14.  
 Bryn-tröll, *n.*, a halberd, I., 534, 1.  
 Bræða (dd), *v.a.*, to melt, I., 336, 20. *Med.* bræðast, to melt away, to vanish, II., 26, 20.  
 Bræði, *f.*, anger, I., 154, 5, 448, 2; rashness, precipitation, I., 274, 23.  
 Búa (bý, bjó-bjuggum, bygg, búinn), *v.n.*, to abide, to dwell, only in *fig.* sense: birti þá Friðrekr hvat í honum bjó, I., 90, 24; b. í skapi to inhabit the mind, to be in the mind, I., 280, 7. — *v.a.*, to prepare, to make ready: b. borð, to set the table, I., 98, 17; b. til svefns, to get ready for bed, II., 162, 7; búit hug yðarn til þolinmæði, prepare your mind for, I., 150, 16; b. um, to build, to set up, I., 32, 9. — *Refl. constr.* b. sik, to get one's self ready, I., 60, 15; 62, 23; b. sik undir, to show willing readiness, to prepare for, I., 344, 4. — *Med.* búast, to get ready, to prepare, I., 28, 26. — b. til, to be prepared for, II., 132, 5.  
 Buðu, *see* bjóða.  
 Buðum, *see* bjóða.  
 Bú-garðr, *m.*, home-stead, II., 132, 2, 148, 12.  
 Búinn, *p.p.*, of búa, as *ad.*, prop. dressed, I., 212, 6; II. 136, 5. — 2. equipped, fitted out, I., 64, 4; hence: ready, prepared, I., 44, 23; b. til, on the point of, about to, I., 188, 19. — 3. neut, búit, done: svá búit, so done, I., 248, 16.  
 Búkr (-s, -ar), *m.*, the trunk, the body, II., 160, 14, carcase, II., 124, 20.  
 Búnaðr (-ar), *m.*, a habit, garment, I., 312, 22, 314, 3, II., 136, 1. — 2. preparations for a journey, equipment, I., 474, 11.  
 Bundu, *see* binda.  
 Burðar-tíð, *f.*, nativity, I., 506, 18, 508, 26.  
 Burðr (-ar, -ir), *m.*, (that which is borne), foetus, child, I., 12, 13, 14, 5; II., 150, 9; creature, I., 430, 29. — 2. birth, descent, I., 402, 7.  
 Burðugr, *ad.*, well born, I., 20, 13.  
 Burgeiss, *m.*, a burgess, I., 506, 4.  
 Burt, *adv.* away, II., 102, 17, 130, 3, 5.  
 Burt-reið, *f.*, riding off, departure, I., 462, 8.  
 Bustígull (-s), *m.*, "ericius," a hedgehog, urchin, I., 230, 8.  
 Býð, *see* bjóða.  
 Byði, *see* bjóða.  
 Bygð (-ar, -ir), *f.*, inhabited parts, settlements, country-side, I., 248, 6, 476, 13. — 2. whereabouts, haunts, I., 232, 22.  
 Byggi, *see* búa.  
 Bylgja (-u, -ur), *f.*, a billow, breaker, II., 94, 25. — 2. sea (running), II., 208, 10.  
 Bylgju-fall, *n.*, rush of billows, surf, II., 96, 4.



Byndi, *see* binda.

Býr, (*gen.* býjar, *acc.* bý), *m.*, town, I., 520, 6, II., 148, 14.

Byrðr, (-ar, -ar), *f.*, a burden, I., 78, 9.

Byrgja, (ð), *v.a.*, to shut, to close, I., 334, 25, 424, 13, II., 279, 33.

Byrja, (að), *v.a.*, to begin, I., 16, 1, 24, 25, 300, 30. — *Impers.*, oportet, I., 482, 10, 530, 17.

Byrta (að), *v.a.*, to blend, to mix, to make up, as a potion, honum þótti nokkurr maðr byrta sér eitr í einu gullkeri, I., 416, 5; vatn hans skifti v. sinnum sínum lit, er þat byrtaðist sjúkum mönnum, I., 226, 25.

Byrr (-jar), *m.*, wind at will, fair wind, I., 480, 1, 484, 2; *fig.* means of getting off, escape, I., 472, 21.

Byskup, *m.*, a bishop, I. 40, 15, *passim*.

Byskupligr, *ad.*, bishoplike, episcopal, I., 358, 20, 540, 12.

Byskups-garðr, *m.*, episcopal court, a see, I., 114, 2.

Byskups-skrúð, *n.*, episcopal robes, II., 170, 10.

Byskups-skrúði, *m.*, *id.*, I., 24, 13.

Byskups-stóll, *m.*, an episcopal chair, a see, I., 376, 26.

Bæði, *see* biðja.

Bæði, *adv.*, both, I., 4, 20.

Bægja (ð), *v.a.*, to balk, to push back, II., 128, 1.

Bæn (-ar, -ir), *f.*, a prayer, I., 24, 2; II., 134, 1; gera bæn, to say a prayer, to pray, I., 74, 7.

Bæna-hald, *n.*, continuous praying, II., 38, 2.

Bænar-orð, *n.*, *pl.* praying words, entreaty, I., 386, 17, 412, 6.

Bæna-staðr, *m.*, subject of a petition, a proposal, I., 286, 1.

Bær (-jar, -ir), *m.*, an (open) town, I., 48, 12.

Bæri, *see* bera.

Bæta (tt), *v.a.*, to "better," to improve, to restore, referring to health, II., 70, 5. — 2. to amend, to make amends for, to make good, I., 358, 23, 378, 17, 494, 30.

Bölfa (að), *v.n.*, to "bellow," to howl, I., 534, 9.

Bölfaðr (bölvaðr), *ad.*, accursed, I., 176, 13, 304, 6; II., 54, 13.

Bölfan (bölvan), *f.*, a curse, excommunication, I., 500, 13; an accursed deed, I., 546, 11.

Bölfanar-verk, *n.*, an accursed deed, I., 418, 9.

Bön (=bæn), *f.*, a prayer, II., 284, 28, 285, 24.

Börur, *f. pl.*, a litter, I., 202, 15; *cfr.* barir.

## D.

Daga (að), *v. impers.*, to dawn: sem fyrst dagar, hefir hann sik uppi, I., 50, 29.

Dag-brún, *f.*, day-brow (the day's brow lifting, as it were), dawn, glimmer of day, I., 52, 11.

Dag-ferð, *f.*, journeying by day, I., 244, 3.

Dagliga, *adv.*, daily, I., 98, 7, 158, 27.

Dag-mál, *n. pl.*, "day-meal" i.e., the time at 9 o'clock a.m., II., 158, 13.

Dagr, (*dat.* degi, *degi*, II., 269, 30; *dat. plur.* dögum), *m.*, day, I., 4, 13; virkr dagr, working day, every day, I., 206, 27; á daginn,



Dagr—*cont.*

- in the day time*, I., 50, 16; dag frá degi *and* dag af degi, *day after day*, I., 146, 26; II., 58, 21. — 2. *day-break, dawn*, I., 244, 20; lýsir af degi, *day is breaking*, I., 156, 5.
- Dags-werk, *n.*, *a day's work*, I., 462, 7.
- Dag-þingán, *f.*, *a meeting*, I., 76, 13, 288, 5.
- Dáligr, *ad.*, *wretched, miserable*, I., 236, 24. — 2. *hateful, shameful*, I., 520, 10.
- Dásam-ligr, *ad.*, *admirable*, I., 112, 14. — 2. *glorious*, II., 90, 19, 118, 8, 190, 14. — 3. *adorable*, I., 552, 10. — 4. *adoring, glorifying*, I., 34, 3.
- Dá-semð (-ar), *f.*, *admiration*, I., 302, 3. — 2. *marvel*, II., 110, 9.
- Dá-semi, *f.*, = dá-semð, 2., I., 24, 16.
- Dauða-dagr, *m.*, "*dying day*," *death*, I., 42, 15.
- Dauða-maðr, *m.*, *a doomed man*, I., 538, 15.
- Dauða-ráð, *n.*, *deadly plot*, I., 518, 15.
- Dauða-son, *m.*, *son of death*, I., 418, 13.
- Dauða-sonr, *m.*, *id.*, I., 484, 3.
- Dauða-sök, *f.*, *guilt worthy of death, capital offence*, I., 196, 9.
- Dauði (-a), *m.*, *death*, I., 6, 19, 164, 20.
- Dauðliga, *adv.*, *in a deadly manner*, I., 330, 9.
- Dauðligr, *ad.*, *mortal*, I., 58, 20, 530, 18. — 2. *deadly*, d. illska, II., 14, 19. — 3. *deadly, undying, implacable*: d. hatr, I., 144, 8; öfund, 514, 5.
- Dauðr, *ad.*, *dead*, I., 66, 26, 104, 26, 514, 12.
- Dauð-staddr, *ad.*, *at the point of death*, "*in articulo mortis*," I., 458, 21.
- Dauð-vona *and* dauð-voni, *ad.*, *id.*, II., 74, 2, 4.
- Dauð-eyrast, *med.*, *to grow dull of hearing*, i.e., *to turn a deaf ear to*, II., 26, 15.
- Daufr, *ad.*, *deaf*, II., 134, 14, 226, 15.
- Decan, *m.*, *a dean*, I., 88, 6.
- Decreta, (-u, -ur), *f.*, *decrees, decretals*, I., 152, 4.
- Decreta (að), *v.a.*, *to decree*, I., 208, 31.
- Decretum, *n.*, = decreta, I., 302, 5.
- Degradera, *v.a.*, *to degrade*, I., 152, 9.
- Deila (d.), *v.a.*, *to quarrel*, I., 158, 10.
- Deila (-u, -ur), *f.*, *a quarrel*, I., 374, 4, 412, 17.
- Deponera, *v.a.*, *to depose*, I., 266, 10.
- Deyða (dd), *v.a.*, *prop. to put to death*, II., 8, 1, *hence*: — 2. *to mortify*: hann deyddi sinn líkam ok sitt hörund með hárklaði ok húðstrokum, I., 104, 28.
- Digr, *ad.*, *big, stout*, I., 14, 2; *hence masterful, overbearing*, I., 428, 3.
- Digta, *see following word*.
- Dikta (að), *v.a.*, *to dictate, to set up*, I., 294, 18. — 2. *to compose, to write*, hann diktar lofgerðir vorrar frú, bæði til einslagra lestra ok prosur til kirkjunnar, I., 20, 25, *cfr.* 22, 5. — 3. *to concoct, to plot*: enn at dikta dauðaráð í háleitum tíma var enn til mikils auka þeira glæps, I., 518, 15. — 4. *to enact by edicts, to enforce by law*, I.,



Dikta—*cont.*

420, <sub>20</sub>, 456, <sub>13</sub>; II., 188, <sub>12</sub>. — 5. *to frame, to pass (as judgment)*, I., 172, <sub>17</sub>, 186, <sub>14</sub>, 220, <sub>8</sub>.

Dimma (d), *v.a.*, *to obscure, to make little of*, hverr sem stundar, at dimma þetta dýrðar-tákn, II., 114, <sub>16</sub>.

Dimma (-u), *f.*, *gloom*, I., 510, <sub>21</sub>.

Dimmr, *ad.*, “*dim*,” *dark*: d. þoka, *thick fog*, II., 44, <sub>10</sub>.

Dirfast, *v. med.*, *to be bold enough to, to presume, to dare*, I., 86, <sub>11</sub>, 146, <sub>26</sub>, 420, <sub>6</sub>, 452, <sub>1</sub>; II., 56, <sub>23</sub>.

Dirfð (-ar), *f.*, *presumption, overboldness*, I., 172, <sub>14</sub>; II., 144, <sub>19</sub>, 180, <sub>25</sub>.

Disputera, *v.a.*, *to dispute, to discourse*, I., 108, <sub>6</sub>.

Dissimulera, *v.n.*, *to wink at*, I., 278, <sub>9</sub>.

Djarfliga, *adv.*, *boldly, frankly, in a straight-forward manner*, I., 188, <sub>15</sub>.

Djarfr, *ad.*, *bold, presumptuous*, I., 62, <sub>11</sub>, 68, <sub>10</sub>, 332, <sub>1</sub>. — 2. *frank, free-spoken*, I., 214, <sub>19</sub>, 466, <sub>18</sub>.

Djarf-tæki, *f.*, *rapacity*, II., 263, <sub>21</sub>.

Djúp, *n.*, *deep, depth*, I., 302, <sub>14</sub>.

Djúpr, *ad.*, *deep*, II., 120, <sub>16</sub>; *fig.*: flýtr síra Vilhjálmr eigi djúpara enn svá, *sir W. floateth no deeper than so=exhibits his shallowness of mind to such an extent as . .*, I., 414, <sub>1</sub>. — 2. *deep-rooted, fixed, settled*: hann skilr því gjörr hversu ástundan konungsins er djúp ok meinlig kristninni, I., 160, <sub>23</sub>. — 3. *profound, penetrating*: Lanfrancus, siðlætismaðr

Djúpr—*cont.*

mikill, ok meistari einkar djúpr, I., 10, <sub>8</sub>.

Djöfulligr, *ad.*, *diabolical, devilish*, I., 546, <sub>21</sub>, 552, <sub>24</sub>.

Djöful-óðr, *ad.*, “*devil-mad*,” *possessed, having devil*, II., 40, <sub>14</sub>.

Djöfuls-limr, *m.*, *devil's limb, a member of the devil*, I., 546, <sub>19</sub>.

Djörfung (-ar), *f.*, *pride, insolence*, I., 178, <sub>16</sub>.

Dómari (-a, -ar), *m.*, *a judge*, I., 78, <sub>11</sub>.

Dóm-draga, *v.a.*, *to drag into court*, I., 42, <sub>9</sub>.

Dominus, I., 302, <sub>24</sub>.

Dómr (-s, -ar), *m.*, “*-dom*,” heiðinn dómr, *heathendom*, I., 6, <sub>5</sub>; heilagr dómr, *holy, sacred appointments, sacred furniture, relics*, I., 492, <sub>27</sub>; II., 72, <sub>10</sub>, 82, <sub>2</sub>, 202, <sub>12</sub>.

Dómr (-s, -ar), *m.*, *a court of justice*, I., 70, <sub>7</sub>, 188, <sub>5</sub>. — 2. *a jury*: nefnist í dóm þar yfir tólf menn af leikvaldi, I., 298, <sub>11</sub>. — 3. *judgment*, I., 172, <sub>17</sub>, 186, <sub>9</sub>, <sub>11</sub>, <sub>13</sub>.

Dóms-dagr, *m.*, “*day of doom*,” *day of judgment*, I., 104, <sub>19</sub>.

Dóttir (-ur, *pl.* dætr), *f.*, *daughter*, I., 26, <sub>18</sub>; II., 24, <sub>1</sub>, <sub>2</sub>.

Dóttur-son, *m.*, *a daughter's son, a grandson*, I., 26, <sub>23</sub>.

Draga (dreg, dró-drógum, drægi, dreginn), *v.a.*, *to drag, to draw*. — 1. *to drag*: þá er hverr dró með höfðum rétt ok frelsi kirkjunnar undir krúnuna, I., 46, <sub>3</sub>; svá eru þeir nú gripnir af sýslumönnum sem úlærðir, ok dregnir undir limalát, I., 142, <sub>6</sub>; Philippus er dreginn undir opinbera húðstroku,



Draga—*cont.*

I., 144, <sub>15</sub>; sannast sá kvittr, at manndráparar erkibyskups muni taka hans líkama með forzi, ok draga um staðinn, I., 556, <sub>15</sub>; d. upp, *to drag out (of a slough)*, II., 120, <sub>17</sub>; d. í dauða, *to drag into death*, II., 20, <sub>1</sub>.—*Fig. to seize, to confiscate, to appropriate*: skutlar jarðir ok eignir kirknanna ok dregr undir konungsgarð, I., 6, <sub>10</sub>; d. undir sik, *to seize*, I., 8, <sub>11</sub>, 134, <sub>10</sub>; þeir . . . muni vilja draga af henni þat, er öllu þessu var æðra, . . . erkibyskupsins líkam, *i.e., drag, pull out of her hands*, I., 554, <sub>25</sub>. — 2. *to draw*: sem hann hefir svá sagt, dregr hann af sér vígslugullit, I., 306, <sub>26</sub>; tak nú svá til dæmis, at bogi sé bendr ok ör sé dregin, I., 366, <sub>18</sub>; d. úr slíðrum, *to draw from the sheath, to unsheath*, II., 16, <sub>1</sub>. — *Fig. to draw on, to lure*, sá gullpenningr er veröldina dregr með megni, I., 116, <sub>9</sub>; þat dregr drjúgt, er af honum leiðir, *his deeds draw hard, i.e., have relentless consequences*, I., 136, <sub>23</sub>; því dregr oss skylda þér at senda áminningarorð, I., 360, <sub>25</sub>; d. undir glósu, *to draw in under, i.e., to make the subject of, comments*, I., 552, <sub>21</sub>; d. dæmi, *to draw, adduce examples*, I., 430, <sub>17</sub>; þetta mál þarf eigi draga (= *draw on, draw out*) mönnum til mæðu, I., 280, <sub>24</sub>; d. her at, *to draw an army together against, to march on or against*, II., 178, <sub>25</sub>; d. til samþykktar, *to draw or bring to consent*, I., 136, <sub>20</sub>. — *Im-*

Draga—*cont.*

*pers. in a sort of passive sense: to be drawn, to move towards*: af þeiminnleiðslum . . . leiddisválangar limar, at margs manns líf dróg til útleigðar, I., 6, <sub>18</sub>; dregr framm at, *time draws, wears towards*, I., 22, <sub>11</sub>; hann dregr (or, *should it be dregz?*), í fylgi með þeim frænda sínum er verr hafði, *associates himself with*, II., 148, <sub>25</sub>; verðrsvá dregit í síðustu, *the matter eventually is so brought about*, I., 470, <sub>20</sub>; *cfr.* þó verðr þat í síðustu dregit, II., 26, <sub>21</sub>. — *Reflexive constr.*, d. sik framm, *to come forward*, I., 148, <sub>2</sub>. — *Med.*: enn því jafnframm dragizt þer í friðargrein, *you make as if you would let yourselves be drawn*, I., 404, <sub>20</sub>; hvárt sem undan dregst at fornu eðr nýju, *whether long ago or lately it has been drawn away, i.e., has been detached from*, I., 118, <sub>19</sub>.

Draka (dröku), *f., a streak*, I., 554, <sub>3</sub>.

Dramb, *n.*, (*prop., fat which gives increased bodily size, weight, importance, brawn, in fact, cfr. hnakka drambr, the brawn of the neck of e.g. a ram, a boar, &c., hval-drambr, whale blubber, stomach, arrogance, pride, haughtiness*, I., 498, <sub>29</sub>).

Dramba (að), *v.n., to vaunt, to exalt one's self*, I., 132, <sub>7</sub>.

Drambsamligr, *ad., ambitious*, I., 172, <sub>14</sub>.

Drambsamr, *ad., proud, insolent*, I., 408, <sub>1</sub>.



Drambsemi, *f.*, *pride*, I., 178, 12.  
 Drambsemis-fótr, *m.*, *foot of pride*, I., 512, 29.  
 Dramb-vísi, *f.*, *haughty temper*, I., 278, 11.  
 Dramb-víss, *ad.*, *of haughty disposition*, I., 428, 3.  
 Drap, *see* drepa.  
 Dráp (-s), *n.*, *manslaughter, murder*, II., 6, 17.  
 Drápu, *see* drepa.  
 Drápum, *see* drepa.  
 Draum-maðr, *m.*, *'dream-man,'* II., 50, 9.  
 Draumr (-s, -ar), *m.*, *a dream*, I., 12, 23, 232, 13.  
 Dreg, *see* draga.  
 Dreifa (ð) *v.a.*, *causal to drífa, to scatter*: Jocelin . . . prófar sik mun síðar leigumann einn þá er vargrinn kemr at dreifa hjörðina, I., 142, 25; enn þótt aðrir dreifist, *though others take to flight*, I., 312, 11. *Med. dreifast, to be distraught (in mind)*, I., 412, 23.  
 Dreift, *n. ad. as adv.*, *dispersedly*: fara d., *to become widespread*, I., 2, 18.  
 Drekkja (drekk, drakk-drukkum, drykki, drukkinn), *v.a.*, *to drink*, I., 12, 22, 512, 16.  
 Drekkja (t), *v.a.*, *to drown*, II., 162, 17.  
 Dreng-lyndr, *ad.*, *of manly heart, noble-minded*, I., 54, 25.  
 Drepa (drep, drap-drápum, dræpi, drepinn), *v.a.*, *to strike*; hence, d. fæti, *to strike the foot against, to trip, to stumble*, I., 222, 10. *Fig.*: drepa fæti svá hart í sinni úvenju, *to stumble so violently*

Drepa—*cont.*

*over one's own mischief*, I., 234, 11.  
 — 2. *to smite, to slay, to kill*, I., 544, 17, II., 4, 12, 8, 1, 5, 38, 12. *Fig. to destroy*: hverr sem lýgr, drepr sína sál, I., 402, 21.  
 Dreyri (-a), *m.*, *(connected with Goth. drjúsan, Germ. dräuschen, Dan. drysse, Engl. drizzle?) blood, in flowing condition*, I., 548, 22.  
 Dreyrugr, *ad.*, *bloody, sanguinary*, I., 236, 12.  
 Drífa (dríf, dreif-drifum, drifi, drifinn), *v.n.*, *to drift*: drífr þá mik it fólk samt í einn stað, I., 72, 23.  
 Drjúgr, *ad.*, *('doughty'), long in coming to an end, lasting, enduring*: þat dregr drjúgt, er af honum leiðir, I., 136, 23.  
 Drjúpa (drýp, draup-drupum, drypi, dropit), *v.n.*, *to drop, to drip*, I., 232, 8.  
 Dró, *see* draga.  
 Drógu, *see* draga.  
 Drógum, *see* draga.  
 Dropi (-a, -ar), *m.*, *a drop*, II., 70, 11.  
 Drottinligr, *ad.*, *liege, loyal, d. hlýðni*, II., 20, 11. — 2. *dominical, d. hátíð, the Nativity of the Lord*, I., 512, 18.  
 Drottinn (-s, *dat.* drottni, *pl.* drottnar), *m.*, *lord, sovereign*, I., 538, 11; *the Lord*, I., 6, 6.  
 Drottins-dagr, *m.*, *the Lord's day*, I., 200, 26.  
 Drottnan (-ar), *f.*, *dominion, sway, rule*, I., 546, 2.  
 Drottning (-ar, -ar), *f.*, *queen*, I., 20, 21.



Drúpa (t), *v.n.*, to droop, to be down-cast, II., 16, 25.  
 Drykklauss, *ad.*, without drink, II., 78, 24.  
 Drykkur (drykkjar), *m.*, drink, I., 98, 24, 512, 20.  
 Drýpr, *a corrupt 3 sing. pres. ind. for drúpir from drúpa*, II., 16, 25.  
 Drægi, *see draga*.  
 Dræpi, *see drepa*.  
 Duga (ð), *v.n.*, to do, to avail, to answer a purpose, I., 72, 10, 338, 10.  
 Dugande, *pres. p. of duga, as ad., in condition to avail*, d. maðr, II., 122, 1.  
 Dugnaðar-maðr, *m.*, a helper, salvor, II., 208, 12.  
 Dugnaðr (-ar), *m.*, avail, II., 104, 7.  
 Dúkr (-s, -ar), *m.*, a cloth, I., 98, 18.  
 Dul (-ar), *f.*, presumption, superciliousness, I., 278, 11, 498, 29.  
 Dvala, *see dvöl*.  
 Dvaldi, *see dvelja*.  
 Dvelja (dvel, dvaldi-dvöldum, dveldi, dvalit), *v.n.*, to dwell, to abide, to sojourn, I., 30, 11, 54, 1, 468, 13. — 2. *v.a.*, to defer, to postpone, to put off: Alexander páfi dvelr þat, I., 286, 5. — *Med.*, to wait, to lapse: þótt hennar formanni heyri með skyldu at kalla aftr jörðina, óttar oss, at þat dvelist á vorum dögum, I., 226, 7; bíðandi höfum vér beðit ef þér vildit víkja yðru ráði á réttan veg. Enn hví þat dvelzt enn í dag óttumst vér at þat valdi sem ritningin segir, &c., I., 360, 14.  
 Dvöl (dvalar, dvalir), *f.*, delay, tarrying, I., 188, 14, 248, 1, 308, 12;

Dvöl—*cont.*

II., 70, 17. — 2. *continuance, duration*, I., 20, 10. — 3. *digression*, I., 70, 17.  
 Dýfliza (-u, -ur), *f.*, a prison, I., 286, 7, 356, 6; II., 194, 2.  
 Dygð (-ar), *f.*, help, favour, furtherance, avail, I., 192, 19. — 2. *faith, faithfulness, faithful friendship*, I., 136, 1, 154, 9, 200, 16. — 3. *faith, devotion, piety*, I., 52, 19, — 4. *continence, abstemiousness*, I., 108, 2.  
 Dygðar-maðr, *m.*, a true man and trusty, an upright, honourable man, I., 214, 10.  
 Dygðar-verk, *n.*, dutiful action, I., 310, 13.  
 Dygðar-þjónusta, *f.*, faithful service, I., 470, 9.  
 Dynjandi, *ad.*, dinning, roaring, I., 8, 14.  
 Dynr, *m.*, din, I., 520, 10.  
 Dýr (-s), *n.*, animal, I., 230, 14, 476, 10.  
 Dýra-veiðr, *f.*, chase, hunt, I., 6, 21.  
 Dýrð (-ar, -ir), *f.*, glory, I., 4, 8, 78, 3, 334, 5; hégómlig dýrð, vain glory, II., 8, 19.  
 Dýrðar-dagr, *m.*, day of glory, II., 80, 16, 84, 18.  
 Dýrðar-fullr, *ad.*, full of glory, glorious, I., 172, 22, 510, 2; II., 172, 1, 190, 14.  
 Dýrðar-hljómr, *m.*, sound proclaiming glory, II., 26, 9.  
 Dýrðar-konungr, *m.*, king of glory, II., 176, 25.  
 Dýrðarligr=dýrðligr, II., 178, 5.  
 Dýrðar-lof, *n. pl.*, glorifying, glorification: svá munu vaxa ok marg-



Dýrðar-lof—*cont.*

faldast hans dýrðarlof, II., 60, 21.

Dýrðar-maðr, *m.*, *one made glorious, a saint*, I., 546, 4.

Dýrðar-mark, *n.*, *a mark, a token of glory*, II., 130, 16.

Dýrðar-samligr, *ad.*, *glorious, adorable*, II., 72, 1.

Dýrðar-tákn, *n.*, *a glorious token, a miracle*, II., 86, 15, 114, 16, 168, 14.

Dýrðar-verk, *n.*, *a glorious deed, a miracle*, II., 168, 10.

Dýrðligr, *ad.*, *glorious*, I., 166, 8, 552, 1; II., 46, 25.

Dýrka (að), *v.a.*, *to worship, to adore*, I., 132, 6; II., 6, 5, 132, 23. — 2. *to glorify*, I., 82, 2, 316, 22, II., 176, 8.

Dýrkan (-ar), *f.*, *fame, glory*, I., 70, 13.

Dýrleikr (-s), *m.*, *great price, preciousness*, I., 476, 29.

Dýrligr, *ad.*, *costly, precious*; *d.* klæði, II., 200, 19. — 2. *worthy, adorable, excellent, glorious*, I., 64, 15, 28, 94, 14; II., 16, 5, 132, 16. — Dýrligt, *n.*, *as subst.*, segist dýrligt af því efni, *glorious things are recorded concerning that matter*, I., 88, 20.

Dýr-mætr, *ad.*, *precious*, I., 556, 1.

Dýrr (dýr, II., 130, 7), *n.*, *pl.*, *a door*, I., 6, 19, 14, 1, 430, 5, 524, 4.

Dýrr, *ad.*, *costly, precious, expensive*, I., 476, 17; *d.* kost, *high cost*, II., 36, 25. — 2. *choice, exquisite*: enn þeir voru sæmdir dýrum sendingum af honum sjálfum, *er til garðs kvomu*, I., 106, 22. — 3. *dear, desirable*: svo dýra fyll-

Dýrr—*cont.*

ing fékk bóndinn þess fyrerheits, II., 134, 14. — 4. *worthy, exalted*: *d.* herra (*the Pope*), I., 300, 18; dýrustu höfðingjar, II., 202, 18.

Dæma (*d*), *v.a.*, *to deem, hold, consider*: *d.* sik makligan, *to deem one's self worthy of*, I., 202, 20. — 2. *to perceive, to realise*: sem þeira skynsend mátti vel dæma, *er sátu í hjá honum*, I., 108, 1. — 3. *to decide*: enn hvat merker (merk-*ez?*) fyrir þann mann . . . Frakka konungr eða Heinrekr ungi viljum vær eigi dæma, II., 178, 8. — 4. *to judge*, I., 152, 3; *d.* yfir, *to sit in judgment on*, I., 412, 14.

Dæmi (-s), *n.* (*that by which one judges*), *example, illustration, similitude*, I., 2, 18, 22, 1, 70, 9, 210, 6.

Dæmilauss, *ad.*, *unexampled*, II., 276, 11.

Dæmi-saga, *f.*, *story illustrative of, or corroborating, a statement*, I., 50, 19.

Dögðr (davgðr), *ad.*, *bedewed, irrigated*, I., 280, 35.

Döggvaðr, *ad.*, *id.*, II., 88, 1.

Dökk, *ad.*, *dark, dull*, I., 210, 9.

## E.

Eða, *and* eðr, *adv.*, *or*, I., 80, 10; II., 22, 11, *passim*.

Eðli (-s), *n.*, *nature*, II., 134, 22.

Ef, *conj.*, *with ind. and subj.*, *if*, I., 22, 21, *passim*.

Ef (-s), *n.*, *doubt*; fyrir utan ef, *without a doubt*, I., 250, 26, 526, 4.



Efalaust, *n. ad., as adv., without doubt*, I., 118, <sub>27</sub>, 502, <sub>7</sub>.

Efanligr, *ad., doubtful, doubtable*, I., 210, <sub>24</sub>.

Efa-semð (-ar), *f., uncertainty, doubt*, II., 52, <sub>8</sub>. — 2. *conditional stipulation*, II., 180, <sub>21</sub>.

Efi (-a), *m., doubt*, I., 18, <sub>12</sub>.

Efla- (d), *v.a., to strengthen*: hvárki líf né líkam sparir hann til at efla ríkit, I., 58, <sub>6</sub>; hér fyrir gefr honum þá tillögu einn góðr maðr, at svá sem Guð eflir heilsu hans, muni hann segja messu, I., 202, <sub>23</sub>; kalla þeir skyldugt, at hin rómverska móðir. . . berist eigi móti þeim, er hún á at efla til allra góðra luta, I., 272, <sub>3</sub>. — 2. *to rear, to build up, to found*: eflði hann klaustr af grundvelli, í þeim stað er Kadon heitir, I., 10, <sub>4</sub>; þessi ríki maðr eflde stórt hús á sínum búgarð, II., 132, <sub>1</sub>; greftaðr í musteri vorrar frú, því er hann hafði eflt ok tignat fögrum presentum, II., 172, <sub>11</sub>. — 3. *to give impetus to, to encourage, to stir up, to set agoing*: eigi er þat vart eyrendi at efla þrætur eðr meinmæli, I., 282, <sub>14</sub>; sem Heinrekr konungr hefir staðfest at . . . efla þat stríð móti herra páfanum sem honum sjálfum horfði til sárrar pínu, I., 330, <sub>5</sub>; nú rísa málsemdir af . . . hatri ok hermdum, er hann eflði móti erkibyskupinum, I., 350, <sub>24</sub>; má þat ok vita, hversu ferliga þú styggvir gamla konung í þvílíkum ósóma, er þú eflir upp á hans ástvini, I., 490, <sub>28</sub>. — 4. *to aid, to back, to give furtherance to*: segir

Efla—cont.

ok sver um, ef þeir efla lengr hans úvin, at hann skal með einhverju kyni mæta þeim, I., 370, <sub>18</sub>; hér með fylgja þeir ríkismenn, er . . . efldu svá manndráparann, at, II., 54, <sub>20</sub>. — 5. *to do, to perform*, hvat eru þér honum skyldugir fyrir þetta alt, utan standa með honum ok efla hans vilja í öllum lutum? I., 334, <sub>7</sub>. — 6. *to set up, to prepare, to arrange*: eflir Heinrekr konungr gamli veizlu mikla, I., 452, <sub>25</sub>; vendir konungr í Normandí ok eflir þar stóra setu, I., 472, <sub>20</sub>. — *Med. to grow strong, to gain strength*: hann veiktist til þess, at hann skyldi eflast, I., 166, <sub>15</sub>; ef hon lýtr á kné í falli sinna formanna, eflist hon mest ok endrbætist, I., 400, <sub>5</sub>; Heinrekr konungr ungi mægist vit Philippum Frakka konung, ok eflist þar fyrir bæði til lands ok fylgis, II., 172, <sub>20</sub>; eflast nú sumir . . . í þeirri hugsan, *become firmly convinced*, I., 438, <sub>20</sub>. — 2. *to gain authority, to become valid*: eigi er sá kosningr öflugr, fyrr enn prófast lögligr, ok eflist fyrir herra páfans vald, I., 124, <sub>4</sub>. — 3. *to take growth, to mature*: með ljósum ritningum hafa marger hluter svo verit fyrer ætlaðer af Guði, at þeir skyldu eflast í sína frammkvæmd, II., 184, <sub>3</sub>. — 4. *to increase, to swell*: eflðist svá metnaðr með honum, at, I., 320, <sub>18</sub>. — 5. *to arise, to originate*: höfðingi landsins var öllum þeim samvinnandi, er lögin smáðu, ok þat skilr Thómas erki-



Efla—*cont.*

byskup, at þar af eflast allar úhæfur, I., 360, 5; enn af þessu efni lögligrar hirtingar við byskupana efldist svá mikill ófriðr, I., 482, 27. — 6. *to prevail*: leiddi hann skilrík vætti, hversu sá vani ok þessi annarr þveraðist mót kirkjunni, ok hverja meinsemd hann flutti Guðs fólki, ef hann efldist í kristninni, I., 302, 8.

Efling (-ar), *f.*, *enabling, empowering*: sem einn er efling allra góðra hluta, *who alone giveth power towards good things being done*, I., 324, 22.

Efne-tré, *n.*, *timber*, II., 118, 22.

Efni (-s), *n.*, *prop. raw material; hence, fig., 1. matter, discourse*: priórr Robert skrifar þar um eitt dýrligt efni, I., 36, 6. — 2. *nature, circumstance*: at því réttara megi hann öllum lutum skipa, sem hann skilur frammar hversu til gengr ok efni víkr málunum, I., 38, 9; gefr hann sik betr liðugan at skoða vöxt ok efni málanna, I., 114, 1. — 3. *affair*: ok innan lítils tíma fær hann svá hagat sínu efni, I., 36, 3; kann ok vera, minn herra, ef svá kastaði um mínu efni, at, &c., I., 64, 22; þat efni skal vel byrja, er svá miklu varðar, at hafi góðan enda, I., 80, 4; á nefndau laugardag þiggr herra Thómas electus allar vígslur ok segist dýrligt af því efni, I., 88, 20. — 4. *cause, reason*: þyngist nú enn af þessu efni hugr erkibyskups, I., 160, 22; sannliga var þeim efni gefit, at segja svá til himnakon-

Efni—*cont.*

ungsins, I., 34, 7; þat úfriðar efni . . . hugðum vér at yður vitra mundi lægt hafa, I., 394, 8; enn af þessu efni lögligrar hirtingar við byskupana efldist svá mikill ófriðr, I., 482, 26.

Efstr, *superl. ad., uppermost, highest*, I., 8, 15; efsti dagr, *dies supremus*, II., 190, 18.

Efter-för, *f.*, *pursuit*: heyrer hún, at henni er efterför veitt, *she hears that she is being followed*, II., 168, 1.

Efter-komandi (*sc. menn*), *m. pl., posterity*, II., 182, 1.

Eftir, *after, prep. with dat. and acc.* — I. *with dat., 1. indicative of motion, after*: fálkinn snarar upp eftir (*in pursuit of*) einum fugli, II., 142, 2. — 2. *fig., pursuant to, according to, following*: eftir vana, e. konungligum vana, I., 30, 14, 62, 23; e. orðum ok sögn priórs Roberts, I., 32, 20; e. guðspjallinu, I., 86, 5; e. atvikum, I., 108, 8, 112, 23. — II., *with acc., 1. local; behind*: ljóst er vorðit af letrum þeim er lærðir menn leifðu eftir sik, I., 2, 3. — 2. *after*: eftir kveðjusending til höfðingja í landinn, I., 74, 11. — 2. *temp., after*: eftir hans dag, I., 6, 25; e. þessa liðna, I., 26, 8, *cfr.* 28, 1; e. páskir, I., 86, 27, &c. &c. *Adv.* 1. *local, behind*: enn herra páfinn sitr eftir, I., 308, 1; kálfr var eftir, II., 120, 5; — *back*: halda eftir, *to keep back, to retain*, II., 114, 13. — *after, in a fig. sense*: var svá gjörlla eftir farit, *so carefully was*



Eftir, efter—*cont.*

*the thing followed up in detail*, I., 24, <sub>14</sub>. — 2. *temp., after*: næsta dag eftir, I., 492, <sub>21</sub>.

Eftir-dæmi, *n.*, *example*, I., 82, <sub>2</sub>, 94, <sub>13</sub>, 136, <sub>22</sub>, 194, <sub>6</sub>. — 2. *imitation, following after*, ef nokkurr vill koma minn veg með eftir-dæmi, I., 208, <sub>25</sub>.

Eftir-komendr, *m. pl.*, *successors in office*: þar yfir er lesinn opinberliga páfans boðskapr at Augustinus skal vera Kantuariensis erkebyskup, . . . ok hans eftirkomendr, I., 40, <sub>18</sub>. — 2. *posterity*, I., 186, <sub>12</sub>, 204, <sub>16</sub>.

Eftir-látr, *ad.*, *yielding, pliable, obsequious*, I., 70, <sub>3</sub>, 472, <sub>9</sub>.

Eftir-leitan, *f.*, *pursuit*: hans vizka sér í gegnum, hvat á mundi koma, eðr hversu mörg eftirleitan ok forgildra honum mundi veitt af Heinreki konungi, I., 252, <sub>8</sub>. — 2. *inquiry*: býðr hann sínu föruneyti, at þeir kosti með allri frétt ok eftirleitan at fá þenna mann, I., 102, <sub>20</sub>. — 3. *mental self-research*: hagleiddum vér með oss með friðsamri eftirleitan, hvert lýti þér myndit oss finna, I., 146, <sub>20</sub>.

Eftir-læti, *n.*, *obsequiousness*, páfann grunar . . . at byskuparnir muni dirfast eigi því síðr með eftirlæti vit konunginn at gera vígslu þessa, I., 452, <sub>2</sub>; fylgi ok efterlæti sem nokkurir kardinalis höfðu ólögliga veitt Heinreki konungi, II., 186, <sub>21</sub>.

Eftir-mál, *n.*, *blood-suit*, I., 142, <sub>17</sub>.

Eftir-mæli, *n.*, *obsequious advocacy of the cause of one side*: at hafa úti báðar hendr, aðra til lofs ok eftirmælis við konung, I., 300, <sub>1</sub>; svo til eftirmælis við konunginn, at allar þær þynganir, sem nú voru lesnar upp á skaða kirkjunnur, skreytir hann ok fegrar með falligum lit, I., 300, <sub>3</sub>; byskupinn samsetr þat sama bréf með úeinurð ok eftirmæli við konunginn, I., 338, <sub>20</sub>. — 2. *pliability, subservience*: þær eignir, sem nýliga hafa undan lagzt fyrir umboðsmanna vanmegn eðr eftirmæli við ríkismenn, tekr hann, I., 118, <sub>24</sub>.

Eftir-sýn, *f.*, "*after-sight*," *the look, the appearance of a thing, when done*: er eigi þa betra eptirsynar [at] hafa helldr beðit um hrið ok þolat um stundarsakir, II., 268, <sub>10</sub>.

Eggja (að), *v.a.*, *to urge, to persuade, to advise*, I., 76, <sub>12</sub>, 286, <sub>18</sub>.

Egg-teinn, *m.*, "*edge-rod*," *a sword*, II., 26, <sub>17</sub>.

Egna (d), *v.a.*, *to set (a trap)*, I., 302, <sub>2</sub>.

Ei, *adv.*, = *eigi*, I., 52, <sub>13</sub>, 350, <sub>28</sub>, 472, <sub>18</sub>; II., 132, <sub>15</sub>.

Eiðr (-s, -ar), *m.*, *an oath*, I., 166, <sub>20</sub>; leggja á eið sinn, *to attest with oath*, I., 212, <sub>18</sub>.

Eið-rof, *n.*, *breach of oath*, I., 214, <sub>28</sub>.

Eið-rofi, *m.*, *one who breaks his oath, traitor*, I., 220, <sub>1</sub>.

Eið-stafr, *m.*, *the subject formulated to which an oath is sworn*, II., 36, <sub>3</sub>.



Eiga (á, átta-áttum, ætti, átt), *v.a.*, *to own, to possess*: ok hann veit víst, at kirkjan á, I., 118, 25; fundu þeir brátt, hvern föður þeir áttu fyrir innan, I., 110, 9. — 2. *to have*: hann átti þrjá syni, I., 4, 17; dóttur átti hann eina, I., 26, 18; Isibell, er átti Eiríkr konungr, *had for wife*, I., 22, 4; kall átte sér konu, II., 118, 13. — *Fig.* eiga hlut í, *to have a part in, to be concerned in*, I., 120, 4; hann átti ávint *had head-wind to beat against*, I., 90, 16. — 3. *to be in duty bound, ought, should*: hversu hvert mál á að hneigjast, sem bezt samir, I., 112, 23; hann á nú Guðs réttar at reka, I., 118, 13, hér til hefir þú verit vorr formaðr, ok af því áttum vér þér at hlýða, I., 218, 10; þessa jörð Eckam skulum vér aldri upp gefa, ok engan hlut annan, þann er Cantuariensis kirkja á með réttu at hafa, I., 226, 10; sagði hann til hafa vit ok flesta hluti aðra þá er fylgja eiga göfugligum heilagrar kirkju höfðingja, I., 74, 15; með því at einginn jarðligr maðr á mik at dæma, I., 220, 29.

Eigi, *adv.*, *not*, I., 16, 2, 3; eigi því minnr, *none the less*, I., 8, 22; eigi síðr, *no less*, I., 14, 11.

Eigin-húsfrú, *f.*, *lawful wife*, I., 254, 4.

Eigin-kvænt, *ad.*, *having a lawful wife*, I., 12, 9.

Eiginliga, *adv.*, *properly*, I., 48, 2. — 2. *specially, particularly*, I., 450, 18.

Eigin-ligr, *ad.*, *own*: nefnir hann sérhvern eiginligu nafni, *by his own name*, I., 510, 27; hlaupa framm . . . afkynjaðir synir á föður eiginligan, I., 542, 15. — 2. *proper, properly belonging to*: Alex. hefir þar yfir sanna vissu, at þessi vígslugerð er eiginlig Thómasi erkibyskupi, I., 450, 22; veikleikr manns náttúru hefir þat eiginligt, at líkamr berr ótta sinna kvala, I., 520, 19; þat var öðrum eiginligt af skapan, er annar hafði, II., 146, 5. — 3. *private, individual*: óttast hann, at þat kallist meir framit ok þolt fyrir nokkura hans sjálfs eiginliga sök, enn vernd eðr frelsi Guðs réttar, I., 228, 12.

Eiginn, *ad.*, *own*, I., 80, 16, 108, 24, 300, 24, 368, 14.

Eigin-orð, *n.*, *title to ownership*, þessa alla peninga skal Thómas erkibyskup konunginum með skilríki aftr lúka, með því at honum fellst eiginorðit, I., 188, 8.

Eigin-sonr, *m.*, *own son*, II., 194, 2.

Eign (-ar, -ir), *f.*, *ownership, possession, property*, I., 6, 10; Guðs eign, *the property of the church*, I., 118, 9; kasta eign á, *to seize, to confiscate*, I., 348, 21.

Eigna (að), *v.a.*, *to appropriate*: eigna þér eigi annars vald, *make not thine own the power of another*, I., 364, 24. — 2. *with dat. of the person and acc. of the thing, to charge with, to impute to*: einginn maðr í Englandi girnist meirr sannan frið kirkjunnar enn hann sjálfr, þótt honum



Eigna—*cont.*

- eignist síðar allar únáðr, I., 176, 2. — *Med.*, to become possessed of, to acquire, to have: I., 28, 4, 42, 22, 276, 3, 400, 23; II., 186, 13.
- Eignar-maðr, *m.*, owner, II., 142, 7.
- Eignar-nafn, *n.*, own name, II., 156, 15. — 2. title indicative of ownership, I., 118, 11.
- Ei-lifð (-ar, -ir), *f.*, eternity, I., 520, 21.
- Ei-lífliga, *adv.*, eternally, II., 62, 17.
- Ei-lífr, *ad.*, eternal, I., 150, 20, 234, 18. — 2. perpetual, life-long: keyrðir af landi brutt í eilífa útlegð, I., 142, 9.
- Einarðar-tala, *f.*, frank speech, I., 172, 21.
- Einarðliga, *adv.*, frankly, uprightly, fearlessly, boldly, I., 86, 13, 326, 20, 414, 7, 456, 22.
- Einarðligr, *ad.*, frank, outspoken, I., 346, 23.
- Einarðr, *ad.*, determined, I., 118, 17.
- Ein-eygr, *ad.*, one-eyed, I., 230, 22, 232, 24.
- Ein-faldr, *ad.*, simple, plain: e. kanúka búnaðr, I., 240, 23; e. bróðir, I., 250, 23. — 2. single-minded, sincere, upright, I., 36, 9, 196, 1.
- Ein-feldi, *n.*, simplicity of life, I., 30, 20. — 2. single-heartedness, I., 204, 11.
- Eingi, II., 136, 10, see foll.
- Einginn (*from* einn, and *gi* a *neg. part.* + hinn; eingin, ekki, I., 62, 11, 110, 11, 286, 17; *gen.* eingis, I., 54, 9, 336, 23; einkis, II., 162, 23; enskis, II., 263, 34; *acc. fem.*

Einginn—*cont.*

- einga, I., 234, 3; eingva, I., 14, 2, 160, 9; öngva, avngva, II., 66, 17; *dat. masc.* öngum (aungum), I., 16, 6, eingum, I., 6, 30), *ad.*, no, none.
- Eining (-ar), *f.*, unity, II., 240, 10.
- Einkanliga (einkannliga), *adv.*, chiefly, especially, particularly, principally, I., 20, 6, 44, 19, 388, 25; II., 168, 9, 170, 26. — 2. singularly, strangely, I., 412, 18.
- Einkanligr (einkannligr), *ad.*, strange, singular, wondrous: má vitrum manni virðast bæði einkanligt ok stórum lofsamligt, at ein persóna ok sama hafi öðlæzt svá forkunnligt upphaf ok frábæran enda, I., 16, 20; varð hér einkanlig nýlunda, . . . at á hávetrar tíma fá þeir svá æskiligt leiði, I., 516, 22; hvern dag mátti þar sjá vit hans steinþró nokkut einkanligt dýrðartákn, II., 86, 15; sér hann Heinrek konung með svá einkanligum hætti, at útalligr fuglafjöldi flykkist at honum, I., 388, 22. — 2. especial, particular: sendir kveðju Gillibert . . . með skyldri þjónkan einkanligrar hlýðni, I., 380, 21; ekkja kynstór ok auðug, hún var einkanligr vin Thóme, I., 164, 20.
- Einkar (*prop. gen. of* eink?), *adv.*, particularly, singularly, exceedingly, I., 10, 7, 14, 22, 72, 14, 474, 18.
- Ein-leitr, *ad.*, one-eyed looking, odd looking, II., 146, 7. — 2. odd, peculiar, strange, unsociable, II., 285, 22.



- Einligr, *ad.*, single, II., 102, 5.  
 Ein-lítr, (=einhlítr), *ad.*, competent, II., 28, 5.  
 Ein-læti, *n.*, unsociable ways, I., 22, 21.  
 Ein-mæli, *n.*, private talk, I., 462, 10.  
 Einn (ein, eitt), *card. num.*, one, I., 2, 3; at eins, *only*, I. 16, 13.  
 — 2. sole, alone, only: hann flýði fyrr af konungs garði fyrir þá eina sök, I., 36, 23; eigi einum sárum eða sjúkum til fagnaðar, II., 86, 19.  
 Einn-hverr (einhver, eitthvert, *acc. sing. fem.* einhverja, II., 12, 8), *pron. indef.*, some, some one, I., 36, 15, 76, 1, 230, 21, 23.  
 Ein-orð, I., 466, 15, see einurð.  
 Ein-ræði, *n.*, wilfulness, masterfulness, I., 274, 24.  
 Ein-seta, *f.*, hermitage, I., 256, 8.  
 Einsliga, *adv.*, in a solitary, sequestered position, I., 242, 13. — 2. in the hearing of a few, privately, I., 524, 1.  
 Einsligr, *ad.*, private, I., 20, 26.  
 Ein-sýnn, *ad.*, having the sight of one eye only, I., 232, 29.  
 Ein-sögn, *f.*, statement of one witness only, I., 188, 9.  
 Ein-urð (-ar), *f.*, frankness, boldness, sincerity, I., 64, 30, 162, 2, 430, 22.  
 Einvalds-konungr, *m.*, sovereign king, I., 380, 26.  
 Ein-vild, *f.*, wilfulness, I., 450, 13.  
 Ein-vistir, *f. pl.*, solitary life, retirement, II., 10, 14.  
 Ein-þykki, *n.*, wilfulness, masterfulness, I., 178, 13.  
 Eira (ð), *v. a.*, to spare, to forbear to afflict, II., 292, 12.  
 Eista, *n.*, *pl.* eistu, testicle, II., 102, 13.  
 Ek (*gen.* mín, *dat.* mér, *acc.* mik; *dual.* vit, *gen.* okkar, *dat.* acc. okkr; *pl.* vér, *gen.* vár, vor, *dat.* acc. oss), *pron.* 1 pers., I, I., 14, 27, *passim*.  
 Ekki, *neut.* of einginn, as *subst.*, nothing: ekki finst hans lífe bjartara, II., 2, 21.  
 Ekkja (-u, -ur), *f.*, a widow, II., 162, 2.  
 Ekkju-dómr, *m.*, widowhood, i.e., vacancy of a see, I. 62, 4.  
 Eldr (-s, -ar), *m.*, fire, I., 384, 15; flame, II., 2, 8.  
 Elds-gangr, *m.*, "fire," conflagration, I., 12, 11.  
 Ella, *adv.*, or else, I., 188, 11.  
 Ellefti (ellipti, II., 270, 23, II., 289, 13), *ord. num.*, eleventh, II., 110, 15.  
 Elli-stoð, *f.*, prop of old age, II., 275, 24.  
 Ellri, *comp.* of gamall, older: enn þar als staðar, sem meiri fyrnd er á fallin leiðir hann til ellri manna vætti, I., 118, 29.  
 Elska (-u), *f.*, love, I., 70, 10.  
 Elska (að), *v. a.*, to love, I., 14, 25, 284, 20.  
 Elskari, (-a), *m.*, he who loves, I., 372, 2; "lover," II., 116, 6.  
 Elskr, *ad.*, in the phrase elskr at, fond of, attached to, II., 118, 17.  
 Elskuliga, *adv.*, kindly, lovingly, I., 314, 5.



Elskuligr, *ad., loving*: e. móðir, I., 18, 4. — 2. *beloved*: samir nú at þat víkist til elskuligs bróður vors Thómam, I., 334, 22. — 3. *dearly wished, desirable*: venda þeir aftr í veg ok koma heim með elskuligri farsæld, I., 94, 2; elskuligt var honum at vera þvílíkr fyrir Guðs augum, I., 94, 22. — 4. *winning, engaging*: framburðrinn var bæði mjúkr ok mikilvirkr með reyndum röksemdum ok sætleik elskuligum, I., 104, 5.

Elta (t), *v.a., to pursue, to chase*, I., 232, 22; II., 180, 1.

Eltztr, *superl. of gamall*.

Embætti (embetti), *n., office function*: taka hvárir sitt embætti, I., 72, 1; prédikanar-embætti, I., 118, 2; þeir aftignóðust byskupsdóm ok heilögu embætti, II., 38, 9. — 2. *service in church*: svá fremr hann ok embættið, at öllum var hugbót í er hjá stóðu, I., 102, 24; þá tíma sem hann prédikar gengr hann í því embætti svá lýstr ok lærðr af Guði, I., 104, 3.

Embættis-gerð, *f., officiating (at services in church)* þeiri sömu góðfýsi heldr hann framm í allri sinni embættisgerð, at hans heilög ásjóna þornaði aldri frá tárnum, I., 102, 14. — 2. *church service*: einga nýjung leiðir hann í embættisgerð sína, utan heldr hefir hann alt eftir heilagra feðra setning, I., 102, 22. — 3. *episcopal administration*: þessu næst er greinanda, hversu signaðr Thómas

Embættis-gerð—*cont.*

var í sinni embættisgerð bæði varr ok athugall, þat er vígslugerðum til heyrir, I., 110, 15.

Enda (að), *v.a., to finish, to conclude*, I., 42, 15, 194, 26. *Med., to come to an end*: hugsit, heilagr faðir, hversu málit skal endast með þvílíkt boð ok andsvör, I., 384, 10.

Enda (d), *v.n., to finish, to come to an end; occurs only once, and in the med. mood*: svá endist bréf til byskupsins, I., 358, 9.

Enda, *adv., and withal, moreover*, II., 178, 13.

Endaligr, *ad., final, conclusive*, I., 304, 5.

Enda-lykt (-ar, -ir), *f., close, termination*, I., 480, 2.

Endi (-a, -ar), *m., end, termination*, I., 76, 16, 80, 5, 120, 12, 270, 4, 444, 9.

Endiliga, *adv., finally, ultimately*, I., 142, 28.

Endi-mark, *n., land-mark, boundary*: gjör svá vel, gakk eigi um endimarkit, svo mikit sem skaparinn hefir þér veitt, I., 362, 24. — 2. *a sign, a token, a miracle*: eitt í millum annarra endemarka finnst svá skrifat, at í nökkurum árgang öðlaðist þá albætta heilsu sá, er áðr var krypplingr, II., 134, 10.

Endir (-is), *m., end, termination*, I., 236, 23.

Endr-beiða, *v.a., to ask repeatedly, to reiterate a question*, honum verðr mæðusamt at svara mörgum, því at málit var bæði seint ok vanmegnt, . . . ok varð oft at



Endr-beiða—*cont.*

endrbeiða, ef skiljast mætti, II., 76, 17.

Endr-bæta (tt), *v.a.*, *to better, to amend, to improve, to reform*: hvarrtveggi þessarra endrbætti sinn stétt fyrir tár ok trega, I., 166, 5; enn nú sé Guði lof, at þat er misgerðut, leiddi hans miskunn yðr fyrir augu ok endrbættuð svá vel yðarn stétt, at I., 304, 17; at heilög kirkja frelsist af ljótri sviðingu ok endrbætist til fegri asjónu, II., 24, 8; þat liggr með hans hjarta, at . . . leysa þá, sem flekkazt höfðu af samneyti úmildra, ok hvat annat með þeim endrbæta, er hann sér þörf á vera, I., 504, 25. — 2. *to restore, to repair*: yðarri hæð til heyrir aftr at kalla ok endrbæta til friðsamligrar farsældar . . . hvat er kristni Guðs ok almúganum verðr til áskilnaðar, I., 278, 5; þat er háttr góðs höfðingja, at reisa kirkjur ok fyrndar endrbæta, I., 362, 9; *Med.*, *to recover*: ef hon lýtr á kné í falli sinna formanna, efflist hon mest ok endrbætist, I., 400, 6; *to recover health, to be convalescent*: þetta ráð tekr hann með góðum vilja, þótt nauðigr, ok endrbætist í fulla heilsu eftir fá daga, I., 316, 14.

Endr-lifna, *v. inchoat.*, *to revive, to quicken into life again*, II., 88, 12.

Endr-minning, *f.*, *recollection, memory*, II., 174, 27.

Endr-nýja (að), *v.a.*, *to renew*: hann vill endrnýja þau privilegia sinnar kirkju, sem nú sýndust mjök fyrnd,

Endr-nýja—*cont.*

I., 122, 23. — 2. *to refresh, to reawaken, to resuscitate*: enn öðrum aukr harm ok endrnýjar til áminningar, II., 66, 7. — 3. *to repeat*: varð opt at endvrnyia hit sama aðr sagt yrði, II., 280, 9.

Engill (s- englar), *m.*, *an angel*, I., 14, 11; II., 62, 24.

Engla-söngur, *m.*, *song of angels*, II., 66, 8.

Enn, *adv.*, *but*: hver hans lífsbók ljóðar enn leynir eigi, I., 2, 21; enn Heinrekr styrkist nú í konungsvaldi, I., 8, 5. — 2. *than*: framar enn fyrr, I., 30, 22; eigi kom fyrr aftr straumrinn at snúa hjólit, enn allir limir hins sæla Thóme hófust úr vatninu, I., 34, 1. — 3. *still, still further, yet*: at boðu þeim er enn lifði, I., 8, 18; Vilhjálmr Bastarðr, sem enn var hann jarl í Rúðuborg, I., 10, 3; at hans dæmum gerði svá Stephanus Langatún í Englandi, ok enn síðan þrír meistarar vestr á Skotlandi, I., 22, 2; ok því krefjum vér enn af yðr, I., 152, 25; ok enn spyr hann, II., 224, 20.

Enn (en, et) = hinn, hin, hit, *indef. art.*, *the*, I., 478, 8; II., 132, 21, 134, 7; ekkjan ferr til laugar með þessi tvö enu yngri börnin, II., 162, 6.

Enni (-s), *n.*, *front, forehead*, II., 287, 32.

Enskr, *ad.*, *English*, I., 20, 19, *passim*.

Epli, *n.*, *an apple*, I., 250, 9.

Er, *pron.* 2. pers. pl. = þér, II., 269, 11.



Er, *see vera.*

Er, *relat. part., which, who, that*, I., 2, 2. — 2. *when, when as*, I., 6, 2. *Very frequent.*

Erendi, *n.*, I., 504, 12; II., 22, 5, 28, 4; *see eyrendi.*

Erfa (ð), *v.a., to inherit*, I., 8, 10.

Erfð (-ar, -ir), *f., inheritance, succession*, I., 136, 22, 152, 23; *at and með erfðum, by right of inheritance*, I., 42, 16, 22, 442, 17.

Erfði (-s), *n., labour, travail, trouble*, I., 394, 11; II., 270, 24.

Erfðis-laun, *n. pl., wages*, II., 192, 7.

Erfðis-sveiti, *m., sweat from labour*, II., 208, 25.

Erfingi (-ja, jar), *m., an heir, successor*, I., 26, 18, 70, 1, 324, 9.

Erindi, *n.*, II., 10, 7, 186, 13, 188, 2. *See eyrendi.*

Erindr, *ad., expired, dead*, II., 152, 13.

Erki-byskup, *m., archbishop*, I., 10, 11; *passim.*

Erkibyskups-dæmi, *n., archbishoprick*, I., 320, 8.

Erki-djárn, *m., archdeacon*, I., 38, 2.

Erki-stóll, *m., arch-see*, I., 8, 26; II., 8, 2.

Ertr, *f., pl., peas*, I., 250, 9.

Ertra-rétr, *m., "pulmentarium," a dish of peas*, I., 242, 16.

Eta (-u, -ur), *f., a crib, a manger*, I., 510, 5.

Eta (et, át-átum, æti, etinn), *v.a., to eat*, I., 514, 3. — *Med. etast, to consume by envy and malice*, I., 56, 15.

Evkaristia, *f., the Eucharist*, II., 154, 23.

K 541.

Expens, *outlay*, I., 92, 16.

Eyða (dd), *v.a., to make void, to evacuate, to desert*: eyða þeir hans samsæti, I., 200, 20. — 2. *to destroy*: höfðu þau verit auðug at fé áðr eldsgangr eyddi góz þeira, I., 12, 12. — 3. *to undo, to annul*: þá tign ok frelsi sem Guð gaf sinni kristni skal aldri eyða með mínu játyrði, I., 150, 11; þessi er sú orðagerð . . sem vér buðum eingum manni at bera, ok því skulum vér hana með öllu eyða, I., 200, 7; allar skipanir, sem hann hafði sett við Clarendon . . . skal hann eyða ok aftr kalla, II., 36, 20. — *Med. eyðast, to come to nought*; enn ef þat eyðist, *if it should prove to be baseless*, I., 400, 14; því lát liggja þær getur sem þú vilt gjarna at eyðist, I., 438, 14; eyðist þat alt fyrir honum, *comes all to nought*, II., 120, 11.

Eyði-hús, *n., a deserted, tumble-down house*, I., 230, 29.

Eymd (-ar, -ir), *f., wretchedness, misery*, I., 6, 15, 332, 26, II., 150, 13.

Eymdar-fullr, *ad., full of misery*, II., 74, 12.

Eymdar-herbergi, *n., a home full of wretchedness and misery*, II., 150, 4.

Eyra, *n., an ear*, I., 112, 15, 182, 17.

Eyrenda-menn, *m. pl., men who have errands on hand, errand-bound travellers*, I., 522, 7.

Eyrendi, *n., message, mandate, instructions, commission*: eigi er þat vart eyrendi at efla þrætur, I., 282, 14; sem hann er ferðar búinn



Eyrendi—*cont.*

ok hyggst hafa öll sín eyrindi, I., 64, 5; ábótinn segir sik sendan til erkibyskups af Alexandro páfa með því eyrindi, at, I., 160, 6; undir leggr ok konungrinn við cardinalem at hann styði svá eyrindit, at eigi þarnist þat sína frammkvæmd, I., 68, 1. — 2. *harangue, speech*: svo lyktar byskup sitt eyrindi, I., 152, 19; enn erkibyskup lætr hrynja snarpt eyrendi á berar brýnn Hilario, I., 156, 1; í fyrstu hlýddi hann athugliga öllu hans eyrindi, I., 300, 29; ok einn jarl af Englandi skýtr á eyrindi, hann segir svá, I., 432, 4. — 3. *errand, business*: enn þegar í óttu hefir hann sik uppi at fylgja sínum eyrendum, I., 50, 30. — 4. *cause, affair*: riddarar flytja því fastara eyrendi byskupanna, I., 498, 3.

Eyrendr, *ad.*, (*prop. out of breath, breathless*), *expired, dead*, I., 546, 17.

Eyrindi, *see* eyrendi.

## F.

Fá, *see* fár.

Fá (fæ, fékk-feingum (fingu, II., 246, 23), feingi (fengi) feinginn), *v.a.*—1. *to get, to obtain, to attain*: erkistóllinn í Cancia bíðr þess höfðingja, er hann fékk fræ gstan um allasína daga, I., 8, 27; enn því ræðr líf ok hlýðni, hvárt þeir fá þat, I., 42, 2; til þess . . at sú nytsemd heilagrar kirkju, er þér hafit hér byrjat, fáí æskiligan enda, I., 78, 18;

Fá—*cont.*

at heilög kirkja í Kancia fáí því skjótara sinn lögligan sóma, I., 78, 21; varla fékk röddin sitt frelsi til framburðar, I., 102, 17; eigi því síðr fær hann öll sín málalok á garðinum, I., 116, 11. — 2. *to receive in return, to find*: Nú fyrir því líkt, ok annat gott sem hann gerði, fékk hann þá blíðu vorrar frú, I., 22, 7; þar er hann vísar frá sér dygðinni, fær hann eingva þökk af konunginum því heldr þar í mót, I., 154, 10; fær góðan róm á sínu máli, *receives applause to his speech*, I., 80, 6. — 3. *to come in for by chance*: Ef orðfelli byskups fékk nokkut þrot, I., 36, 17; því vill hann hlífa sér at annarr fáí vandkvæðit, I., 142, 22. — 4. *to find*: varla mátti þann fá af allri þeira fjöld, I., 20, 17. — 5. *to acquire, to master*: sem ungi Thómas hefir yfirfarit þann kennidóm er hann má fá í föðurhúsi, I., 18, 28. — 6. *to procure, to secure*: þar til fékk hann sæmiligan formann, I., 10, 6; leita enn lærðir menn at fá samþykkt ok játyrði kosningsins af signuðum Thómasi, I., 80, 12; Thómas erkibyskup tekr því tómliga at fá honum né eina borgan, I., 188, 12; fæst þessum vitnisburð ekki mótkast, I., 192, 16. — 7. *with a past participle of the governed verb; to be able, to afford, to manage*: fékk hann löngu skilt, hversu stórmenni í Englandi hugði honum flátt, þótt fagrt léti, I., 58, 11; sem konungs sendiboðar fá skilt, at hér



Fá—*cont.*

eru kappötur fyrir kosning, I., 72, 17; fárn vér eigi greint, hvílíkt fjölmenni þangat sókti, I., 86, 32; því at hann fær eigi við haldizt, I., 92, 20; hann fær á einga leið snarast undan, I., 142, 18; þat fær eigi atgerðalaust verit, I., 144, 12; erkibyskup svarar hér svá til, at hann lögliga tálmaðr fékk eigi farit sjálfr, I., 186, 4; látið hann eigi fá fyrirkomit ykkru siðlæti, I., 498, 31; þetta fær hér eigi unnizt, I., 16, 2. — 7. *to affect*, aumr er sá maðr, er sér lætr öngrar hrygðar (*gen.*) fá, hverja skamm eðr skaða sem fær heilög kristni, II., 14, 13. — 8. *to cause*: yfir þessa hirting ok mæðu, er hárlæðit fær honum með sinni úmýkt fremr hann þá góðfýst, I., 96, 2. — 9. *to hand over, to deliver*: svo sýndist mér, sagði Thómas electus, sem einn virðuligr maðr kæmi til mín ok feingi til geymslu x. pund silfrs, I., 84, 26; enn þat er þér sögðut oss fá herra konunginum hamar ok öxi fyrir sæmd ok góðvilja, I., 404, 4. — 10. *to reach, to take a harbour*: tekr hann í haf ok fær þá höfn í Flandr, er Grafningr heitir, I., 126, 8; fær hann þá sömu höfn er hann lét fyrr út af Englandi, I., 490, 1. — 11. *with prepositions*: fá á, *to affect*, I., 36, 10; fá til, *to procure*, I., 44, 24; fá orð af, *to get a word out of*, II., 280, 24.

Faðerni, *n.*, *fatherhood*, I., 160, 11; 238, 22.

Faðir (föður, *pl.* feðr), *m.*, *father*, I., 16, 26. — 2. *pl.*, *fathers of the Church*, I., 50, 3; 102, 23; 150, 10; *popes*: postoligir feðr, I., 26, 6.

Faðma (-að), *v.a.*, *to embrace*, II., 279, 18.

Faðmr (-s, -ar), *m.*, *embrace, bosom*, I., 22, 9; 80, 3; 334, 19; 488, 17.

Fagna (að), *v.n.*, *to 'fawn,' to rejoice*, I., 94, 2; 194, 22. — 2. *v.a.*, *to welcome*, I., 128, 9; 256, 24; f. ómjúkliga, *to give a rough reception*, I., 202, 17.

Fagnaðar-dagr, *m.*, *day of rejoicing*, II., 126, 5.

Fagnaðar-fullr, *ad.*, *full of joy*, II., 112, 5.

Fagnaðar-grátr, *m.*, *joyful weeping*, I., 536, 21.

Fagnaðar-letr, *n.*, *a letter bringing glad tidings*, II., 190, 1.

Fagnaðar-samliga, *adv.*, *rejoicingly*, I., 374, 24.

Fagnaðr (-ar, -ir), *m.*, *joy, gladness*, I., 24, 23; 98, 10; 234, 19.

Fagna-fundr, *m.*, *joyful meeting*, I., 120, 25; 288, 23; 414, 23.

Fagnandi, *pres. part.*, *rejoicing*, I., 222, 17.

Fagr, *ad.*, (*dat. pl.* fögrum, I., 20, 23; *comp.* fegri, I., 50, 7; *sup.* fegrstr, I., 104, 18), *fair, beautiful*, I., 16, 1; láta fagrt, *to show a fair face*, I., 58, 12; fögr orð, *fair, smooth words*, I., 132, 15; *handsome, showy*, fögr klæði, I., 38, 14; *fair, desirable*: I., 88, 10; *bright*: fagrt ljós, II., 46, 15.

Fagrliga (fagurliga, II., 122, 5), *adv.*, *fairly, beautifully*, I., 2, 10.



Fagrliga—*cont.*

20, <sub>4</sub>; 80, <sub>25</sub>, 114, <sub>3</sub>; *handsomely*, I., 248, <sub>24</sub>; *sweetly*, 100, <sub>25</sub>.

Fagr-mæli, *n.*, *pl.*, *fair words*, *smooth language*, I., 258, <sub>24</sub>.

Fá-gætr, *ad.*, *rare*, *unusual*, I., 112, <sub>14</sub>, 558, <sub>1</sub>.

Fá-kunnigr, *ad.*, *rarely known*, *rare*, I., 318, <sub>20</sub>.

Fal, *see* fela.

Fala (-að), *v.a.*, *to beg to purchase*, *to bid for*, I., 476, <sub>20</sub>.

Fálki (-a, -ar), *m.*, *a falcon*, II., 142, <sub>1</sub>.

Falkiner, *m.*, *a falconer*, II., 140, <sub>20</sub>.

Fálkr, *m.*, *a falcon*, I., 32, <sub>2</sub>.

Fall, *n.* *a fall*, *failure*, I., 166, <sub>1</sub>, 174, <sub>9</sub>, 350, <sub>4</sub>.—2. *fall*, *death*, II., 10, <sub>1</sub>.—3. *interruption*, *pause*: ok sem út gengr yfir fjórðu leccionem, verðr fall á tíðinni, II., 64, <sub>6</sub>.

Falla (fell, féll-féllum, félli, fallinn), *v.n.*—1. *to fall*: jafnbrátt sýndist henni, sem tólf stjörnur af himni félli niðr yfir kné henni, I., 14, <sub>9</sub>.—2. *to fall*, *to stumble*: hann vill hafa svá sem skygn augn bæði bak ok fyrir, utan á eingan veg megi hann falla, I., 86, <sub>18</sub>; ei nefnast þeir fyrir þá grein, at nokkurr elski fallit, heldr at hann upp rísi eftir þeira dæmi, ef hann hefir fallit, I., 166, <sub>2</sub>.—3. *to flow*, *to rush (of water)*: Tems. . . gekk henni svá nær, at hon féll í serk henni, I., 12, <sub>17</sub>; á þessi var svo fallin, at hon hefir háfa bakka ok fellr með óðstreymi, I., 32, <sub>6</sub>; geingr nú þessu næst blóðit svá í vöxt umbergis hann, at um síðir

Falla—*cont.*

fellr í munninn honum, I., 232, <sub>11</sub>.

—4. *to fall*, *to falter*, *to fail*: þessa alla peninga skal Thómas erki-byskup konunginum með skilríki aftr lúka, með því at honum fellst eiginorðit, enn konungrinu vill hafa, I., 188, <sub>7</sub>; ef hann fellr at máli, skal hann þola byskupa dóm ok annarra ríkismanna, I., 212, <sub>19</sub>; enn ef klerkr fellst fyrir vottum eðr viðrgeingr, þá skal hann síðan enga vernd af kirkjunni hafa, I., 296, <sub>1</sub>.—5. *to fall in*, *to lapse*: skal hans góz alt upp-tækt ok falla í konungs garð, *fall to the crown*, I., 332, <sub>5</sub>.—6. *to go against*: hér í mót falla aðrir cardinales, er svá segja, I., 308, <sub>20</sub>.—7. *Impers.*, *to drop*, *to fall upon*, fellr honum handleggir himnakonungsins, I., 6, <sub>20</sub>.—8. *to befall*, segja ok nokkurir, at slíkt fellr konunginum makliga, I., 214, <sub>19</sub>; ok því féll sem Guð vildi, I., 302, <sub>11</sub>; skulu þá ij. ok ij. sækja af hverjum lifnaði með þau vandamál er falla kunnu, I., 370, <sub>4</sub>.—8. *with prepositions*:—f. á, *to fall on*, enn þar als staðar sem meiri fyrnd er á fallin, I., 118, <sub>29</sub>.—f. frá, *to fall away*, *to die*, I., 6, <sub>9</sub>.—f. framm, *to fall down face foremost*, I., 544, <sub>8</sub>.—f. í, *to fall into*, *to come in for*: hann hefir fallit í óblíðu nokkura, ok vill nú leita friðar, I., 158, <sub>16</sub>.—f. niðr, *to fall down*, *to fall into desuetude*, *to come to nought*, I., 152, <sub>18</sub>.—f. samt, *to fit together*, *to correspond*: svá fellr samt í öðrum greinum skaplyndi



Falla—*cont.*

- þeira, I., 54, 24.—f. til, *to happen*: fellr til með honum hneyri eðr hóstakyn, sem verða kann, I., 52, 4; annarr lutr fellr sá til, er mikla hræring leiðir af, I., 144, 4; fellr þat efni til, at stefna er lögð, I., 468, 8.—f. undir, *to sort under, to be referable to*, er nú þessi sýn fallin undir ljósa skýring, I., 16, 11.—f. yfir, *to fall upon, to befall (one)*: fá þeir skilt, at kosningr er fallinn yfir þenna Thómam, I., 24, 16.
- Fallerast, *v. med., to falter, to fail, to make a mistake*, I., 60, 2; 246, 22.
- Falligr, *ad., fair, sightly*, I., 300, 5.
- Fallinn, *ad., fitted, shaped, of a manner, fashion, nature*: I., 14, 22, 22, 23, 30, 27, 32, 6, 104, 22, 248, 24.—2. *fit, proper, appropriate*, I., 8, 25, 74, 13.
- Fall-valtr, *ad., unstable, perishable, fleeting, vain*, I., 232, 28.
- Falr (föl, falt), *ad., for sale, in the market*: II., 120, 24.
- Fals, *n., deceit*, II., 290, 27.
- Falsaðr, *p.p., falsified, failed, defeated*, I., 448, 20.
- Falsari (-a), *m., a traitor*, I., 538, 7.
- Fals-lauss, *ad., not false, genuine, true*, II., 134, 3, 182, 10; *guileless, sincere*, I., 456, 24, 460, 28; *unfailing*, II., 174, 23.
- Falsligr, *ad., false, hypocritical*, I., 204, 10.
- Fals-yrði, *n. pl., false words, deceitful language*, I., 432, 12.
- Fám, *see fár*.

- Fang, *n., bosom, embrace*, I., 258, 3; taka sér í fang, *to undertake*, I., 354, 16.
- Fanga (að), *v.a., to take prisoner*, I., 374, 6.
- Fangelsi, *n., prison*, I., 356, 7.
- Fangi (-a, -ar), *m., prisoner*, I., 532, 7.
- Fanginn, *p.p., taken prisoner, captured*, I., 8, 1, 188, 16.
- Fann, *see finna*.
- Far, *n. (fare), that which fares, travels; a craft, ship, sail*: þat far sem Milon klerkr er í tekr annat lægi í Flandr við Sand, I., 484, 19.—2. *passage on board ship*: annat er mitt erendi til yðar, herra, enn leita fars, I., 486, 7.—3. *going on, behaviour, conduct*: ok þann sé ek eingan lut í hans fari, at honum hrindi, *I see nothing in his conduct that may disqualify him*, I., 76, 11.
- Fár (fá, fátt; *dat. pl. fám, paucis*, I., 84, 18, *acc. pl. fá*, I., 316, 15), *ad., few*, I., 8, 25, 14, 20, 244, 14, 78, 11, 168, 3; lætr sér fátt um finnast, *lets himself be but little affected*, I., 188, 13.
- Fara (fer, fór-fórum, færi, farinn), *v.n., 1. to fare, to go, to travel, to proceed*: tók óvægiligt lausagóz út af konungs garði, at hann mætti vel fara lands ok lagar, I., 6, 2; Maild segir: far til hallarinnar hér á garðinum ok prófa þar, I., 16, 3; farim báðar samt út á víðan völl, I., 16, 7; ek skal í stað fara ok sýna yðr þat, er mín unnasta færði mér í nótt, I., 24, 6; svá ferr hann í brutt ok frægir þenna



## Fara—cont.

lut, I., 116, 13. — 2. *to betake one's self, to bestir, to go to*: eftir þat ganga þeir út, enn herra erkibyskup ferr at sofa, I., 98, 27; cfr. II., 100, 8. — 3. *Fig., to move, to travel, to go abroad*: hans blezut ásjóna hefir dreift farit, I., 2, 18; sá kvittr ferr með fólkinu, at konungsmenn muni leggja hendr á mik með harðindum, I., 206, 6; nú sem einn hafði öðlæzt þvílíka miskunn, þó at lágt færi í fyrstu, II., 72, 5. — 4. *to proceed, to act, to behave*: nú svá rasandi sem fór konungr þessi, I., 6, 20; því at hans hugdirfð fór úhöllum fæti, I., 58, 2; svá bar til í sýslu byskups Sarisberiensis, at einn prestr fór svá vanstiltr, at hann særði mann til ólífis, I., 142, 13. — 5. *to tend, to aim*: jätta nú allir kosningi upp á Thóman, þótt hjörtu sumra færi annan veg, I., 76, 20. — 6. *to fare, to turn out*: hafa þær iðnir farit sem verða kann, I., 2, 6. — *Impers.*: ferr honum sem háttir er veraldar höfðingja, *it fareth with him after the manner of worldly lords*, I., 8, 5. — 7. *with the adverb vel*: — a. *to fare well*: eingi byskup blezar honum eðr biðr hann vel fara, I., 156, 6. — b. *to conduct one's self, to behave*: var kvámmumanni mikil forvitni, hverr af staðar-fólkinu mundi svá vel fara, I., 52, 10. — c. *to go, to turn out*: munu þá vel fara, ef vér skulum byskuparnir þegar krjúpa, er veraldligt vald veitir oss nokkura stygð, I., 194, 10.

## Fara—cont.

— 8. *With prepositions*: f. af, *to doff*: erkibyskup ferr af kápuinni ok vefr henni um herðar sér, I., 246, 10. — f. at (*impers.*) *to take (such and such) a turn*, I., 468, 16. — f. eftir, *to follow out*: hér er hlaðit niðr í öllum byskups sknúða, ok svá gjörla eftir farit, at jafnvel fylgdi bagallinn, I., 24, 14. — f. framm, — a. *to go on, to come to pass*: lítim á, þessu næst, hvat framm ferr rómverskum byskupum, I., 24, 24; þat sama ferr framm, I., 30, 17; ef þetta ferr framm með þolinmæði Guðs, myndi yður vinátta fljótt frá mér víkja, I., 64, 18; ferr þetta svá merkiliga framm með vottum bundit, I., 80, 6. — b. *to proceed, to act*: þeir boði capitulo Cantuariensis, at þeir fari framm til kosnings eftir fráfallinn erkibyskup Theobaldum, I., 64, 14, cfr. 68, 9; vér bjóðum þér, at þú segir oss, einum samt, hverr orðrómr á legst þat, er vér förum framm, I., 86, 10; fari byskupinn framm, hennar lögligr dómari, prófi málit ok dæmi síðan, I., 182, 20; flyzt herra byskupi, hvat nú er framm farit í móti honum, I., 192, 6. — f. í, *in the phrase f. í dóm, to be brought into court*, I., 186, 5. — f. með. — a. *with dat. pers., to accompany*: byðr hann í stað, at sú fylgd, er fara skyldi með canceler til Englands, kallist inn fyrir hann, I., 66, 2. — b. *with dat. of the thing, to carry, to have on hand, to have in charge, to deal with*: enn þeir



Fara—*cont.*

sem með rógi fara rangturna allar gerðir, orð ok vilja erkibyskups, I., 176, 27; eingi um aldr síðan skal á hann kæra, hvat hann hefir staðit, eðr með konungs gózi farit, I., 80, 10. — c. *with acc. of the person, to deal with, to have in charge*: lengi hefir úvizkan farit með þik, I., 212, 2. — d. *with acc. of the thing, to have on hand, have in charge*: hann fór með málaferli nokkur, ok þótti varða, I., 50, 21. — e. *absol. to form an addition*: ferr þat með, at hann átti ávint í sínum valdsdögum, I., 90, 15; hér með ferr þat til frá-bærrar sæmdar, I., 128, 18. — f. *niðr, to tumble down*, II., 282, 4. — f. *til, to bestir, to betake one's self*: hversu ferligt er, ef þeir fara til at deila, I., 158, 10. — b. *to come in additionally, to be added to*: þetta heldr hann eingan sættarfund, utan friðarkoss fari til eftir svo stóra misþykt, I., 448, 9. — c. *to happen, to chance*: svo fór til um dag sem Thómas hefir sik úti . . . at hann fleygir sínum fálk at fugli einum, I., 30, 27; svo ferr til, at Philippus er dreginn undir opinbera húðstroku, I., 144, 14. — f. *undan, to escape*: ef þeir eru allir í stórmælum, er vígðu son minn eðr nær váru, munum vær eigi einir undan fara, I., 502, 14. — b. *to evade*: I., 286, 13. — f. *úr (or), to drop out of*: ferr hann svá or sögu þessarri, I., 8, 4.

Farar-blómi (-a), *m., pageantry in travelling*, I., 146, 9, 230, 19.

Far-kostr, *m., a craft*, I., 44, 24.

Far-lengd, *f., long journey*, I., 272, 24.

Farmr (-s, -ar), *m., 1. freight*, er eigi þa betra ok kasta þa helldr farminum til lifs mönnum, II., 268, 5. — 2. *contents*, þeim gaf vel skilia, at þessi kistill var eigi iarðneskr, helldr til kominn af sealfri himinrikis evria, at hann með sinvm farmi skyllde vera fyrir sogn okominna lvtu, II., 286, 11.

Farnaðr (-ar) *m., benefit, advantage, weal*, II., 265, 34.

Far-sæld, *f., prosperous journey, good speed*: svo venda þeir aftr í veg ok koma heim með elskuligri farsæld, I., 94, 2, *cfr.*, 132, 21. — 2. *earthly prosperity, happiness, bliss*: má kirkjan vel síðar því framar fagna í sinni farsæld, I., 194, 23; *cfr.* I., 278, 6, 340, 3.

Fá-sinni, *n., scanty company, loneliness*, I., 242, 19.

Fasta (föstu, föstur), *f., a fast*, I., 174, 4; *Lent*, II., 285, 9.

Fast-mæli, *n.pl., solemn vow, firm engagement*, I., 216, 12, 330, 20.

Fast-orðr, *ad., trusty, trustworthy, of good faith*, I., 464, 25.

Fastr, (föst, fast), *ad., fixed, firm, steady*: stendr þó sjálfr viðrinn fastr ok úskelfdr í sinni stöðu, I., 182, 9; *compact*: föst fylking, I., 158, 19. — 2. *real (of property)*: tekr hann gull, er merkir vald ok forræði staðarins í öllum lutum, föstum ok lausum, I., 90, 2; setr hann sik einarðan at kalla aftr undir kirkjuna fasta eign ok



Fastr—*cont.*

- lausa, I., 118, <sub>18</sub>. — 3. *firm, determined*: enn þar er svá fast fyrir, at hvergi viknar til, *but it (the archbps. demeanour) is so firm, &c.*, I., 488, <sub>8</sub>. — 4. *fast, as an adv., closely, fast*, at þeir megi öll þeira ráð ok frammferði því smásmugligar skilja, sem þeir fylgja fastara, I., 264, <sub>15</sub>. — b. *hard, violently*: fellr hann niðr ok brýzt um fast, II. 76, <sub>7</sub>. — c. *firmly, determinedly*, sendiboðar eru djarfir ok knýja fast á orskurði, I. 466, <sub>18</sub>. — d. *mightily, vauntingly*: hælist fast um, at nú hefir hann fengit vald yfir Thómam, I., 414, <sub>3</sub>.
- Fat (-s, *pl. föt*), *n., garment*, I., 400, <sub>12</sub>.
- Fá-tækliga, *adv., poorly, after the manner of poor folk*, I., 246, <sub>24</sub>.
- Fá-tækr, *ad., dat. pl. fataekiom*, II., 262, <sub>33</sub>; *poor*, I., 38, <sub>14</sub>, 98, <sub>14</sub>, 200, <sub>23</sub>.
- Fá-tækt, (*fatökt*, II., 287, <sub>2</sub>), *f., poverty*, I., 242, <sub>18</sub>.
- Fá-vizka (-u), *f., ignorance*, I., 300, <sub>17</sub>.
- Fé (*fjár, pl. fé*), *n., means, wealth, money, property*, I., 6, <sub>4</sub>, 100, <sub>2</sub>, 118, <sub>27</sub>.
- Feðgar, *m. pl., father and son or sons*, I., 390, <sub>14</sub>, II., 172, <sub>22</sub>.
- Feðr, (*occurs only in dat.*), *m., father*, I., 166, <sub>8</sub>, 382, <sub>4</sub>, I., 490, <sub>10</sub>.
- Feginn, *ad., fain, glad, agreeably relieved*, II., 30, <sub>18</sub>; *as a subst., fegins hendi, with open arms*, II., 156, <sub>23</sub>.
- Fegin-samliga, *adv., gladly, rejoicingly*, II., 276, <sub>10</sub>.
- Fé-gjald, *n., fine*, I., 212, <sub>26</sub>.
- Fé-gjöf, *f., gift, present*, I., 54, <sub>29</sub>, 262, <sub>22</sub>.
- Fegra (-að), *v.a., to beautify, to put a fair face upon*, I., 300, <sub>5</sub>; *to smoothe*, I., 388, <sub>1</sub>; *to palliate*, II., 10, <sub>3</sub>.
- Fegra, *compar. adv., see fagr*.
- Fegrð (-ar), *f., beauty*, I., 16, <sub>13</sub>, 124, <sub>10</sub>, 234, <sub>21</sub>; *purity*, þessari (*i.e. Mariu*) þjónar hann með hugskotsins fegrð, I., 20, <sub>23</sub>; *glory*: ok þó krúnast hann þegar með píslarvættis fegrð í andanum, I., 274, <sub>3</sub>.
- Fé-hirðir (-is, -ar), *m., shepherd*, I., 32, <sub>8</sub>.
- Fé-hirzla, *f., treasury*, I., 6, <sub>3</sub>.
- Feigr, *ad., 'fey,' doomed (to death)*, I., 532, <sub>25</sub>.
- Feitr, *ad., fat, luscious*, II., 88, <sub>5</sub>.
- Fé-kátliga, *adv., in a manner evincing that one is in easy circumstances*, inóg fór ek fékátliga, sem ek var erkidjárn, "*satis copiose, satis abundanter, satis honorifice . . . conversatus sum*," I., 402, <sub>14</sub>.
- Fékk, *see fá*.
- Fela (*fel, fal, [faldi, II., 292, <sub>5</sub>]* fálum, fæli, falinn), *v.a., to hide, to conceal*, þoku, er oftliga felur sjálfa sólina með sínum fordrætti, II., 44, <sub>10</sub>. — 2. *with dat. and acc., to commit to, to deliver to*, fal henni a hendi allt sitt rað, II., 262, <sub>19</sub>; heilögum Dionisio ok öllum helgum fel ek mik á hendi ok kirkjunnar sök, I., 542, <sub>13</sub>.



Fé-lag, *n.*, *partnership*, II., 122, 13.  
 Fé-lagi (-a, -ar), *m.*, *fellow, comrade, companion*, I., 104, 11, 170, 25; *friend*, I., 30, 10, 348, 3; *colleague*, I., 292, 28.  
 Félag-skapr, *m.*, *fellowship, friendship*, I., 30, 15, 158, 9.  
 Fé-lát, *n.*, *forfeiture of goods or money*, I., 180, 19.  
 Féll, &c., *see* falla.  
 Fella (-d), *v.a.*, *to fell, to bring down*, I., 170, 18; *f. tár, to shed tears*, I., 372, 17, II., 16, 26; *f. horn, to shed horns (of animals)*, I., 476, 11. — 2. *to impose*: *f. bölván á, to impose, pronounce a curse upon*, I., 500, 13.  
 Felms-fullr, *ad.*, *filled with fear, frightened*, I., 534, 11.  
 Fé-mál, *n. pl.*, *claims to money, legal proceedings for recovery of money*, I., 192, 16, 224, 14.  
 Fé-mikill, *ad.*, *wealthy*, I., 52, 26.  
 Fé-munir, *m. pl.*, *money's worth*: biðr framm-fallinn vora frú, at hún muni leggja framm við hann af sínum hannyrðum þat, er sýnligt væri milli kumpána, þótt eigi tæki stóra fémuni, I., 24, 2. — 2. *means*, I., 38, 12. — 3. *money*, I., 108, 18. — 4. *effects*, II., 6, 5.  
 Fé-múta, *f.*, *a bribe*, I., 112, 17; II., 2, 15.  
 Fen, *n.*, *a fen, slough, bog*, II., 120, 16.  
 Fengi, &c., *see* fá.  
 Fé-nýta, *v.a.*, *to appropriate*, II., 8, 25.  
 Fé-pína, *f.*, *fine, extortion*, I., 234, 23.  
 Ferð (-ar, -ir), *f.*, *wandering, movement*: hér með er flökt ok ferð

Ferð—*cont.*

byskupanna til ok frá, I., 216, 22.  
 — 2. *journey*, I., 64, 4, 9, 30, 16, 90, 11, 120, 18, 212, 5. — 3. *company, attendance, retinue*: signaðr Thómas ok öll sú ferð, er honum fylgir, tekr þá stefnu til Englands móti Cancia, I., 70, 21. — 4. *throng, crowd, multitude*, lærðir ok leikmenn hafa sik út af staðnum framm á veginn í móti honum, ok eigi síðr sjálfir cardinales, með svá mikilli ferð, at eigi sátu meirr eftir hjá herra páfanum enn einir tveir, I., 128, 17.  
 Ferðast, *v. refl.*, *to travel*, II., 257, 21.  
 Ferð-búinn, *ad.*, *ready for a journey*, I., 506, 14.  
 Fer-faldr (-föld, -falt), *ad.*, *fourfold*, I., 400, 13.  
 Fé-ríkr, *ad.*, *wealthy*, I., 48, 28.  
 Ferliga, *adv.*, *insolently*, I., 216, 22.  
 Ferligr, *ad.*, *dreadful, terrible, horrible*, I., 158, 10; II., 10, 11; ferligt (til) frásagnar, *horrible dictu*, I., 176, 14, 420, 12; *fearfully deformed*, II., 136, 12; *reckless, "insolens"*: ferligt ord gerir optliga stygð godvm manne, II., 249, 2.  
 Fé-sekt, *f.*, *money fine*, I., 220, 17.  
 Fé-sníkni, *f.*, *greed for money, cupidity*, I., 112, 21.  
 Festa, (-t), *v.a.*, *to fix, to affix*: *f. á gálga, to hang to the gallows*, I., 556, 15; *to tie*: þar með þá flíku er honum var fest fyrir augu, II., 112, 23.  
 Festa (-u, -ur), *f.*, *handsel, pledge, bail*, I., 166, 19, 498, 9.



Fé-sterkr, *ad.*, *well furnished with money*, I., 244, 9.

Fé-þurfi and fee-þurfi, *ad.*, *in need of money*, I., 262, 17; II., 246, 15.

Fígúra (-u, ur), *f.*, *figure, metaphor*, I., 234, 20; II., 228, 7.

Fíl-bein, *n.*, *elephant's bone, i.e., ivory*, I., 24, 9.

Fimm, *card. num.*, *five*, I., 218, 8.

Fimm-hundrat, *car. num.*, *five hundred*, I., 188, 1.

Fimm-tándi, *ord. num.*, *fifteenth*, I., 246, 3.

Fimm-tigi, *card. num.*, *fifty*, II., 90, 11.

Fimm-tugandi, *ord. num.*, *fiftieth*, II., 196, 9.

Fingr (*gen. fingr*), *m.*, *a finger*, II., 144, 22.

Fingr-gull, *n.*, *finger-gold, a ring*, I., 476, 24, 478, 8.

Finna (*finn*, *fann-fundum*, *fyndi*, *fundinn*), *v.a.*, 1. *to find*, finnr þar kominn kistil einn snjóhvítan, I., 24, 8; eigi höfum vær fundit dagstætt nær signaðr Thómas var kjörinn í Lundúnum til erkibyskups, I., 86, 24; héðan líðr ok þat, er Alexander páfi elskar Heinrek konung, ok þolir honum meira enn dæmi finnist til, I., 92, 15. — 2. *to find out, to discover*, hann fann fyrstr manna, at því sem kunnugt er vorðit norðr hingat, at hann braut nokkurn skilning út af hverjum sálmi í saltara, I., 20, 26; finnr hann ok því gjörr sem hann ferr víðara, hversu lögleysur ok vondar úvenjur eru í móti kirkjunni svá sem hefðaðar, I., 118, 5; eigi mun finn-

Finna—*cont.*

ast, þar sem kristnin er rétt haldin ok lögliga varðveitt, at svo skuli dæmast vígðr sem úvígðr, I., 152, 1; þat stórmæli, sem í dag hefir fundizt upp á vorn skaða, viljum vér traktera með oss til þeira beztu andsvara, I., 198, 14; lætr hann nokkur þau orð um fara, sem hann megi honum sakir gefa eðr finna, I., 260, 1. — 3. *to perceive, to observe*, aldri fanst ofran með honum, I., 36, 25; ok er þat finna gamlir úvinir erkibyskups, draga þeir sik framm úr skugganum, I., 176, 11. — 4. *to deem, to esteem*: eingan finn ek tilfeldan svá at vera erkibyskup sem Thómas, I., 76, 9. — 5. *to find, to lay to one's charge*: hugleiddum vér með oss, með friðsamri eftirleitan hvert lýti þér myndit oss finna, I., 146, 20; þat mótkast, sagði hann, er oss réttliga fundit, I., 214, 23. — 6. *to find, to frame, to contrive*: hann bar ok til klerkdóm at finna svá meistaralig orð, I., 172, 25. — 7. *to meet, to call upon, to have audience of*: hann hugsar gera, sem nú lysti margan í Englandi, at finna fyrst Thómas I., 50, 24; þeir finna postoligan herra Alexandrum í þeim bæ Franziae er heitir Munipeler, I., 92, 26; signaðr Thómas gerir eingva dvöl á at finna konunginn, I., 120, 17, *cf.* 264, 19, 266, 22, 296, 14. — *Reciproc.* finnast, *to meet*, 128, 22. — 8. *fig. to find, to procure*, finna sjálfan sik fyrir, *to pay with one's*



Finna—*cont.*

*own self for a fault, to pay dearly*, I. 154, 16. — 9. *with prepositions*, f. fyrir, *to meet with*, II., 54, 11; finnast um, *to take to heart, to be affected by*, I., 12, 18, 250, 24.

Firði, *see* fjörðr.

Firr, *adv., compar.* firr, I., 472, 25, *afar*: hann resignerar áðr í hönd Heinreks unga alt þat lén ok auðræði, er hann hafði haldit nær ok firr af krúnunni, *anigh and afar*, i.e., *at home and abroad*, I., 82, 17; nær eðr firr, *at home or abroad* I., 254, 16.

Firra (ð), *v.a., prop., to remove.*

— 1. *to deprive from, to deprive of*: mun Drottinn svá geyma hans, at freistni vondra manna firri eigi Thóman erkibyskup þeiri hjálp ok friði, sem hann hafði þegit í Frakklandi, I., 432, 14; hvar fyrir hans föður er þat annast, at firra hann eigi sinni hjálp, II., 82, 1. — 2. *to deliver from*: Guð firri oss því, *God deliver us therefrom*, i.e., *God forbid*, I., 328, 19; biðjandi mikilliga at hann firri þá alla samt svá bráðu áfelli, I., 162, 21. — 3. *med.—a. to absent one's self, to retire*: sæmdi mér harðla lítt, at firrast mína kirkju, I., 294, 4; enn er psálminum líðr, firrist erkibyskupinn nokkut lítt, sem hótandi bruttferð sinni, II., 66, 25. — b. *to become estranged*, þegar flýði frá mér öll hans vinátta. Enn þótt hon hafi firzt mik um tíma, þarf ek þar um eingis manns fylgi, ef ek vil hana

Firra—*cont.*

aftr kaup, I., 292, 25. — c. *to be removed*, at forsjá rómverskrar kristni, . . . lýsi þat er leynist, at efasemd firrist hjörtu sérhverra, II., 52, 8. — d. *to deviate from*: ef ek keypti svá dýrt dauðligs manns vináttu, at ek gerði þá burði sem þrælborna, er vorr Herra frjálsaði með sínu blóði, firðist ek harðla mjök eftirdæmi hins heilaga Petri, I., 430, 30. — e. *to avoid*: forkunnligri er sú list, at standa óbrenndr á glóðinni, enn at firrast eldinn ok vera úskaddr, I., 50, 9; enn því fremr herra erkibyskup þetta miskunnarverk heldr á nátt enn dag, at hann firrist alla hræsni, I., 98, 29. — f. *to leave, to desert*, á sama laugardegi firrast hann ok fyrir láta margir þeir, er með honum þángat riðu, I., 200, 18.

First, *superl. of* firr, *adv., as far away as may be*, I., 38, 13.

Fiska-fátt (fiskr, fár), *adv., hafa fiskafátt, to be scantily supplied with fish*, I., 256, 23.

Fiski-maðr, *m., fisherman*, I., 402, 10.

Fiskr (-jar, -ar), *m., a fish*, I., 258, 3.

Fjall (-s, -fjöll), *n., a mountain*, I., 388, 20; alt norðr um fjall, *all the way north over (across) the Alps*, I., 90, 14.

Fjandi (-a), *m., the foe, the fiend, the devil*, I., 148, 6, 170, 25; II., 22, 12.

Fjand-maðr, *m., foeman, enemy*, I., 482, 28.



- Fjand-skapr (-ar), *m.*, *enmity*, II., 22, 15.  
 Fjár, *see* fé.  
 Fjarðar, *see* fjörðr.  
 Fjár-eigandi (-a), *m.*, *possessed of means*, II., 148, 12.  
 Fjár-forráð, *n. pl.*, *stewardship*, I., 178, 5.  
 Fjár-heimta (-u, -ur), *f.*, *money claims*, II., 263, 18.  
 Fjár-hlutr, *m.*, *means, moneys*, I., 212, 15.  
 Fjár-lán, *n.*, *lending of money, loan*, I., 386, 11.  
 Fjár-lutr, *m.*, = fjár hlutr, I., 270, 20.  
 Fjar-lægð, *f.*, *sojourn in distant parts*, I., 342, 13.  
 Fjarri, *adv.*, *far off*, I., 52, 13; *far away*, veraldligt vald stendr mjök fjarri at leggja dóm yfir klerka mál, I., 182, 25; *far from*, fjarri manna bygðum, I., 230, 29.  
 Fjarski (-a), *m.*, *far distance, remoteness*, I., 394, 16.  
 Fjár-sök, *f.*, *money matters; or, action for damages*, I., 204, 22.  
 Fjár-upptaka, *f.*, *seizure of goods, distraint, confiscation*, I., 408, 20.  
 Fjar-vist, *f.*, *separation, absence*, I., 324, 19; *exclusion (from a conference)* I., 328, 21.  
 Fjórði, *ord. num.*, *fourth*, I., 90, 20, 482, 2.  
 Fjórir, *acc. neut. fjögr for fjögur*, I., 26, 17, *cfr.* 34, 14, fjóra, I., 122, 11, *gen. pl. fjögurra*, I., 252, 12, *four*.  
 Fjórtán, *card. num.*, *fourteen*, I., 88, 5.  
 Fjöðr (fjaðrar, fjaðrir) *f.*, *feather*, II., 154, 26.  
 Fjöld, *f.*, *multitude*, I., 2, 4.  
 Fjöldi (-a), *m.*, *multitude*, I., 88, 7, 224, 1, 350, 6.  
 Fjölgaðt, *v. med.*, *to grow manifold, to multiply*, I., 146, 26, 250, 7.  
 Fjöl-menni, *n.*, *throng, crowd, multitude of people*, I., 88, 1; 128, 22, 178, 8; *company*, I., 312, 9.  
 Fjöl-mennr, *ad.*, *largely attended, accompanied by many*, I., 208, 13.  
 Fjöl-skylda (-u, -ur, II., 162, 8), *f.*, *many duties, pressure of business*, I., 50, 16, 98, 30; 100, 22, 412, 23. — 2. *trouble, inconvenience*: enn eg skal fara með þér, at sjá þessa kú, er þér leiðir fjölskylda af, II., 124, 12.  
 Fjör, *n.*, *life*, I., 400, 12.  
 Fjörðr (fjarðar, *dat. firði, pl. firðir*), *m.*, *a firth, a bay*, II., 284, 9.  
 Fjöturr (-s, *dat. fjötri, acc. fjötur, pl. fjötrar*), *m.*, *fetter*, II., 16, 20.  
 Flá (flæ, fló-flógum, flægi, fleginn), *v.a.*, *to flay, to skin*, II., 120, 18.  
 Flár (flá, flátt), *ad.*, *false, insincere, deceitful*, I., 58, 12.  
 Flatr (flöt, flatt), *ad.*, *flat*, I., 500, 18.  
 Flátttr (-ar, *dat. flætti*), *m.*, *flaying, skinning*, II., 120, 18.  
 Flaut, *see* fljóta.  
 Fleiri, *comp.*, *more*, I., 2, 3, 42, 3, 102, 21, 192, 10.  
 Flekkast, *refl. to become soiled, obscured*: þar er fölnar fegrð heilagrar kristni eða flekkast hennar birti, I., 322, 26, *cfr.* II., 264, 31. — 2. *to be tainted, stained, guilty*: páfinn sendi til hans af sínu valdi tvo legatos, at þeir geri honum alla skyldu, með lausn ok líkn allra hluta, er þeir sjá hann í flekkaðan, II., 30, 17.



Flekkótt, *ad.*, spotted, I., 234, 4.

Flekkr (-s, -ir), *m.*, 1. *a spot, a speck*, kemr rauður flekkr í vinstri kinnina, II., 160, 17. — 2. *spot, stain, disgrace*, II., 12, 8.

Flestr, *superl. to* fleiri, *most*, I., 74, 13.

Fletta (tt), *v.a.*, to strip, flettir af sér skrudanum, I., 482, 21. — 2. *to strip, to deprive of*: flettandi þá brott af öllu dómsatkvæði, I., 414, 16; af flettr öllu embætti, I., 458, 3; hversu hann flettist or fagnaði, I., 482, 16; af fletta sæmdum, I., 490, 24.

Fleygja (ð), *v.a.*, to make fly, to cast (*a hawk*): fleygir sínum fálk, I., 32, 2. — 2. *fig. to hurl, to throw, to fling*: fleygir svá margan flutning ok florinn í eyrun á þeim, II., 26, 14. — 3. *f. af, to throw over*, hann fleygir af þveru málinu öllu, I., 198, 23.

Flíka (u), *f.*, a snip, shred, clout, II., 112, 23.

Flís (-ar, -ir), *f.*, a splinter: at þeim falli flísinn, *i.e.*, that the shaft, the dart of the archbishop's authority, may strike them, I., 120, 5.

Fljóta (flýt, flaut-flutum, flyti, flotinn), *v.n.*, to flow, to run: líkt rennanda vatn mundi fljóta af hennar kviði, sem Græðarinn sagði Samaritane hvern flytja mundi til hins eilífa lífs, I., 12, 20; f. yfir, to flow over, I., 232, 10. — 2. *fig. to float—a. to be on the surface, to act under pretence*: þótt þú látir annat yfir fljóta, I., 250, 26. — *b. to rise, to soar*, þá er alt flaut í upplitningar hæð ok ilmandi gæzku fyrir Guði, I., 104, 24. — *c. to*

Fljóta—*cont.*

*float among, to be mixed with*, þat flaut með annat, sem eigi var bjart í konungsins hjarta, I., 70, 2; enn þótt nokkut grand fljóti með, vill herra páfinn sakir elsku faðernis sér láta kenna, I., 160, 10.

Fljótliga, *adv.*, speedily, quickly, I., 372, 13.

Fljótr (fljót, fljótt), *ad.*, 'fleet,' quick, swift: renna upp vendir tveir . . . með svo fljótum vexti, II., 60, 15; enn þat mál er eigi fljótt, I., 80, 13, *cfr.* I., 195, 26. — 2. *hasty*, hann vottar, priórinn, at erkibyskup vareinfaldr maðr, nokkut fljótr í sinni lund, I., 36, 9. — 3. *rapid*: sakir varygðar flygandi hugsanar, gerir hann allasína þjónustu með fljótu yfirbragði, performed his service with rapid delivery, I., 104, 1. — Fljótt, *as an adv. soon*, I., 24, 13, 32, 15, 64, 19, 128, 7; *quickly*, I., 194, 24; *suddenly*, I., 248, 29.

Fljót-tækr, *ad.*, quick of learning, 'sharp,' I., 20, 1.

Fljót-virkr, *ad.*, swift-working, II., 26, 5.

Fljót-virkt, *f.*, speedy working, quick effect, II., 80, 14.

Fljúga (flýg, flaug-flugum, flygi, floginn), *v.n.*, to fly, I., 326, 16, II., 10, 23.

Flóa (-ð), *v.n.*, to flow, II., 287, 27.

Flokk (-s, -ar), *m.*, a flock, crowd, multitude, I., 506, 3.

Florinn, *m.*, a florin, coin, money, I., 112, 13, 116, 6.

Flotna (-að), *v.n.*, to get afloat, *f. upp, to be cast adrift, to become homeless*, I., 436, 3.



Flóttu-gjarn, *ad.*, given to run away, I., 166, 11.

Flóttu-grein, *f.*, account, relation of a flight, I., 474, 8; a kind, an appearance of flight, I., 536, 5.

Flóttu-maðr, *m.*, a runaway, I., 408, 29.

Flótti (-a), *m.*, I., 142, 11; tekr á flóttu, takes to flight, I., 200, 17.

Flugr (-s), *m.*, flight of a bird, ferr, at afla veiðiskapar fyrir þá fygling, er fálkinn slær með sínum flug ok snarri nattúru niðr af loftinu, II., 140, 23.

Flutningr (-s), *m.*, report, I., 284, 24; evil report, slander, I., 120, 11. — 2. message, I., 160, 12. — 3. remonstrance, arguing; þeirra falsligum flutningi svarar svá erkibyskup með hógvæð, I., 204, 10. — 4. pleading, urging of a case, I., 270, 20. — 5. support, aid, furtherance, I., 344, 24. — 6. interest, influence, I., 528, 16.

Flutti, &c., see flytja.

Flygandi, *ad.*, fluttering, unsteady, I., 102, 26.

Flýja (ð), *v.n.*, to fly, to take to flight, I., 36, 22, 180, 20, 238, 10.

Flykkjast, *v. med.*, to flock, I., 388, 22.

Flýta (tt), *v.a.*, to hasten, f. ferð, to hasten on one's journey, I., 518, 26; II., 152, 11.

Flýtir (-is), *m.*, speed, I., 32, 17; hurry, I., 536, 12.

Flytja (flyt, flutti-fluttum, flytti, fluttr), *v.a.*, to flit, to carry, to bring, to convey: eru kosnir virðuligir sendiboðar til herra páfans

Flytja—*cont.*

curiam, at þyggja pallium ok honum heim flytja, I., 90, 9; þegar ferr hann þaðan um nóttina, sem segist óttusöngur, stígr á skip ok flyzt upp eftir vatni því, er klaustrið stendr hjá, I., 256, 5; sýslumaðr grípr hann ok flytr hann framm undir byskups dóm, I., 142, 15. — *Fig.* segir at líkt rennanda vatn mundi fljóta af hennar kviði, sem Græðarinn sagði Samaritane hvern flytja mundi til hins eilífa lífs er þar af drykki, I., 12, 21. — 3. f. sik, to move one's self, i.e., push on, or for, I., 64, 28. — 4. to relate, to report: flytjandi heldr sniðhvasst af frammferðum erkibyskups, I., 120, 8; því at honum er flutt at herra erkibyskupi fylgir mikit fólk, I., 128, 23; ok því er rétt flutt, at í þeim stormi stóð upp einn Thómas erkibyskup, I., 182, 4; svá mikla frægð sem vér heyrðum af yðr flutta margan dag, I., 332, 25. — 5. to deliver: flytjandi sjálfr þetta hit hjálpsamliga erindi til lofs ok virðingar sælum Thómasi, II., 188, 2. — 6. to urge, to plead, to further: þóttust þeir bezt hafa, er hans vinir voru, at hann flytti þeirra mál, at fá einhverja sæmd, I., 38, 22; þat sama flytjum vér, míns herra sendiboðar, at til sé látið án dvöl, I., 78, 26; enn er þeir sjá þenna fagnafund, er mishaldnir þikkjast, fordjarfast þeir ok þegja, því at þeim sýnist eigi færi at flytja, meðan svá stendr, I., 122, 2; nú flytið þat fyrir mín-



Flytja—*cont.*

- um herra konunginum, at þetta mál bíði morgins, I., 198, 18, *cfr.* 20, 22.  
 Flæma (d), *to drive away forcibly, to expel*, I., 488, 16.  
 Flærð (-ar), *f., wile, guile, deceit, treachery*, I., 300, 20.  
 Flærð-semd, (-ar), *f., guilefulness, deceitfulness*, I., 302, 2.  
 Flökt, *n., flutter, excited movement to and fro*, I., 216, 23.  
 Fólgin, *ad., hidden*, II., 276, 14.  
 Fólk, *n., (dat fólkino, II., 50, 17,) folk, people*, I., 74, 9, 78, 4, 128, 24; *congregation*, I., 104, 3.  
 Fólk-vopn, *n. pl., weapons used in war, armour (as opposed to those allowed to be carried in peace)*, I., 408, 28, 522, 9.  
 Fólkska, (-u), *f., senseless raving, folly, impudence*, I., 528, 27.  
 Fontr (-s), *m., baptismal font*, I., 330, 4.  
 Fór, *see fara*.  
 Forað (-s), *n., a slough*, I., 388, 23; *perilous place, peril*: hjálpit hjörð yðra, enn hrindit eigi framm í dauðligt forað, I., 396, 18.  
 Foraðsligr, *ad., perilous, disastrous, dangerous, hazardous*, I., 396, 23.  
 For-boð, *n., prohibition*, I., 506, 16; II., 120, 20. — 2. *interdict*, I., 358, 22, 384, 14, 456, 26.  
 Forboða, *v.a., to interdict*, I., 298, 1.  
 For-búinn, *ad., ready, made ready for reception*, I., 372, 7.  
 Forða (að), *v.a., to save, f. sér, to save one's self*, I., 230, 17, 268, 11,

Forða—*cont.*

- 536, 3. — *med. forðast, to avoid*, I., 8, 20, 108, 9, 164, 16, 198, 7; *to shun*, I., 328, 15; *to escape*, I., 404, 23. — *pass. to be saved*, I., 238, 19.  
 For-djarfa (að), *v.a., to spoil, to corrupt, to upset, to confound*, I., 144, 10. — *med. to be confounded*, I., 122, 1, 216, 28, 300, 17.  
 For-drátr, *m., that which is drawn in front of something so as to hide it, a veil, a cloud*, II., 44, 11.  
 Forðum, *adv., formerly, aforesaid, erst, of yore*, I., 172, 23, 256, 7.  
 For-dyri, *n., door, portal, vestibule*, II., 62, 1.  
 For-dæma, *v.a., to condemn*, I., 220, 28.  
 For-dæmdr, *p.p., damned, condemned*: f. pína, *pain of damnation*, I., 196, 30; f. villa, II., 42, 10.  
 For-dæmiligr, *ad., condemnable*, I., 302, 19.  
 For-dæming, *f., condemnation*, I., 164, 4.  
 For-ellri, foreldri, *n., parent, forefathers*, I., 8, 8. — 2. *predecessors*: sá Frakkakonungr, sem gullsins missir, afkynjast svá mjök sínu foreldri, at hann berr eigi um aldr úhalla sína krúno, I., 478, 14, 336, 26.  
 For-feðr, *m., pl., 'forefathers,' i.e., predecessors*, I., 84, 8, 118, 17.  
 For-ganga, *f., leadership, protection*, I., 404, 25.  
 For-gildra (-u), *f., a trap, snare*, I., 252, 8.



- For-hrumr, *ad.*, *utterly decrepit*, II., 138, 13.
- For-hugaðr, *ad.*, *preconcerted*, I., 516, 5.
- For-hugsaðr, *ad.*, *having made up one's mind beforehand, ready*, I., 326, 26.
- For-hugsan, *f.*, *purpose, plan*, II., 202, 16.
- Foringi (-ja, -jar), *m.*, *leader, chief*, I., 208, 17, 218, 9.
- For-kunnligr, *ad.*, *famous*, I., 16, 22; *f. maðr, an extraordinary man*, I., 36, 21; *f. list, superior art*, I., 50, 8. — *magnificent, gorgeous*, I., 494, 13.
- For-kunnr (-ar), *f.*, *curiosity*: því at honum er forkunnr, at freista enn, hversu at fari með þeim, *for he is curious (anxious) to know, &c.*, I., 468, 16. — 2. *that which calls forth admiration*: forkunnar vænn, *goodly to admiration, of exceeding goodliness*, II., 64, 7.
- Forlīga, *adv.*, *forcibly*: býð ek yðr, at þér flytið mik þangað til grafar, ef yðr er eigi forlīga bannat, I., 488, 15; — *vehemently, violently, furiously*, I., 320, 6, 348, 23.
- Forligr, *ad.*, *reckless, 'insolens'*, I., 266, 4.
- For-litligr, *ad.*, *contemptible, despicable*, I., 344, 27.
- For-litning, *f.*, *pride, superciliousness, disdain*, I., 94, 22. — *contempt*, I., 328, 21, 358, 18, 420, 20.
- Form, *n.*, *shape, bodily build*, I., 248, 23; — *fig. form*: eftir réttu formi ritninga, *according to the right method of interpreting Scripture*, I., 100, 26.
- For-maðr, *m.*, a 'foreman,' *master, leader, chief, head, superior*: þjónar nú sínum formanni með þeim hugarkrafti, at aldri fanst ofran með honum, I., 36, 24; höfðingjar virðu hann sem sér jafnan, ok óttuðust hann sem sinn formann, I., 56, 4; virðandi er ok sá þjónustumaðr, er svá góðan lut kjöri sínum formanni, I., 172, 28; hér til hefir þú verit vorr formaðr, ok af því áttum vér þér at hlýða, I., 218, 10; nú sem þessir fjórir riddarar eru samsvarnir í dauða erkibyskupsins sem formenn ok leiðtogar glæpsins, I., 516, 18; þar er formaðr yfir priórr einn, I., 244, 11. — 2. *prelate, ruler in the church, bishop*, I., 2, 22, 80, 4, 90, 6, 134, 9, 296, 5.
- For-máli (-a), *m.*, *precaution, direction*, I., 458, 1.
- Forman (-ar), *f.*, *formation, forming*, II., 52, 19.
- Formanns-lauss, *ad.*, *without a bishop, vacant*, I., 62, 14, 190, 17.
- Formanns-stéttr, *m.*, *episcopal state*, I., 86, 4.
- Formera (að), *v.a.*, *to form*, I., 284, 12.
- Formæli, *n.*, *discourse, pleading*, I., 28, 11; II., 262, 13. — *intercession, favour*, I., 356, 9.
- Forn, *ad.*, *old, ancient*, I., 30, 15, 134, 9, 152, 4; at fornu, *of old*, I., 118, 19.
- Fórna (ar, -ir), *f.*, *offer, offering, presents*, I., 104, 12; II., 56, 11. — 2. *sacrifice, victim*, I., 364, 17, 542, 16.
- Fórna (að), *v.a.*, *to offer, to bring offering*, I., 104, 16.



Fórnar-hjól, *n.*, 'wheel of sacrifice,' probably the wafer, not, as translated, the pyx, II., 154, 24.  
 Fórnar-lamb, *n.*, lamb of sacrifice, I., 544, 4.  
 Fórn-færa, *v.a.*, to offer, to bring offering, I., 104, 20. — 2. to sacrifice, II., 22, 7.  
 Forligr, *ad.*, violent, passionate, I., 154, 5; *f.* orð, intemperate language, I., 266, 4.  
 Forr, *ad.*, masterful, I., 44, 12, 284, 6; — rash, I., 430, 17.  
 For-ræði, *n.*, rule, administration, I., 90, 1.  
 Fors, *n.*, violence, insolence, I., 276, 3, 278, 19, 454, 5. See forz.  
 For-sát, *f.*, an ambush, I., 486, 11, 488, 4.  
 For-sjá, *f.*, foresight, II., 52, 6; heed, care, I., 32, 17.  
 For-sjáll, *ad.*, prudent, I., 36, 10, 54, 26; II., 52, 12.  
 Forsjá-maðr, *m.*, constable, II., 273, 9.  
 For-sjó, *f.*, providence, care: almáttigs Guðs forsjó ok vart samþykki hefir kjörít yðr til byskups, I., 78, 1; vorr Herra beri þar forsjó fyrir, I., 258, 1. — 2. provision: þessu næst skoðar hann, hverja forsjó eðr beneficium hverjum hann megí veita, I., 110, 26. — 3. oversight, care, charge, administration: býðr Thómase canceler, at eftir konungligum vana búi hann sik til heimferðar í England, at skipa kirkjunni ok gózi hennar þá forsjó af krúnunnar hálfu, sem fyrr varsagt, I., 64, 2; má þat sýnast vel trúlegt, at þeim, er boðskapinn  
 K 541.

## For-sjó—cont.

báru, hafi hann fengit sitt umboð, at veita staðnum forsjó, I., 480, 21; at hann gjaldi skyn ok góða grein herra konunginum fyrir allan þann fjárhlut er hann hafði undir sinni forsjó, þá er hann var canceler, I., 212, 16. — 3. heed, precaution, setið lækning liðnum hlutum ok forsjó úkomnum, II., 18, 22.  
 For-sjóligr, *ad.*, gifted with foresight, prudent, I., 44, 22.  
 For-skot, *n.*, interval from the date of a notice to the date when, what is notified, takes place, II., 202, 20.  
 For-smán (ar), *f.*, contempt, I., 456, 3.  
 For-spá, *f.*, divination, prophecy, I., 478, 24. — 2. omen, I., 460, 10.  
 For-spá (ð), *v.a.*, to foretell, to predict, II., 178, 15.  
 For-staða, *f.*, ward, protection, I., 310, 1.  
 For-stjóri (-a, -ar), *m.*, ruler, bishop, I., 72, 15; II., 16, 5. — 2. "patronus," patron saint, II., 64, 21.  
 Forsugr, *ad.*, insolent, I., 270, 25.  
 For-sögn, *f.*, order, direction, I., 480, 11; II., 138, 7. — 2. announcement, indication, I., 520, 13. — 3. prophecy, II., 66, 13.  
 For-tekinn, *ad.*, express, unreserved, exclusive, peremptory, I., 166, 22, 214, 1, 498, 14.  
 For-tölur, *f.*, persuasive arguments representations, I., 132, 6, 158, 5, 236, 21, 326, 10, 444, 18.  
 For-verandi, *pl.* forverendr, *m.*, predecessor, I., 478, 11.  
 For-verari, *m.*, predecessor, I., 102, 19, 172, 12.



For-vitnast, *v. med.*, to pry, to scrutinize, to inquire into, II., 284, 3.  
 For-vitni (*gen.* forvitnis, I., 436, 9), *f.*, curiosity, I., 52, 9, 208, 17.  
 Forz, *n.*, masterfulness, overbearing demeanour, violence, ill-will, I., 190, 29, 140, 19, 488, 7.  
 Forzugr, *ad.*, violent, masterful, II., 250, 37.  
 For-þykkja (-u), *f.*, offence, I., 462, 18.  
 Fóstra (-u), *f.* (*prop.*, a foster-daughter), a pet (cow), II., 120, 9.  
 Fóstr-faðir, *m.*, a 'foster-father,' tutor, II., 206, 8.  
 Fóstri (-a), *m.*, a 'foster-son,' pupil, I., 504, 5 (= fóstr-son, I., 120, 18). — 2. a 'foster-father,' master: Hon (*i.e.* kýrin) þoler þat eigi vel ok vill leita fóstra síns, II., 120, 2.  
 Fóstr-jörð, *f.*, 'foster-earth,' native soil, II., 224, 17.  
 Fóstr-land, *n.*, 'foster-land,' native country, I., 28, 27, 276, 17.  
 Fóstr-móðir, *f.*, 'foster-mother,' a nurse, II., 158, 8.  
 Fóstr-son, *m.*, 'foster-son,' disciple, pupil, I., 120, 18, 124, 22.  
 Fótar-mein, *n.*, hurt in the leg, II., 94, 3.  
 Fótar-stúfr, *m.*, the stump of the leg, II., 130, 13.  
 Fóta-þváttr, *m.*, washing of feet, I., 100, 3.  
 Fóta-þvottr, *id.*, I., 100, 18.  
 Fótbrotinn, *ad.*, broken-legged, I., 232, 25.  
 Fótr (-ar, *dat.* fæti, *pl.* fætr), *m.* — 1. foot, I., 32, 18, 98, 19, 144, 2; fara úhöllum fæti, to march on an unfaltering foot, *i. e.* to act with-

Fótr—*cont.*

out fear or hesitation, I., 58, 2; hafi þér ok svá lofsamligar persónur í yðru ríki, at mín lausung fer lágt fyrir þeira fótum, *i.e.* that my unrestricted, unascetic life bears no comparison with theirs, I., 64, 21; á fæti, a-foot, I., 484, 22. — 2. leg, II., 96, 12.

Fót-spor, *n. pl.*, foot-prints, I., 540, 23.

Fót-troð, *n.*, the treading under foot, oppression, I., 168, 7, 302, 10.

Fót-troðinn, *ad.*, trod under foot, trampled down, I., 70, 6; II., 106, 4.

Fót-veill, *ad.*, lame, II., 283, 8.

Frá, *prep.* with *dat.*, from, myndi yður vinátta fljótt frá mér víkja, I., 64, 19; mutéra þarf hann sjálfan sik frá þeirri samþykkt, er nú hafði kann veitt um hríð konungsins vilja, I., 80, 18; frá því sem söguna byrjaði, from the time when, I., 24, 25. *Fig.* hans ásjóna þornaði aldri frá tárnum, I., 102, 15. — 2. as an *adv.*, from, héðan upp í frá, henceforth, I., 4, 2, *cfr.* héðan í frá, I., 80, 25. — away, out of: falla frá, to fall off, to depart life, I., 6, 9; eingan kunnum vér frá taka utan Thóman enska, I., 20, 19.

Frá-bærr, *ad.*, rare, extraordinary, I., 16, 22, 128, 19; exceeding great, I., 462, 19.

Frá-fall, *n.*, demise, death, I., 62, 6, 296, 24; II., 22, 21.

Frá-fallinn, *ad.*, departed, dead, I., 12, 3, 28, 1, 66, 15.

Frá-leiddr, *ad.*, turned away from in loathing, I., 52, 29.



Framan, *adv.*, *in front*: tekr framan í handvegin á kyrtlinum, *seizes the arm-hole of the kirtle in front*, I., 64, 11; — *frontward, towards the front, into*: stökkr einn mikill fiskr or vatninu ok framan í fang erkibyskupi, I., 258, 3. — (*from the front*) *through the front, through the first part*: svá sitr hann framan til messu-máls, *thus he sits through the (fore-) first part of the day up to the time of mass being said*, I., 102, 7.

Framan-vert, *adv.*, *frontward, in front*, I., 544, 16.

Framar (framarr), *compar. adv.*, *further, more, more fully, more perfectly*, at framar sé hlýðandi Guði enn mönnum, I., 150, 3; þat er hann kann framar kirkjunnar lög enn aðrir Kantuariensis erkibyskupar fyrir honum, þýða þeir til svo vanstiltrar djörfungar at hann þikkist einn vita alt, I., 178, 14; því framar, (*all*) *the more*, I., 194, 22; *in a higher degree*: allir þeir sem framar voru mentir, I., 238, 25.

Framarlīga, *adv.*, *far*, munu þér svá framarlīga kúgaðr sem sá maðr, er sínum herra leitar æfinlīga hneyxla, *shall you be as far punished even as such an one who*, &c., I., 164, 9.

Framast, *superl. adv.*, *furthest, most fully, to the utmost*, erkibyskup var . . . eigi svo forsjáll í sínum orðum ef á hann fékk, sem hógværisregla býðr framast, I., 36, 11; hann treysti Thómasi framast allra manna at halda sína erfingja til

Framast—*cont.*

hásætis, I., 68, 25; konungr hefir tekit or þessu máli allan trega, sem hann má framast, I., 78, 20; þí öllu framar, *for this, more than anything else*, I., 144, 16; þær bækr er framast fylgja Heinreki gamla, *which most favour the cause of H.*, II., 8, 22.

Framdi, *see fremja*.

Framit, *see fremja*.

Framlīga, *adv.*, *boldly, bravely*, I., 166, 12.

Framm, *adv.*, I., *local*: *forth, all the way*: ok sem þeir framm koma, *arriving at their destination*, I., 72, 1, *cfr.* I., 90, 12; lærðir ok leikmenn hafa sik út af staðnum framm á veginn, I., 128, 15; þaðan framm var harðla skamt áðr óssinn sjálfr tók við, I., 32, 10; framm yfir, *ferth over, i.e., past*, I., 32, 4; fara framm *see fara*. — *Fig.*: framm í dauða dyr, *forth all the way unto death's door*, I., 6, 19; tárin framm (*i.e. bursting forth*) af hans augum samfluta því vatni, er hann þvær með, I., 98, 20. 2. — *Temp.*: *forth, on, onward, towards*: dregr framm at langaföstu, *time draws onwards to Lent*, I., 22, 11; framm frá, *onwards from, i.e., after, in succession*, I., 26, 4, *cfr.* I., 84, 9; líðr nú svá framm til þings, I., 130, 3; framm um, *forth beyond, past*, II., 98, 20.

Framm-bera, *v.a.*, *to take forth, to lay before (a meeting)*, þessu næst var frammborit . . . bréf gamla konungs, I., 74, 9; *to set forth*,



Framm-bera—*cont.*

*to lodge (a charge)*, I., 186, 1; *to promulgate, to publish*, I., 458, 28.

Framm-burðr, *m.*, 1. *carriage, delivery, conveyance*, I., 330, 14. — 2. *delivery of speech, utterance*, I., 36, 19, 104, 4, 102, 17, 278, 2. — 3. *relation, information*, I., 260, 3.

Framm-eggjan, *f.*, *egging-on, exhortation*, I., 174, 19.

Framm-fall, *n.*, *genuflexion, kneeling*, I., 98, 22; II., 92, 5.

Framm-fallinn, *p.p.*, *kneeling*, I., 22, 26, 52, 3, 98, 19, 340, 8.

Framm-fara, *v.a.*, *to act, to proceed*: Hér með stefni ek yðr öllum byskupum, . . . at þér svarið mér á páfagarði, hvat þér hafið móti oss fram-farit, I., 222, 5; birtir síðan þeim, sem nær voru, hvat Heinrekr konungs hefir nú enn fram-farit, I., 370, 29.

Framm-farinn, *p.p.*, *departed, dead*, I., 10, 19, 296, 28.

Framm-ferð, *plur.* fram-ferðir, *f.*, *proceedings*: byskupar byrja sína framferð með því upphafi, I., 74, 6; nú þótt þessi framferð væri lofsamlig, líkar hon eigi öllum því heldr, I., 120, 2; þessi framferð líkar eigi Thómasi, I., 140, 1; yðra framferð hugleiddum vér með oss með friðsamri eftirleitan, I., 146, 19. — *taking of proceedings, acting on a commission*, II., 28, 5. — 2. *exercise, practice*: með lögligri framferð heilagrar röksemdar, II., 238, 5. — 3. *device*: snýst hann berliga með öðrum öfundarmönnum til þess vegar, at minka erkibyskup

Framm-ferð—*cont.*

ok hans kirkju með þeirri framferð, af illgjarnra manna tillögu, at . . . legátavald . . . skuli hann þiggja brott af Kantuariensi kirkju, I., 178, 22. — 4. *administration*, því at svá er hljóð orðanna, at ríkisstjórn ok framferð í landinu hafi hann fordjarfat, I., 144, 10.

Framm-ferði, *n.*, *manner of proceeding*, I., 264, 14.

Framm-flytja, *v.a.*, *to carry onward, to continue*, I., 4, 7.

Framm-för, *f.*, *departure, death*, I., 62, 8, II., 182, 3.

Framm-ganga, *f.*, *authoritative proceedings*, II., 20, 3.

Framm-geystr, *p.p.*, *vehemently urged forward*, I., 544, 20.

Framm-girnd, *f.*, *over-zeal, reckless masterfulness*, I., 454, 5.

Framm-gjarn, *ad.*, *forward, ambitious*, I., 44, 21, 270, 25.

Framm-hleypi, *n.*, *temerity, wantonness*, I., 506, 25; II., 10, 19.

Framm-hvass, *ad.*, *pointed, sharp, cutting, keen*: f. svör, I., 72, 6. — 2. *eager-minded*, I., 284, 6.

Framm-hvöt, *f.*, *egging-on*, I., 514, 7.

Frammi, *adv.*, *prop.*, *in front, to the fore, forward*: frammi fyrir, in front of, I., 52, 2, 54, 12; hafa sik frammi, to keep in the front ranks, to come boldly forward, I., 174, 21; hvat er hann heyrði af ritningum ok lagadómum var honum tiltækt, er hann vildi frammi hafa, when he wanted to bring



Frammi—*cont.*

*them to bear on each subject in question*, I., 28, 2.

Frammi-staða, *f.*, *standing at the front, dauntless bravery*, I., 58, 5; *aid in carrying measures adopted*, I., 216, 10; *stout assistance, resolute aid*, I., 350, 20.

Framm-koma, *v.n.*, *to arrive at one's destination*, "*pervenire*," I., 330, 20. — 2. *to come true, to be fulfilled*, "*evenire*," II., 222, 24.

Framm-kominn, *p.p.*, *arrived at the place of destination*, II., 10, 5. — 2. *come forth, born*, I., 26, 21. — 3. *far gone (of a diseased person)*, II., 80, 5.

Framm-kvæma, *v.a.*, *to fulfil, to consummate*: ok þá frammkvæmdi Drottinn sinn vilja í þessu máli, II., 186, 23.

Framm-kvæmd, *f.*, *carrying out, execution*: undir leggr ok herra konungrinn við cardinalem, at hann styði svá erindit, at eigi þarfnist þat sína frammkvæmd, I., 68, 2. — 2. *furtherance, advancement, prosecution*, því ýtir ábótinn florin á garðinum ok ætlar at smyrja ráð erkibyskups til frammkvæmdar máli sínu, I., 116, 7. — 3. *efforts, activity*: meirr af sjálfs síns tilstilli ok frammkvæmd, enn annarra túlkan eðr tilmæli, I., 36, 1. — 4. *fulfilment, accomplishment, completion, consummation*, II., 184, 4, 226, 7.

Frammkvæmdar-lauss, *ad.*, *ineffective, in vain*: flytja honum, hversu þeira erindi ok útferð í curiam

Frammkvæmdarlauss—*cont.*

hefir á alla vega frammkvæmdarlaus orðit, I., 320, 2.

Framm-lag, *n.*, *contribution*, II., 222, 12.

Framm-leiða, *v.a.*, *to lead forth, to take up before, to introduce*, at hinn helgi Thomas erkibyskvp væri framleiddr af sialfri gvðs moðvr Marie . . . fyrir haleitan domstol ok gvligan, II., 279, 13.

Framm-leiðis, *adv.*, *still further*, I., 74, 22, *persistently*, 350, 16.

Framm-leypi, *f.*, *rashness, temerity, foolhardiness*, I., 276, 6.

Framm-liðenn, II., 60, 8, = *foll.*

Framm-liðinn, *ad.*, *departed, dead*, I., 548, 11.

Framm-lútr, *ad.*, *prone, eager*, I., 46, 5, 142, 4. — *bent against, unfavourably disposed towards*, I., 204, 22.

Framm-lög, *n. pl.*, *money, gifts, bribes*, I., 350, 30.

Framm-sagðr, *p.p.*, *given forth, spoken out, delivered, pronounced*, II., 184, 1.

Framm-setja, *v.a.*, *to set forth*, I., 18, 23.

Framm-settr, *pp.*, *set forth, framed*, I., 290, 23; *shown forth, placed*: heldr var þar í miðju frammsett réttlætisvog með vægð eftir atvikum, I., 112, 22.

Framm-sýn, *f.*, *vision, omen*, I., 16, 16.

Framr (fröm, framt), *ad.*, *forward*; *in this sense only in the neut*: framt: svá framt sem, *so far as, i.e., to the utmost that*, I., 252, 20; þeir eru þínandi með



Framr—*cont.*

harðri stríðu, ok þó eigi svá framt,  
*yet not to such an extent*, II.,  
52, 26. — 2. *eminent*: þar eru  
svá margir byskupar, framir menn  
ok mikils verðir, I., 88, 9.

Fram-staða, *f.*, *support, aid, autho-  
rity*, II., 256, 19.

Fram-standa, *v.n.*, *to stand forth*,  
II., 250, 38.

Frá-skila, *ad.*, *separated, parted*,  
I., 440, 9.

Frá-skildir, *p.p.*, *separated, debarred,  
excluded from*: því setjum vér  
þik, Jón, með þessu voru bréfi í  
sterkasta forboð, fráskildan Guðs  
líkam og heilagri kirkju, I., 358,  
22; at prófa málin ok úrskurða  
síðan, allri appelleran fráskildri,  
I., 286, 11, *cfr.* I., 412, 9.

Frá-skilliga, *adv.*, *privily, apart*, I.,  
314, 14.

Frá-snúinn, *ad.*, *turned away from*,  
II., 134, 22.

Frá-sögn, *f.*, *relation, tale, report*,  
I., 52, 22, 112, 14, 128, 8, 176, 14,  
492, 22; tekr hann Herbert til  
frásagnar, *charges Herbert to set  
matters forth*, I., 268, 7. — 2.  
*digression from the main story,  
episode, anecdote*, I., 474, 26.

Frá-tekinn, *p.p.*, *taken away, pre-  
vented*, II., 178, 18.

Frauð, *n.*, *froth, foam*, II., 280, 1.

Frá-vera (-u, *dat.* fravero, I., 486,  
17), *f.*, *absence*, I., 286, 19.

Frá-verandi, *ad.*, *absent*, I., 190, 12,  
326, 21.

Fregna (að), 3. *pres. ind.* fregn and  
fregnar, *v.n.*, *to learn by rumour*,

Fregna—*cont.*

I., 62, 16, 340, 19, 354, 3, 468, 15,  
476, 19.

Freista (að), *v.a.*, *to try*, I., 16, 8,  
468, 16; *to attempt, to venture*, I.,  
364, 30.

Freistanar-andi, *m.*, *spirit of tempta-  
tion*, I., 472, 16.

Freistanar-eldr, *m.*, *fire of tempta-  
tion*, I., 430, 13.

Freistni, *f.*, *temptation*, I., 158, 5,  
234, 30.

Freka (-u), *f.*, *boldness, eagerness*,  
I., 140, 3.

Frekliga, *adv.*, *boldly, forwardly*,  
I., 142, 1.

Frekr, *ad.*, *bold, boldly expressed*,  
*f. eiðr*, I., 330, 17.

Frelsa (ð), *v.a.*, *to free, to liberate,  
to redeem, to deliver*, I., 222, 31.

Frelsi, *n.*, *freedom*, I., 6, 15, 46, 3,  
*liberation, deliverance*: Kallaðist  
konungr þat góz hafa lagt til  
frelsis Jórsalalandi, I., 138, 6. —  
2. *dispensation*: hann gaf syni  
sínum fult vald til samþykkis  
ok frelsis allra þeira greina, er  
Thómasi til heyra, I., 78, 24. —  
3. *right, privilege*: hér með ferr  
þat frelsi, at hvar sem stendr  
konungs fé, er í hans valdi, svá  
tæra ríki sem fátækum, I., 48,  
14; *f. kirkjunnar, the right of the  
church*, I., 72, 13, *cfr.* I., 124, 20.  
— 4. *title to property*, því at  
hann segist engan rekstr eðr  
mæðu vilja bera fyrir því fé ok  
frelsi, er hann veit efalaust kirkj-  
unnar eign, ef hún skal úrænt  
vera, I., 118, 27.



- Fremd (-ar), *f.*, *fame, distinction*, I., 518, 5.
- Fremi, *adv.*, *in the phrase*, svá fremi, *so far only, in that case only*, I., 164, 4.
- Fremja (frem, framda - frömdum, fremdi, framinn), *v.a.*, *to do, to perform, to exercise*, enn alt framdi hann þat með leynd, ok sem first manna orðlofi, I., 38, 12, fremr hann þá góðfýst ok lítil-læti, I., 96, 3; því fremr herra erkibyskup þetta miskunnarverk, I., 98, 27; því óttast hann, . . . at þat kallist meirr framit ok þolt fyrir nokkura hans sjálfs eiginliga sök, I., 228, 11; at sjá vígsla fremist fyrir utan alla röksemd Thóme erkibyskups, I., 450, 15. — 2. *to execute*, fremit hegning guðligra laga, II., 18, 20. — 3. *refl.*, fremja sik, *to distinguish one's self*, I., 514, 15.
- Fremjandi, *gerund. of fremja*: hvat er fremjanda væri, *quid agendum sit*, I., 232, 30.
- Fremri, *comp. ad.*, *more forward, i.e., more important*: ok er oss þat fremra, er þér fyrirlítit herra páfann, I., 356, 20.
- Fremstr, *superl. ad.*, *foremost, i.e., principal*: tekst hann með fremstum vinum erkibyskups, I., 36, 4; er þar nefndr fremsti maðr af þeim meistari Adam, I., 90, 9. *Neut.* fremst, *to the utmost*: sem fremst bera formenn traust á, *to the utmost that the bishops consider to be safe*, I., 194, 20, *cfr.* sem fremst er þreytanda eftir lögunum, I. 358, 15.
- Fresta (að), *v.a.*, *to delay*, I., 386, 10.
- Frétt (-ar, -ir), *f.*, *news*, I., 328, 7, 452, 14. — 2. *inquiry*, II., 102, 20.
- Friða (ð, t), *v.a.*, *to pacify*, I., 60, 18; *to appease*, I., 36, 16; *to bring about peace*: nú at samdri sætt ok friðuðu máli millum þeira snéri sá Guðs maðr ótta-lauss ok öruggur heim, II., 22, 3. — 2. *to fence, to ward, to guard, to defend*: konungsvaldit skal ok friða kirkjunnar sæmd, enn eigi þyngja, I., 338, 3.
- Friðan (-ar), *f.*, *appeasement*, I., 322, 24.
- Friðar-gerð, *f.*, *peace-making*, I., 424, 27, 464, 4.
- Friðar-grein, *f.*, *understanding concerning peace*, I., 200, 4; í f., *for the sake of peace*, I., 336, 31, *condition of, stipulation as to, peace*, I., 404, 20.
- Friðar-gæzla, *f.*, *maintenance of peace*, I., 284, 2.
- Friðar-koss, *m.*, *the kiss of peace, the "pax,"* I., 132, 15, 446, 25.
- Friðar-spell, *n.*, *rupture of the peace, disturbance*, I., 138, 2.
- Friðar-vegr, *m.*, *path of peace*, I., 446, 21.
- Frið-gjarn, *ad.*, *peacefully disposed*, I., 412, 16.
- Frið-gjörð, *f.*, *settlement of peace*, II., 273, 13.
- Frið-heilagr, *ad.*, *inviolable, hallowed by the protection of the law*, I., 408, 10, 496, 22.
- Frið-kaup, *n.*, *purchase of peace*, I., 196, 26, 308, 19.
- Frið-land, *n.*, *land of peace, asylum, place of refuge*, I., 264, 27.



- Friðligr, *ad.*, *peaceful of aspect, quiet*, I., 486, 25.
- Frið-mælast, *v. med.*, *to sue for peace*, II., 144, 24, 154, 2.
- Friðr (-ar, *dat. sing.* friðinum, I., 464, 25), *m.*, *peace*, I., 138, 11, 140, 4.
- Friðr, *ad.*, *fair, beautiful of aspect*, II., 279, 17.
- Frið-samliga, *adv.*, *quietly*, I., 120, 11.
- Frið-samligr, *ad.*, *peaceful*, I., 278, 6.
- Frið-samr, *adj.*, *peaceful, quiet, tranquil*, I., 146, 20, 276, 7.
- Frið-semd, *f.*, *peaceful disposition*, I., 386, 16.
- Frið-semi, *f.*, *peacefulness, peaceful address*, I., 336, 20, 480, 25.
- Frið-vænligr, *ad.*, *of peaceful aspect*, I., 338, 13.
- Frið-vænn, *ad.*, *giving hope of peace*, I., 308, 16.
- Frjáls, *ad.*, *free, exonerated, irresponsible*, I., 212, 23; *f. af sökinni, free from guilt, innocent*, I., 540, 11; *með frjálsu, freely, without let or hindrance*, II., 54, 21.
- Frjálsa (að,) *v.a.*, *to liberate, to set free, to dispense, to absolve*: Herra konungrinn hafði vald at frjálsa Thómam bæði af stétt ok ístöðu, I., 68, 23. — 2. *to allow, to permit*: sé síðan styrkr ok staðfastr í vingan ok virðing heilags Petri ok vorri, frjálsi stefnugerðir til vor ok bróður vors Thómam erkibyskups, I., 378, 20. — 3. *to spare, to save*: jafnframm biðjum vér, at þér víkit til friðar ok frjálsit oss af rekstri, I., 396, 26.
- Frjálsan, *f.*, *leave, dispensation*: tálmar hann at konungrinn gefi honum orlof ok frjálsan, I., 64, 30.
- Frjálsi, *n.*, *freedom, liberty, deliverance*: I., 68, 9, 174, 17, 458, 9.
- Frjálsleiki, *m.*, *liberality*: bjóðandi honum svá með frjálsleika, hvat er hann vill af þeirra gózi hafa, *making him freely welcome to whatever he may choose of their goods*, I., 128, 5, 290, 5.
- Frjálsleikr, *m.*, *id.*, I., 372, 8.
- Frjálsliga, *adv.*, *with freedom, with liberty*, I., 354, 13. — 2. *freely, gratis*, I., 268, 29.
- Frjósamr (-söm, -samt), *ad.*, *fruitful*, II., 88, 5.
- Frjósemd (-ar), *f.*, *fruitfulness*, II., 230, 16.
- Froða (-u), *f.* (*froth*), *foam*, II., 76, 7.
- Fróð-leikr, *m.*, *lore, knowledge, learning*, I., 106, 8.
- Frómr, *ad.*, *righteous*: geisli guðs enn frome, *ray of God's righteousness*, II., 290, 1.
- Frosinn, *p.p.*, *frozen*, I., 104, 7.
- Frú (*gen.* -r, -ar and frú, I., 20, 25, 22, 8, *dat.* frú, I., 22, 1), *f.*, *lady*, I., 16, 2.
- Frum-burðir, *m. pl.*, *the right of the firstborn*, II., 276, 8.
- Frum-tign, *f.*, *primacy, supremacy*: þetta er ok skrifat fyrir þá sök, at síðar í þessu máli gerist þá enn ljósara, hversu þat samir, ef nokkurr kennimaðr í Englandi fyllist þess, at grípa undir sik kirkjunnar frumtign í Kanncia, I., 42, 8; þetta flytja með þeim



Frum-tign—*cont.*

nokkurir cardinales, er meirr elska presentur Heinreks konungs enn frumtign heilagrar kirkju, I., 284, 21; Heinrekr konungr hefir þat með höndum, at láta vígja til krúnu Heinrich son sinn, ok því svá brátt, at heilagr Thómas skyldi missa þeirrar sæmdar er honum einum til heyrði eftir æfinligri frumtign Kantuariensis kirkju, I., 450, 10. — 2. *authority, sanction*: má þar nefna til þrjár greinir, er nóterast í sögu þessi, er allar þurftu frumtignar af herra páfanum ef þær samþykkja lögunum, I., 124, 1. — 3. *privilege*, hér fylgir fjórða grein í frumtignum Kantuariensis kirkju, I., 126, 1; less hann oftliga svá fallit decretum, er vottar frumtign ok frelsi klerkanna, I., 182, 17. — 4. *glory*: eigi mun víða lesit í frumtignum heilagra, at ein persóna hafi öðlæzt svá forkunnligt upphaf ok frábæran enda, I., 16, 21, *cfr.* II., 4, 15.

Frum-vaxta, *ad.*, *grown up, of ripe age*, II., 126, 13, 162, 3.

Fræði, *n. pl.*, *lore, learning*: heilög fræði, *holy lore*, I., 18, 6.

Frægð (-ar), *f.*, *great news*, I., 86, 29; *good report, favourable account*, I., 262, 2; *fame, glory*, I., 58, 1, 92, 29, 128, 3, 164, 24.

Frægja (ð), *v.a.*, *to praise, to extol*, I., 2, 11, 116, 13; II., 84, 24; — *to honour, to advance*, II., 226, 16. — *Pass. to be renowned*: er eigi at eins frægist um England, I., 16, 13.

Frægr, *ad.*, *comp.* frægri, I., 50, 8, *famed, renowned*, I., 2, 11, 20, 7. — 2. *notorious*: menn mjök frægir af illgerðum, I., 228, 4.

Frækilega, *adv.*, *gallantly*, I., 514, 15.

Frænda-bálkr, *m.*, *kinsmen, family*, I., 510, 29.

Frændi (-a, frændr), *m.*, *kinsman, relation, relative*, I., 8, 13, 142, 14.

Frænd-kona, *f.*, *kinswoman*, II., 116, 1.

Frænd-lið, *n.*, *company of relatives*, II., 150, 13.

Frænd-semi, *f.*, *kinship, relationship*, I., 348, 9.

Fugl (-s, -ar), *m.*, *a bird*, I., 32, 2, 246, 18.

Fugla-fjöldi, *m.*, *flock of birds*, I., 388, 22.

Fugla-veiðr, *f.*, *fowling*, II., 142, 20.

Fúll (fvll), *m.*, *sullenness, sulkiness, enmity*: ok ef nokkor fvll eða feð hefir a orðit, II., 266, 25.

Full-gera, *v.a.*, *to fulfill, to satisfy*, I., 234, 17; *to bring to fulfilment, to settle*, I., 284, 17.

Full-gerr, *ad.*, *fully arranged, decided*, I., 66, 23; *carried out to the full extent, completed*, I., 324, 1.

Full-gildi, *n.*, *full value*, full-gildis hlutr, *a full enough share*, I., 28, 4.

Full-gjörla, *adv.*, *quite clearly*, II., 136, 14.

Full-komliga, *adv.*, *perfectly*, I., 2, 7.

Full-komligr, *ad.*, *absolute*, I., 450, 14.

Fullnaðr (-ar), *m.*, *satisfactory, just award*, I., 272, 7, 412, 5.



- Fullr, *ad.*, *full*: allar skukkur ok hrukku línklaðisins voru svá fullar, at flýtr yfir, I., 232, 10. — 2. *Fig.*, *full*, *perfect*: f. vald, *full power*, I., 78, 23; skiljast þeir með fullri blíðu, 122, 6, *cfr.* 128, 2; með fullum sententia, *with a plenary sentence*, I., 144, 1; f. vandlætis, *full of zeal*, I., 174, 21; f. með hatri, *filled with*, I., 322, 8. — *Neut. in adverbial phrases*, *as*: með fullu, *fully*, I., 30, 1, 38, 12, 116, 16; til fulls, *id.*, I., 64, 9.
- Full-rétti, *n.*, *full right*, *full restitution*, I., 190, 18.
- Full-ríkr, *ad.*, *right well furnished with money*, I., 272, 15; *very wealthy*, II., 194, 13.
- Full-sæla, *f.*, *bliss*, *happiness*, *prosperity*, I., 50, 12, 364, 11.
- Full-tekinn (-enn), *ad.*, *fully regained*, *quite recovered*, II., 72, 17; *complete*, II., 54, 15.
- Full-ting, *n.*, *aid*, *assistance*, I., 310, 1, 322, 24.
- Full-tingi, *n.*, *id.*, I., 254, 10.
- Fúna (að), *v.n.*, *to rot*, II., 40, 2.
- Fundr (ar, -ir), *m.*, *meeting*, I., 76, 22; kennimanna fundr, *a synod*, I., 6, 13; almenniligr fundr, *general congregation of Grey-monks*, *generale capitulum*, I., 370, 2; *general council*, II., 184, 25; konungs fundr, *royal parliament*, I., 162, 7. — 2. *interview*, *audience*: jafnbrátt sem hann hefir orlof á fund Thóme, I., 52, 14; ríkismenn í landinu sækja hans fund, I., 128, 4; sækir konungs fund, I., 160, 13.
- Furðuliga, *adv.*, *wondrously*, *marvellously*, I., 28, 14.
- Fygling (-ar), *f.*, *fowling*, I., 32, 2; II., 140, 23.
- Fýla (-u), *f.*, *stink*, I., 234, 3.
- Fylgd (ar), *f.*, *following*, *retinue*: var at orðum gert, at eingi höfðingi í öllu Englandi heldi svá lystuliga sína fylgd, I., 48, 24; *cfr.* 66, 2, 12, 84, 4, 120, 15, 170, 2, 198, 11, 222, 19, 25, 224, 3. — 2. *attendance*, *waiting*, *service*: leggr hann nú af um stund erkidjákns þjónustu, enn tekr í staðinn konungliga fylgd ok hirðsiðu, I., 46, 20. — 3. *fellowship*, *support*, *party*: því er auðsýnn vegr yðvarri vizku, at lokka frá honum fylgdina sem alvarligast, ok leiða svá til yðar, I., 158, 21; er kunnigt, hversu vel ok virðuliga þér hófut yðart ríki til Guðs ok rómverskrar kristni með fylgd ok flutningi, I., 344, 24.
- Fylgdar-maðr, *m.*, *follower*, *fellow*, I., 436, 2.
- Fylgi, *n.*, *companionship*, *fellowship*: hér með skipar konungrinn þeim til fylgis nokkura sæmilega menn af sínum klerkum, I., 260, 23. — 2. *alliance*: býðr sik framm í swardaga til fylgis með Friðreki keisara ok þeim, er hann vill hefja ok halda móti Alexandro páfa, I., 330, 12; hafa til fylgis, *to have for allies*, II., 174, 4. — 3. *fellowship*, *support*, *backing*, *siding with*: at þeir veiti yðr fylgi aftr móti erkibyskupinum, I., 158, 23, ýta þeir þegar bæði flutning ok fjárlut við cardinales sér til fylgis,



Fylgi—*cont.*

I., 270, <sub>20</sub>; hann setr sik berliga framm í fylgi með konunginum, I., 298, <sub>22</sub>; hafa í fylgi, *to have the support of*, II., 182, <sub>22</sub>. — 4. *lordly might and power*, II., 172, <sub>20</sub>.

Fylgja (ð), *v.a.*, 1. *to follow*, er nú draumrinn úti, enn hans þýðing er sú rétt skilin, er hér fylgir, I., 232, <sub>14</sub>; hér fylgir fjórða grein í frumtignum Kantuariensis kirkju, I., 126, <sub>1</sub>. — *Fig.*, *to follow*, *to obey*, *to act on*: hér standa nú allir byskupar um hríð, sem fylgjandi orðum erkibyskups, I., 154, <sub>2</sub>; kennir hann ok úspart, hvat hafnanda er, eðr hvat fylgjanda, I., 174, <sub>24</sub>. — 2. *to accompany*, ok svá gjörla eftir farit, at jafnvel fylgdi bagallinn, I., 24, <sub>14</sub>; signaðr Thómas ok öll sú ferð, er honum fylgir, tekr þá stefnu til Englands, I., 70, <sub>21</sub>; honum er flutt, at herra erkibyskupi fylgir mikit fólk, I., 128, <sub>23</sub>. — *Reciproc.*, *to accompany each other*, *to keep company*: svá skulum vér fylgjast, í lofi Guðs, meðan vér lifum báðir, I., 310, <sub>25</sub>. *Fig.* — a. *to accompany*, *i.e.*, *to appertain to*, *to belong to*: því at þess háttar nafni fylgdi mikill vandi með ýms störf, I., 38, <sub>4</sub>; bænar góðfýst ok ölmusugæði fylgdi honum alla tíma, I., 38, <sub>10</sub>; sagði hann bæði til hafa vit ok vilja góðan . . . ok flesta luti aðra, þá er fylgja eiga göfugligum heilagrar kirkju höfðingja, I., 74, <sub>15</sub>; ef hann kallar þat fylgja krúnu sinni, at halda sið-

Fylgja—*cont.*

venjur allar í Englandi, I., 442, <sub>15</sub>. — b. *to accompany*, *i.e.*, *to form an addition to*, *to be in addition to*: þó lét hann þegar fylgja í öðru orði, at þér myndit síðar betr gera, I., 382, <sub>11</sub>. — 3. *to favour*, *to support*, *to side with*: þann tíma, sem bastarðr tók ríki í Englandi fylgdi hann erkistólnum í Cancia, I., 10, <sub>9</sub>; aðrir fylgja framm konungs orðum, I., 74, <sub>18</sub>; birtir þá Friðrekr, hvat í honum bjó, því at hann fylgir þeim cardinallibus, er verr höfðu, I., 90, <sub>25</sub>. — 4. *to follow up*, *to pursue*, *to prosecute*, *to execute*: sem fyrst dagar hefir hann sik uppi, at fylgja sínum erindum, I., 50, <sub>30</sub>; heldr fylgja þeirri skyldumeðhugar krafti er ek tók af sjálfum Guði, I., 206, <sub>13</sub>; ok sá sem framar fylgir erendinu til hirtingar, skal með öllu einlítr til frammferðar, II., 28, <sub>4</sub>.

Fylgjandi, *ad.*, *following*, *to come*, I., 410, <sub>20</sub>.

Fylgjandi (-a, *pl.* fylgendr), *m.*, *follower*, I., 434, <sub>8</sub>.

Fylgjari (-a, -ar, *dat. pl.* fylgjorum, I., 206, <sub>11</sub>), *m.*, *follower*, *comrade*, *companion*, I., 330, <sub>19</sub>.

Fylgju-samr, *ad.*, *wont to accompany*, *belonging to*, II., 72, <sub>17</sub>.

Fylking (-ar, -ar), *f.*, *rank*, I., 158, <sub>19</sub>.

Fylkja (t), *v.a.*, *to draw up in order of battle*, II., 174, <sub>2</sub>.

Fylla (d.), *v.a.*, *to fill*: engi rödd er þessi samlík, at svá skjótt hafi flutzt ok fyllt allar álfur, II., 26, <sub>8</sub>; taka nú refahalarnir fyrst



Fylla—*cont.*

með svá miklu blóði sem þeir verða fyldir, I., 232,<sup>8</sup>.—*Med., to be filled with*: er fyldust synda-myrkri at fyrirkoma réttvísunum með sínum ólögligum dómi, I., 236,<sup>6</sup>. — *Fig. with gen., to swell with presumption, to presume*: hversu þat samir, ef nokkurr kennimaðr í Englandi fyllist þess, at grípa undir sik kirkjunnar framtign, I., 42,<sup>7</sup>. — 2. *to fulfill, to accomplish*: er eigi auðvelt at greina, hversu alvarliga hann leggr sitt líf ok mæðu til þess, at alt væri skilríkt ok fagrliga fyllt, þat er honum var umboðit, I., 38,<sup>19</sup>; krefr konungrinn, at Thómas með öðrum lýðbyskupum fylli sitt fyrirheit, I., 162,<sup>11</sup>; byskupliga fylði heilagr Thómas klausu þessa, I., 182,<sup>11</sup>; ok þat trúist ábótinn vel fyllt hafa (*of a promise*), I., 318,<sup>17</sup>. — 3. *to complete, to finish*: sumir páfarnir fyldu eigi árit heilt, I., 26,<sup>15</sup>.

Fylliliga, *adv., fully, thoroughly, explicitly*, I., 352,<sup>15</sup>; II., 257,<sup>8</sup>.

Fylling (-ar), *f., fulfilment*, II., 134,<sup>14</sup>; 2. *full corroborative evidence*, II., 112,<sup>25</sup>.

Fyllr (-ar), *f., 'fill,' fulness, satiation*, II., 282,<sup>34</sup>.

Fyri=fyrri, II., 68,<sup>27</sup>.

Fyrir, *prep. with dat. and acc. — with dat., I. local, 1.=Lat. ante, before, at the head of*: gengr hann fyrir öðrum til festu, I., 166,<sup>19</sup>.—2. *Fig.—a.=Lat. coram, before*: þat fylgir hér með, sem dásamligt er til frásagnar, ok fá-

Fyrir—*cont.*

gætt fyrir eyrum kristninnar, I., 112,<sup>15</sup>. — b. *Lat. pro, for*: viljum vér bera fyrir Guðs nafni, hvat er á gnýr, I., 150,<sup>19</sup>. — c. *against*: þá er þér þykkist byrgja hjálparveg fyrir öðrum strengir þú aftr lífs inngöngu fyrir þér sjálfum, I., 424,<sup>14</sup>. — d. = *Lat. ab, for, from, against*: er hann nú vel hirðr fyrir sinum óvinum, I., 256,<sup>8</sup>.—e. *to, before*: þá reglu hélt hann síðan með byskups embætti svá lofsamliga, sem fám er máttuligt, at hvárki hneig fyrir öðru, I., 84,<sup>18</sup>. — II. *temp. =Lat. ante, before*: nú svá sem vér höfum byrjat konungatal í Englandi fyrir þeim stórtíðindum sem eftir kvomu, I., 8,<sup>24</sup>; nú er um farit þær framm-sýnir er fyrir runnu sælum Thómasi, I., 16,<sup>17</sup>; hann veit ok í sínu brjósti, hversu mikinn vilja hann hefir til at veita meira Guðs ölmusum, enn aðrir fyrir honum í Kancia, I., 118,<sup>16</sup>; þú finnr þá ofsókn, er eingi framdi fyrir þér, I., 424,<sup>12</sup>. — b. = *Lat. inde, ago*: hann byrjar nú þann hátt, heimkominn á föðurgarð, sem þeim er venjuligt, er fyrir litlu hafa í skólu verit, I., 28,<sup>22</sup>; gnógliga birtist hans vili nú fyrir litlu, I., 74,<sup>25</sup>.

II. *with acc., before*: 1. = *Lat. ob, before*: virðist eigi nauðsynlegt at setja sem með nýrri leturgerð þat, er áðr var fært ok fagrliga samit, frægt ok borit fyrir margan mann, I., 2,<sup>11</sup>. — 2. = *Lat. ad, before, up to*: býðr hann í stað,



Fyrir—*cont.*

at sú fylgd er fara skyldi með canceler til Englands, kallist inn fyrir hann, I., 66, 3; ganga svo í fyrstu inn fyrir hann, at þeir haldast í hendr, I., 120, 22. — 3. *causal and instrumental, Lat. per, through, by*: nú gefi þat Jesús Krístr fyrir árnaðarorð sinnar sætu móður ok meyjar, I., 4, 5; fýst Heinreks konungs er nú svá heit í þessu máli, at á eingan hátt svæfist hún fyrir slíkar mótbárur, I., 66, 1; fyrir píslarvætti var hann krúnaðr ok settr í hit himneska sæti, I., 14, 17; hann flýði fyrr af konungs garði fyrir þá eina sök, I., 36, 22; svá semr hann líf sitt, at bæði fyrir kenning orðs ok eftirdæmis megir hann leiða lýð sinn á sanna lífsgötu, I., 94, 12; svá kjörinn ok confirmeraðr má eigi vígjast af nokkurum lýðbyskupi, nema fyrir herra páfars boðskap, I., 124, 7; eðr hvað skal þá kirkjunnar réttr eðr röksemd standa, ef vorr erki-byskup gefr oss slíkt eftirdæmi, at fyrir höfðingjanna ógnarhót skuli hann sína sæmd uppgefa, I., 194, 6. — 4. *in the combinations f. innan, in the fig. sense, inwardly*: fundu þeir hvern föður þeir áttu fyrir innan, I., 110, 9; f. utan, *where the noun following utan is governed by* fyrir = a. *Lat. ultra, beyond*: fyrir utan haf (= f. haf utan), I., 6, 27; *cfr.* fyrir sunnan sjó, I., 78, 15. — b. = *Lat. præter, i.e. except*: ok fyrir utan þá skymsemd krafði

Fyrir—*cont.*

eingi skylda at lúka þessi hjálpar gjöld, I., 140, 5; gefit þeim gott orlof at eta tvímælt í dag, hvat er Guð gefr, fyrir utan kjöt, I., 256, 19. — 5. *Lat. præter, past, by*, nálíga þröngist hverr fyrir annan at krjúpa undir konungs vald, I., 156, 23; sem hon heyrir þetta, verðr henni annars hugar við, ok skundar þegar framm fyrir borðit, I., 250, 4. — 6. = *Lat. præ, on account of, by reason of, for*: svefntímar hans voru eigi langir á nóttina, fyrir þjónkan fátækra, fyrir tár ok trega, I., 108, 13. — 7. *Lat. pro, — a, for, on account of*: nú má sýnast líkligr til þess blessaðr Gregorius páfi, fyrir þá gæzku, er hann lagði upp á Englands kristni, I., 124, 18. — b. *for, on behalf of*: fyrir Guðs nafn, I., 156, 13. — c. *instead of*: hann lögliga tálmaðr fékk eigi farit sjálfr, enn skipaði skilríkan and-svaramann fyrir sik, I., 186, 5; hér eru kappötur fyrir kosning ok ógreiði fyrir góðan vilja, I., 72, 18. — d. *to, in favour of*: eru þér skyldugir eigi at eins erki-byskupsdóm fyrir honum upp at gefa, I., 192, 21. — e. *for=as, significative of*, skírlífr klausturmaðr merkist fyrir riddara þann, er geymir sitt góz ok líf, í luktri borg, I., 50, 2; allir þeir er eltu þenna bustígul frá sinni byggð voru vanaðir einhverju lýti, er þýðist fyrir þeira andlig sár, I., 232, 23. — f. *for, in return*: nú



Fyrir—*cont.*

fyrir þvílíkt ok annat gott, er hann gerði, fékk hann þá blíðu vorrar frú, sem vel má segjast at hon tæki hann sér í faðm, I., 22, 6; nú skal Thómas erkibyskup rýma því síðr út af Franz, at fyrir hvert bréf, er Heinrekr konungr sendir, skal vaxa virðing hans, I., 442, 21.

Fyrir-bjóða, *v.a., to forbid*, I., 204, 24, 216, 3, 452, 5, 506, 15.

Fyrir-boða, *v.a., to forebode*, I., 12, 14.

Fyrir-búinn, *ad., prepared, made ready*, I., 432, 21.

Fyrir-búnaðr, *m., preparation*, I., 482, 8.

Fyrir-burðr, *m., portent, omen*, II., 24, 26.

Fyrir-dæma, *v.a., to condemn*, I., 328, 1; II., 269, 29.

Fyrir-farandi, *ad., preceding, past*, I., 410, 20.

Fyrir-farast, *v. med., to perish*, I., 364, 15.

Fyrir-gera, *v.a., to forfeit*, I., 186, 8, 428, 11.

Fyrir-heit, *n., promise*, I., 54, 26, 162, 11, 318, 2; II., 230, 9.

Fyrir-koma, *v.a., to undo, to destroy, to bring down*, I., 204, 9, 208, 28, 498, 31.

Fyrir-kveða, *v.a., to prevent*: bryggja sú litla fyrirkveðr með öllu at ríða lengra, I., 32, 15; *pass. to forbid*: ríki konungsins, borgir ok bæir, skulu fyrirkveðast honum til allrar yfirreiðar, I., 506, 12.

Fyrir-láta, *v.a., to leave, to desert, to forsake*: munkrinn andvarpar þá

Fyrir-lata—*cont.*

sárliga ok biðr með tárur, at hann fyrirláti hann eigi, II., 68, 1; þeir sjá konunginn svá reiðan, sem búinn til áhlaupa, enn erkibyskup af öllum fyrirlátinn, I., 188, 20; héðan er svá skrifat, at á sama laugardegi firrast hann ok fyrir-láta margir þeir, er með honum þangat riðu, I., 200, 18; mun þat rétt fyrir Guði, at Thómas erki-byskup af sviptist sinni sæmd ok valdi fyrir vilja Heinreks konungs, þar sem hann hefir eigi at eins fyrirlátið fóstrland ok frelsi, heldr ok þolat háska lífs, I., 308, 23. — 2. *to give up, to renounce*: þótt þú fyrirlétir alt þitt ríki, kvánfang ok fé . . . fengir þú varla Guði ömbunat sitt lán, I., 364, 10. 3. *to forfeit, to lose*: er þá sýnt, at ek mun falla í konungs reiði, ok reiknast með þeim, er í sömu tíð fyrirláta bæði ljós ok líf, I., 198, 6. — 4. *to forgive, to condone*: Veiti Guð þeim líkn, er svá gerði, ok gjarna fyrirlátum vér, I., 404, 3; sýnir hann konungrinn sína mýkt, at eigi ofsækir hann frammlíðinn, heldr gjarna fyrir-lætr sálunni þat, er hann misgerði, II., 12, 12.

Fyrir-látning, *f., forgiveness, pardon*, I., 174, 15.

Fyrir-leggja, *v.a., to fardo, to bring down*, enn síðan konungrinn æðist við þetta orð, með svá forligri bræði, sem alt hans vald væri fyrirlagt, I., 154, 5. — *Med. fyrir-leggjast, to lie down from fatigue, to give up*: heldr hann ekki til



Fyrir-leggia—*cont.*

dvala, ok hefir sik þegar framm á veginn, ok eigi langt, aðr hann fyrirlegst með öllu, því at vegrinn var svá meinligr, sem fyrr sagði, I., 248, 2.

Fyrir-líta, *v.a.*, to despise, II., 4, 1.

Fyrir-litinn, *ad.*, held in contempt, despised, I., 328, 23.

Fyrir-litning, *f.*, contempt, I., 406, 20.

Fyrir-menn, *m. plur.*, foremen, bishops, II., 269, 26.

Fyrir-mæla, *v.a.*, to curse, I., 276, 16.

Fyrir-nemast, *v. med.*, to neglect, to omit, to forbear, I., 418, 20.

Fyrir-sjó, *f.*, providence, II., 68, 22.

Fyrir-smá, *v.a.*, to disdain, to despise, to throw contempt on, to disregard: einn hofgarð fann ek þann fyrir litlu, er gull fyrir-smár, ok skipar þó málum harðla vel, I., 116, 15; nú með því at þú vill þær siðvenjur fyrirmsá verðr þú ljóss mein-særismaðr, I., 218, 17; nú með því at hann fyrirmáði bæði yðra til-lögu, ok allra annarra, stendr yðr þat á eingan veg at styðja hann, I., 442, 9.

Fyrir-ætlaðr, *ad.*, predestined, I., 28, 18; II., 184, 3.

Fyrir-ætlan (-ar), *f.*, purpose, I., 70, 12, 516, 8.

Fyrn (-ar), *f.*, long lapse of time, age, II., 200, 15.

Fyrnd (-ar), *f.*, long duration, continuance: er vel kunnigt, at sólarhitinn mutérar málminn, svo at blý snýst í silfr, ef fyrndin verðr svo mikil stöðunnar, sem náttúran

Fyrnd—*cont.*

beiðist, II., 222, 17. — 2. *lapse of right to property*: enn þar als staðar, sem meiri fyrnd er á fallin, leiðir hann til ellri manna vætti eðr letr skilrík, ok tekr svá undir kirkjuna, I., 118, 29.

Fyrndr, *ad.*, grown old, fallen into decay: þat er hátttr góðs höfðingja, at reisa kirkjur ok fyrndar endrbæta, I., 362, 9. — 2. *lapsed (of proprietary right)*, I., 122, 24.

Fyrr, *comp. adv.*, before, erst, already, above: hann byrjar nú þann hátt, heimkominn á föðurgarð, sem þeim er venjuligt, er fyrir litlu hafa í skóla verit, þat er at studera sína bók ok staðfesta þat upp í sjálfs síns minni, sem fyrr heyrði hann af meistara munni, I., 28, 24; hann flýði fyrr af konungs garði, fyrir þá eina sök, at eigi sæi hann lýti leikvaldsins mót kirkjunni, I., 36, 22; sem fyrr var sagt, I., 64, 2; fyrr í páfatali er Alexander tertius var nefndr, ferr þat með, at hann átti ávint í sínum valdsdögum, I., 90, 14; héðan rennr sú grein, sem fyrr var getit ok skrifat, I., 92, 24. — 2. *in combination with* enn = *Lat. priusquam, or ever*; ok fyrr enn þeir kvomu framm, I., 90, 12; *passim*.

Fyrri, *adv.*, before, above: lágu þá höfðingjalausir þrír byskupsstólar ok tólf klaustr, til vitnis um þat, sem tjáðist fyrri, I., 6, 25. — 2. *formerly, erst, once upon a time*: hann (Paulus) var fyrri mótstöðumaðr Guðs kristni, I., 80, 27.



Fyrri—*cont.*

—3. *first (of two events succeeding each other)*: nú sem mjök líðr aftansöng bræðra, er jafnan syngja fyrri, I., 536, 1.

Fyrri, *comp. ad., the first of two*: hann hefir ok þjónustu í stað erkibyskups, í fyrra fótavætti, I., 100, 3.

Fyrr-líta, *v.a., to despise*, II., 286, 37.

Fyr-smá, *v.a.*, I., 420, 14, *see* fyrismá.

Fyrstr, *superl. ad., first*, I., 18, 3, 26, 5, 76, 3, 90, 20; sem fyrst, *as soon as may be, without delay*, I., 120, 17; í fyrstu, *at first*, I., 120, 22; af fyrsta, *from the first*, I., 266, 28.

Fýsa (t), *v.n., to long, to desire, to yearn*: því fær hann með sinni frammleypi þat, er hann fýsir, I., 276, 6; því at herra páfinn er friðgjarn, ok fýsti mjök, at únáðir ok deilur mætti lægjast, I., 412, 16; sá fundr er svá laginn, at erkibyskup fýsir eftir at leita, ef hann kynni fá . . . þann kærleik af konunginum, sem forðum var millum þeira, I., 472, 1; þeir fýsast þann frið, er syndugir eignast, I., 480, 24; efter svo dýrlega vitran vaknar hún, ok fýser þrátt at vitja þeirrar kirkju, II., 166, 19. — *v.a., to urge, to persuade*: enn þótt mín innganga til Guðs embættis sé mér harðla óttanlig, þorði ek eigi því heldr at gefa erkistólinn í vald Heinreks konungs, þótt ek væri þess fýstr af bræðrum mínum, I., 306, 20.

Fýsiligr, *ad., desirable*, I., 556, 8.

Fýst, II., 96, 13, *see* fyrstr.

Fýst (-ar, -ir), *lust, desire*, I., 20, 14, 234, 17.

Fæð (-ar), *f.*, 1. *paucity, smallness of number, privacy*: því kjós, hvart þat gerist í fæð eðr fjölda, I., 522, 26. — 2. *rare communication, estrangement*: því at svá kann verða, eftir fæð ok fjarvist, at síðan verður heitari ástúð manna í millum, I., 324, 19; brugðit er ok þeiri skipan sem Lofuis konungr hafði haldit um hríð, at finna erkibyskupinn, ok þar er auðfundit, at fæð er inngeingin með honum, I., 436, 1.

Fæða (-u), *f., food*, I., 316, 5, 12.

Fæða (-dd), *v.a., to feed*: hann hafði alla götu sælliga fæðzt með vænum kosti, I., 316, 8. — 2. *to nourish, to maintain*: þat hugar harðindi hefir hann fætt með löngum úvana, I., 280, 13. — 3. *to bring forth, to give birth to*: nú líðr svá tíð Maildar, at hon tekr sótt, at fæða sinn burð, I., 14, 7.

Fæddr, *ad., born*, I., 20, 16.

Fæðing (-ar, *dat. sing.* fæðinginni), *f., birth, the act of bringing forth*, I., 14, 8.

Fæðsla (-u, -ur), *f., feed, feeding*, I., 108, 18.

Færa (ð), *v.a., to let fare, to move, to bring*: ek skal í stað fara ok sýna yðr þat, er mín unnasta færði mér í nótt, I., 24, 6; þær bækr er framast fylgja Heinreki gamla, setja þat í fyrstu, eftir andlát erkibyskups, at ránfengi þat er honum fluttist af Kantuaria, léti hann flest aftr færa, II., 8, 24. — 2. *Fig. to bring to notice*:



Færa—*cont.*

- virðist eigi nauðsynligt, at setja sem með nýrri leturgerð þat, er áðr var fært ok fagrliga samit, I., 2, <sub>10</sub>; *similarly* at færa í frá-sögn, *to bring into a tale, to record*, I., 186, <sub>13</sub>; *to bring to bear*, 'Thómas erkibyskup sér, hversu mikit megn konungrinn færir í at brjóta lögin, I., 162, <sub>13</sub>; færa samt, *to add up*, I., 190, <sub>21</sub>. — *Med.*, færast, *in the phrase*: f. undan, *to back out of, to beg to be excused*, I., 216, <sub>8</sub>, *cfr.*, 218, <sub>19</sub>.
- Færi, *n.*, *occasion, opportunity*, I., 122, <sub>1</sub>; II., 46, <sub>6</sub>.
- Færr, *ad.*, *well enough to be up and about, hale, capable*, I., 202, <sub>9</sub>.
- Fæzla (-u), *f.*, *food*, II., 281, <sub>4</sub>.
- Föður-dráp, *n.*, *parricide*, II., 40, <sub>15</sub>.
- Föður-garðr, *m.*, *paternal home*, I., 28, <sub>21</sub>.
- Föður-hús, *n.*, *father's house, paternal home*, I., 18, <sub>29</sub>.
- Föður - lauss, *ad.*, *fatherless*, I., 490, <sub>12</sub>.
- Föður-leifð, *f.*, *patrimony, inheritance*, I., 48, <sub>16</sub>.
- Föðurliga, *adv.*, *fatherly*, I., 334, <sub>29</sub>.
- Föðurligr (föðorligr, II., 266, <sub>32</sub>), *ad.*, *fatherly*, I., 108, <sub>19</sub>, 130, <sub>12</sub>.
- Fögnuðr (*gen.* fagnaðar, *pl.* fagnaðir), *m.*, *good welcome, cheer, entertainment, joy, rejoicing*, I., 30, <sub>12</sub>.
- Fölna (að), *v.n.*, *to grow pale, to fade*: þar er fölnar fegrð heilagrar kristni, I., 322, <sub>25</sub>; ok þó at dreyrinn drægi burtaf höfutsárinu um alla nóttina, fölnaði eigi því

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Fölna—*cont.*

- heldr sú hin skæra andlitsins fegrð, I., 554, <sub>12</sub>.
- Fölnan, *f.*, *fading, dwindling away*: fölnan fellr í frændsemi þeira feðga, *the love between father and son begins to fade away*, II., 172, <sub>21</sub>.
- Fölski (a, ar), *m.*, *properly the white ashes left by combustion on charcoal gleeds; dust*, II., 200, <sub>15</sub>.
- För (farar, farir), *f.*, *journey, voyage*, býr hann sik til þeirar farar með allri stórmennsku, I., 122, <sub>20</sub>. — *Fig. way*: líka för fengu margir, at í þeira föruneyti höfðu fremstir verit, II., 40, <sub>9</sub>.
- Föru-nautr, *m.*, *fellow traveller, companion*, I., 104, <sub>11</sub>.
- Föru-neyti, *n.*, *attendance, escort*: býr hann sik til þeirar farar með allri stórmennsku, bæði at ríkdóm ok vegligu föru-neyti, I., 122, <sub>22</sub>. — 2. *fellowship, companionship*: tektr hann sér til hlífðar várs Drottins líkam, ok lætr upp undir kápuna, styrkist hann þegar í huginum af svá blezuðu föru-neyti, I., 208, <sub>11</sub>; hann sendir meistara Herbert, ok enn annan sinn klerk, vitran mann, at slást í föruneyti með sendi-boðum konungsins, I., 264, <sub>12</sub>; var einn maðr, Symon at nafni, enskr at kyni, hann elskar sælan Thómam ok býðr sik í hans föruneyti framm til Englands, I., 474, <sub>15</sub>.



## G.

Gabb (-s), *n.*, *mockery*: þeir líta þá til hans með grá glensi eðr gabbi nokkuru, I., 22, 18; *scoffing, reproaches*: hann setr Thómasi erkibyskupi gildan umlestr með gráleitu gabbi, I., 434, 6.

Gabba (að), *v.a.*, *to mock, to revile*: Her fyrir er Thomas gabbaðr og hleginn, II., 285, 20.

Gagn-færr, *ad.*, *penetrating*: fljót-virk ok lifandi er sjá rödd ok gagnfærri hverju sverði, *cfr. viva enim vox ejus et efficax, et penetrabilior omni gladio ancipiti*, II., 26, 6.

Gagna (að), *v.a.*, *to be of use to, to be profitable to, to suit*: ráðleggja . . . at hann næri sína náttúru með þeirri fæðu, er hans lífi gagnar, I., 316, 13.—2. *to avail, to save*: því at manns fullting mátti honum eigi gagna, I., 34, 6.

Gagn-staðligr, *ad.*, *adverse, contrarious*: er eigi undarligt, at mér gangi margt gagnstaðligt, I., 306, 17; — *contrary to, opposed to, inconsistent with*: því meir varu fylgjandi lutir líkamligri natturv gagnstaðligir, II., 287, 30.

Gálgi (-a, -ar), *m.*, *gallows*, I., 556, 16; II., 110, 11.

Galt, *see* gjalda.

Gamall (gömul, gamalt), *ad.*, *old, aged, ancient*, I., 26, 24, *and passim*. — 2. *of such and such an age*: sonr hennar var miss-eris gamall, *half a year old*, II., 162, 4.

Gaman (-s), *n.*, *game, jollity, merriment*, I., 22, 19; II., 285, 11.

Ganga (geing (geng), gekk-geingjum (gengjum), geingi (gengi), geinginn (genginn); *imperat.* gakk, I., 362, 23; II., 234, 1), *v.n.*, *to go, generally*. 1. *to walk, to be endowed with the power of walking*; blinder sjá, en halter ganga, II., 226, 14. — 2. *to go, to proceed on foot*; hon hugðist koma til Kristskirkju þar í Lundunum ok vildi inn ganga, I., 12, 24. — 3. *to move*: var straumrinn því sterkari, sem hjólinu gekk nærri, I., 32, 10.

*Prepositional constructions*: g. á, *to invade*: reisir hann sik örðigan með rættlæti laganna móti svá bølvoðum hernaði, sem nú geingr á kristni Guðs í Englandi, I., 182, 14; þessarra þriggja gjafa, dýrðar, vizku, styrktar, mistu þeir konungar, er forðum geingu á Guðs rætt, I., 344, 1. — g. af: *to proceed, to spring from*: væri þessi hans gerð loflig, ef hún gengi af hjarta með sönnu hjarta ok góðvilja, I., 464, 11. — g. at — a. *to go towards, to approach*: þar af sýnist honum, eina nótt, sem maðr gengi at sænginni, II., 50, 6; — b. *to set upon, to attack*: herklæðast þeir sem í sterkasta stríð, birtandi fyrir öllum sambandsmönnum, at þeir skulu ganga at erkibyskupinum, I., 532, 24. — c. *to crowd towards (entreatingly)*: ganga lærðir menn at erkibyskupi, þar sem hann sitr í sama stað, biðj-



## Ganga—cont.

andi, . . . at hann forði sér, I., 536, <sub>1</sub>. — g. fyrir:—*with* fyrir governing dat., to go before, to set an example: þar með hiartanliga elskandi vara fru sanctam Mariam móðvr Cristz, er fyrir gengr öllum þeim með haleitu epterdömi, II., 284, <sub>23</sub>. — *with* fyrir governing acc. — a. to go to (passing by or round at the same time): hann skal ganga klæðlauss fyrir þá kirkju, sem þeir nefna til, II., 36, <sub>9</sub>. — b. to wait upon, to pay one's respects to: þar finna þeir Hlöðvi Frakka konung, ganga fyrir hann ok kveðja sem honum sómdi, I., 264, <sub>19</sub>. — g. í, — *with* í gov. dat., 'versari:' gengr hann í því embætti svá lýstr ok lærðr af Guði, at framburðrinn var bæði mjúkr ok mikilvirk, I., 104, <sub>3</sub>. — *with* í gov. acc., to join: byskuparnir sjálfir ganga í þenna flokk, at standa í áleitni ok umlestrum upp á skaða síns andligs föður, I., 176, <sub>15</sub>; sem ungi Thómas hefir . . . yfir farit þann kennidóm, er hann má fá í föðurhúsi, gengr hann í skóla til herra náms, I., 18, <sub>29</sub>. — g. inn, to come on, to arrive: hvortveggi forðaði sér um stund fyrir óvina valdi, þar til inn gekk fyrirætluð tíð af sjálfum Guðe, II., 4, <sub>20</sub>. — g. inn til valds, to accede to power: eftir þessa liðna gengr inn til valds herra Alexander páfi þriði, I., 26, <sub>9</sub>. — g. með—the prep. governing dat., — a. to be with, to aid, to help: ok svo geingr

## Ganga—cont.

nú með honum mildi Guðs, at öllum þessum þiggr hann einhverjar hjálpir, I., 350, <sub>6</sub>. — b. to confess, to acknowledge: enn með því gengr hann, at hann hafði kært fyrir vinum sínum, svo sem erki-byskupinn væri einn af hans meingerðarmönnum, II., 36, <sub>5</sub>; gekk með, at ofgert var, II., 20, <sub>20</sub>. — the prep. used elliptically — to be pregnant: var þetta svá þýtt af vitrum mönnum, . . . at meiri mundi verða dýrð ok virðing þess burðar, er hún gekk með, enn jarðlig kristni mætti með taka, I., 14, <sub>5</sub>. — g. meðal, to mediate, to go between: ok svo er nú gert um alla hluti, sem þeim sýndist örugt í falslausan frið, er á meðal gengu, I., 462, <sub>1</sub>. — g. millum, to go between, to mediate: segja þá líkast, at allir tregar myndi úr leggjast málum byskups, ef þvílíkir geingi millum fyrir vald ok góðvilja, I., 326, <sub>9</sub>. — g. til, in various phrases: g. t. vegar, to be transacted, to be brought to settlement: svá mikit efni gengr eigi til vegar fyrr enn Tómas erki-byskup er nær, I., 280, <sub>25</sub>; — g. t. festu, to enter a bail, to give security: munum vér á hætta, at leysa byskupana, ef þeir ganga til lögligrar festu fyrir öll sín afbrot, at standa á kirkjunnar dóme, I., 498, <sub>9</sub>; enn ef þeir vilja eigi til festu ganga, fá þeir öngva lausn af oss, hverr sem þat flytr, I., 498, <sub>12</sub>. — g. t. vaxtar, to advance, to develop, to increase: ok litlu



Ganga—*cont.*

síðar geingr enn til vaxtar virðing Thóme, I., 48, 5. — g. t. sýslu, *to perform a task*: má þat hugleiða hjartagóðr maðr, hversu klerkr sá mundi úglaðr ganga til þeirar grátligrar sýslu, at plága ok pína nauðigr svá blezaða persónu, I., 98, 4. — g. um, *to go about, to come forward, to go between, to take the lead*: nýliga hefir upp sprungit mikit missætti millum kirkjunnar ok konungs í Englandi, er auðveldliga myndi lægzt hafa, ef góðvili ok vizka hefði um geingit, *cfr. si adhibita ei "fuisset moderata curatio,"* I., 276, 2. — g. upp yfir, (*fig. from storm-clouds rising*), *to rise overwhelmingly*: þessi hræring ok órói geingr eigi upp yfir almenn-ing heilagrar kristni, heldr í eins manns ofsókn til fjár ok frelsis, I., 196, 18. — g. út, — a. *to come to a close, to terminate*: ok brátt í veginum rísa upp ýmissar orðræður með fylgdinni hversu þing þetta hefir út geingit, I., 170, 2. — b. *to turn out*: enn hversu þetta gekk út virðist vitrum mönnum æðra flestum jarteignum, II., 90, 7. — g. vit, *to be in comparison to*: eru þessar ölmusugjörðir svá stórar at eingi erkibyskup í Cancia hafði geingit meirr enn til hálfs vit Thómam, I., 100, 10. — g. yfir, *to prevail*: hverr megí vpp tina eða i frasavgunn færa alla þaa illing er yfvir gekk i þann tima, II., 274, 27.

*In other phrases*: g. afskeiðis, *to*

Ganga—*cont.*

*go astray*: enn er þessar skipanir spyrjast í Franz, harma góðir menn allir hversu Heinrekr konungr gengr afskeiðis, I., 332, 12. — g. fremstr, *to go foremost, i.e., to take a principal part in*: sumir rægja hann . . . má hér til nefna þrjá byskupa er fremstir ganga, I., 176, 23. — g. hátt. — a. *to act with a high hand*: fyrir þat annat, at konungs ríkit gekk svo hátt yfir England í þessa tíð, I., 62, 11. — b. *to be of chief import*: enn af þeim. ix. (*i.e., vönum*) sem herra ganga, harmar svá herra páfinn at hann má eigi tárúm halda, I., 302, 28. — g. nær, *to weigh heavily on*: enn flýttu ferðinne, því at sóttin geingr mér nær, II., 152, 11. — saga geingr, *the story relates to, concerns*: svá skrifar Robert, at sá maðr væri náfrændi hans, er sótti konungs garð, á þessi tíð, sem sagan geingr, I., 50, 21.

*Med. gangast, to do, to work, to come off, to succeed*: hugðist hann at vinna í einum rykk báða samt, herra páfann ok herra Thómas erkibyskup . . . enn er þat gekkst eigi, sýnist honum aftr venda, I., 410, 26. — g. vit, *to obtain, to gain authority, to prevail*: fyrirbýðr hann ok sterkliga, at þeir úvanar gangist vit, er nú voru nýliga innleiddir af konungsmönnum, I., 174, 27.

*Recipr. gangast á, to attack mutually*: nú er eigi undarligt, þótt af því líkum ófriðareldi angrist ok



Ganga—*cont.*

sturlist Romania, síðan stóreflis-menn gangast á, sem með sterkasta stríði, I., 92, 18. — 2. *to dispute, to wrangle*: svo gangast á kardinales með greinum; því at vinir Heinriks konungs biðja berliga herra páfann, at hann víki eftir konungsins vilja, I., 310, 8.

*Impers.* 1. *to do, to fare*, sýnir Drottinn honum með tveim draumum nálíga bæði þessa heims götur ok annars lífs, hversu konunginum mundi ganga, I., 388, 18. — 2. *to go on, to proceed*: ok eigi gengr þat langt áðr konungr með vitru sinni dæmir þenna Thóman meiri sæmdar makligan, I., 46, 22. — 3. *in prepositional constructions*: — g. til. — a. *to come to pass*: sem Thómas er heim kominn, geingr svá til, at Rikeus kemr til garðs, ok þiggr veizlu eftir vana, I., 30, 13, *cfr.* 192, 11. — b. *to take proceedings (in law cases)*: at því réttara megí hann öllum lutum skipa, sem hann skilur fremr hversu til geingr, ok efni víkr málunum, I., 38, 9. — c. *to work, to operate*: sem byskupinn hefir prófat málit prestsins, hversu ljótt er, gengr bæði til með honum úþoran móti konunginum, ok úheil samvizka til erkibyskups, I., 142, 20. — d. *to bring about, to cause*: skrifar hann til herra páfans, greinandi í fyrstu hversu þeir Heinrekr konungr fundust in Monte Martirum, ok hvað þá gekk til, er þeir sætust eigi, I., 454, 25. — e. g. t. efnis, *things take such and such a turn*:

Ganga—*cont.*

nú geingr svo til efnis, at húspreyjan er með barne, II., 150, 6. — g. um, *to adopt a course*: eigi hæfir vitru, at bera lengi rauða kinn fyrir bráðan punkt, er fljótt má um líða til meinleysis, ef hagligan veg er um geingit, I., 194, 25. — g. upp í hávaða, *to take the turn of a loud brawl*: því at eigi seinna enn siðvenjur koma til greina, geingr upp í hávaða fyrir konunginum, I., 336, 22.

Ganga (göngu, göngur), *f.* — 1. *walk, faculty of walking*: héðan ríss hún upp með réttum fótum ok sterkri göngu lofandi Guð, II., 84, 6. — 2. *pl. göngur = ways*: enn hverja þjáлма nær eðr firr Heinrekr konungr eignir fyrir fætr Thómasi erkisbyskupi, ferr hann frjáls ok liðugr, því at Guð greiðir hans göngur, I., 254, 19. — 3. *procession*: ríss hann upp um síðir ok biðr bera krossinn fyrir sér. Var nú skipan á göngunni mót vana, því at svá sem erki-byskupinn hafði jafnan fyrstr farit, svá ferr hann nú síðastr, I., 536, 10.

Gangandi-fé, *n., live-stock*: karl var eigi ríkari at ganganda fé enn hann átti kú eina svartfleckkóttu ok knýflótta, II., 118, 15.

Garðr (-ðs, -ar), *m., a 'garth,' court, homestead, home*, I., 16, 4, 30, 14; *royal residence*, I., 48, 4; *papal court*, I., 94, 1; *archiepiscopal palace*, I., 106, 20, 23.

Gata (götu, götur), *f., prop. road, fig. path*: gefi þat Guð Drottinn,



Gata—*cont.*

at þú líkist honum a göta lífs ok réttlætis, I., 82, 4; sá er haltr, er vel veit, hvat hann skal gera ok ætti, enn drepr fæti svá hart í sinni úvenju, at hann haltrar brott af Guðs götu, I., 234, 13; sýnir Drottinn honum meðtveim draumum nálíga bæði þessa heims götur ok annars lífs, I., 388, 17; alla götu, *all through, from beginning to end*, II., 286, 20.

Gaum-gefð, *f.*, *heed, attention*, I., 46, 21.

Gaumr (-s), *m.*, *heed*, I., 54, 5; 522, 21.

Gefa (gef, gefr ek, I., 198, 6, gaf, 2 *pers.* gaft, I., 310, 17; gáfum, gæfi, gefinn), *v.a.*, *to give*: honum gafst ekki borinn erfingi, at sitja mætti yfir hans háseti, I., 26, 17; er sú misgrein þessarrar innleiðslu tvennrar, at í síðari gefast eigi penningar, I., 100, 5. — 2. *to give into one's charge, to commit to one's care*: gefr konungrinn kjötligan son sinn, er heitir Heinrekr ungi, at hann skal sitja undir tygt ok meistaradóm cancelers, I., 48, 19. — *Med.* gefast, *to come to pass*: herra Thómas hylr harm sinn í sútfullu hjarta, því at hann grunar, sem gafst, at þessir menn leggjast of mjök í líftjón, I., 168, 5. — g. í vald, *to give one's case into the hands of the adversary*: erkibyskup kærði bæði á konung ok byskupa, um aflagliga vígslugerð við Heinrek unga, enn konungr gafst í vald um þat alt bæði fyrir sína hönd ok byskupanna, II.,

Gefa—*cont.*

20, 18. — *Impers.*, *it is given, it follows*: af þeim Guðs gjöfum sem nú voru greindar, gaf þat vitrum mönnum vel skilja, at hann var fyrirætlaðr mikilli stétt í kristni Guðs, I., 28, 17.

*Prepositional constructions*: g. til, *to offer as a bargain*: því at þeim harðýðgismanni, er standa átti undir hans álögum var mikit gefanda til, at hann hefði forðazt hvárttveggja, I., 110, 3. — g. upp, *to give up, to give liberty to*: hann gaf upp sagðan Kadonensem ábóta, at hann yrði Kantuariensis erkibyskup, I., 10, 10. — 2. *to give up, to deliver, "prodere"*: þetta votta þeir svá rétta glósu til ganga, at glæpamenn, þótt vígðir sé, gefist upp rætti hirting undir konungs vald, I., 148, 17. — 3. *to give up, to surrender*: eru þér skyldugir, eigi at eins erkibyskupsdóm fyrir honum upp at gefa, heldr annat tíu lutum meira, I., 192, 22. — g. út, *to expend*: enn mestan hluta þess fjár vil ek út gefa, til þess, at minkist þverúð ok þrjózka Thómas erkibyskups, I., 498, 28.

*In various phrases*: g. efni: *to supply material, to give occasion*: nú þótt þér hefðit gefit oss efni, at tala nokkut stríðara til yðar, þá víkjum vér heldr aðra leið, I., 334, 27. — g. efni til, *to give rise to, to occasion*: páfinn hafði löngu girnzt at sjá ok heyra Thóman fyrir svá góða frægð sem hann gaf efni til, I., 128, 27. — g. forsjó, *to*



## Gefa—cont.

*take precautions*: setið lækning liðnum hlutum ok gefit forsjó úkomnum, II., 18, 22. — g. gaum, *to give heed*: því at hans ákefð gefr eingu gaum, I., 276, 8. — g. í sök, *to account as a guilt*: lýsist héðan því framar, hversu afskapligt er, ef hirting byskupanna með yðvarri skipan eftir lögunum skyldi gefast í sök ok sættarrof erkibyskupinum, II., 22, 2. — g. sik í dauða, *to deliver one's self up to death*: fremit hegning guðligra laga eftir þann er lögunum fylgdi, ok fyrir þeira sóma er gaf sik í dauða, II., 18, 21. — g. sik liðugan, *to give one's self more time, to apply one's self more to*, "vacare:" enn þótt erkibyskup siti með öllu kauplaust yfir áskilnaðargrein sinna undirmanna, gefr hann sik betr liðugan at skoða vöxt ok efni málanna, I., 112, 26.

Gegn, *adv., against*: í gegn, *again, back*: ok því skrifar hann aftr í gegn til sérhverra hluta svarandi, I., 398, 6; *in return*: Thómas gefr honum aftr í gegn at konungrinn er með öllu gleymandi þá dygðar þjónustu, er hann segist honum veitt hafa, I., 470, 8.

Gegna (d), *v.a., prop. to answer, to heed; impers. to concern, to relate to*: lítim á þessu næst, hvat framm ferr rómverskum byskupum frá því sem söguna byrjaði, at þat mál leiðist framm með skynsemd, þar til er sá nefnist, er sögunni gegnir framast, I., 24, 26.

Gegnt, *prep. with dat., against*: Thómas erkibyskup sezt niðr með sínum klerkum í þat herbergi sem konungrinn hafði áðr í setið ok rýmt, ok byskupar annan veg gegnt honum, I., 212, 12.

Gegn-um, *adv., through*: því at á dýraveiði var hann skotinn í gegnum, at úvilja sjálfs síns riddara, I., 6, 22; *fig.*: enn því varar hinn heilagi Thómas, at húsbóndinn haldi þar trúnað yfir, at hans vizka sér í gegnum, hvat á mundi koma, I., 252, 7.

Geisa (t.), *v.n., to rush on at a reckless rate*: þeir eru pínandi með harðri stríðu, ok þó eigi svá framt, at þat gangi allt í banorðs-sök erkibyskupsins, nema þeira róg hafi geisat svá guðrækilega, at berum orðum hafi þeir provocerat konunginn, I., 54, 1. — *v.a., to cause to behave overbearingly*: má af slíku marka, hversu hátt illmennit geisaði því er samkvæmt sitr milli höfuðs ok herðar, II., 8, 16.

Geislaðr, *p.p., bright, shiningly conspicuous*: þessi blessaðr maðr hinn vngi Thomass var þegar giðdr ok geislaðr með agiötu siðferði, II., 284, 20.

Geisli (-a, -ar), *m., a ray, beam*, II., 290, 1.

Gekk, *see* ganga.

Geld, *see* gjalda.

Gengi, gengu, gengum, *see* ganga.

Gera (ð), *v.a., to do*: mærin gerir svá, I., 16, 5; eftir svá gert ríðr hann út af þeima stað, I., 84, 19. — 2. *to perform*: herra páfinn grunar . . . at byskuparnir muni



Gera—*cont.*

dirfast eigi því síðr með eftirlæti vit konunginn at gera vígslu þessa, I., 452, 2; gerðist sú vígsla með allri sæmd ok heiðr, I., 90, 4. — 3. *to despatch, to send off*: eru bréf ger út af Englandi suðr um sjó, I., 62, 5; hann gerði oft heim-onliga menn sína, at vitja sjúkra manna herbergi, I., 108, 20; með öllum skunda gerir hann sína sendiboða með bréfum til páfa-garðs, I., 174, 6; lætr hann líða nokkura daga, áðr hann gerir klerka sína með bréfum til Eng-lands, II., 10, 2. — *Med. gerast*. 1. *to become*: þróaðist hon svá í góðu lífi, at í fulltíða aldri gerðist hon abbadís yfir þeim lifnaði, I., 252, 28. — 2. *to come about, to come to pass, to take place*: ok af þeirri gistingu gerast þau ráð, I., 30, 15; enn nú þessu næst skal aftr víkja til Heinreks konungs ok sjá, hver tíðindi gerast á hans dögum, I., 12, 5; skjórnaði hann Cantuariam, þar til saga greinir . . . hver skipan gerðist eftir hann frá-fallinn, I., 12, 3.

*In various phrases*: g. *dvöl, moram facere*: signaðr Thómas gerir eingva dvöl á at finna konunginn sem fyrst, I., 120, 17. — g. *kunnigt, to make known*: því hæfir oss eftir voru viti, at gera yðr kunnigt, til hvers vér erum sendir á yðvarn fund, I., 282, 12; *cfr.* 282, 22, II., 255 2. — g. *at orðum, to remark*: ok var at orðum gert, at eingi höfðingi

Gera—*cont.*

í öllu Englandi héldi svá listuliga sína fylgd, I., 48, 23. — g. *ráð fyrir, to take care of*: vér biðjum Guð, at hans mildi geri ráð fyrir oss, I., 210, 28. — g. *rétt af, to do justice by*: því at valdsmaðr af konungs hálfu yfir þeim stað, er stefndr sitr í, skal gera rétt af honum, I., 298, 5. — g. *sér skrök-semd, to feign, "simulare"*: þótt Heinrekr konungr gerði sér því-líka skröksemd linaðist eigi harmr þeira við slíkt, II., 12, 16. — g. *til, to do by, to behave towards*: segir hann alt af bern-sku verit hafa digran ok dramb-vísan, ok úminnigan als þess góðs, er honum var vel til gert, I., 428, 4. — g. *sinn veg—a. to proceed on one's way, "accelerare"*: ok því taka þeir fljótt orlof ok gera sinn veg framm til Sennonis borgar, I., 266, 18. — b. *to walk along, "ambulare"*: enn þar bar svá til, sem ek gerði minn veg frá borg Cattania, at ek ætlaði framm til Síracusam, I., 94, 20. — g. *út, to despatch an envoy or a legate*, I., 414, 8.

Gerð (-ar, -ir), *f., doing, action, act*, I., 178, 1, 234, 2, 300, 7, 404, 23; *measures, proceedings*, I., 284, 24.

Gerr, (*dat. plur. gervum*, I., 132, 12), *ad., done*, I., 182, 18.

Ger-samliga, *adv., thoroughly, per-emptorily*, I., 152, 7.

Gestr (-s, -ir), *m., a guest, visitor*, I., 250, 2.



Gest-risinn, *ad.*, *hospitable*, II., 148, 16.

Geta (get, gat-gátum, gæti, getit), *v.a.*, *to mention*, I., 92, 24; 178, 23.

Geta (-u, -ur), *f.*, *guess*, *surmise*, *conjecture*, I., 438, 14, 512, 24.

Getnaðar-limir, *m., pl.*, *manly parts*, II., 106, 6, 284, 3.

Geyja, *v.n.*, *to bark*, I., 234, 10.

Geyma (*d.*), *v.a.*, *with acc. and gen.* — 1. *with acc.* — a. *to hold, to compass, to enclose*: hann var svo grannligs vaxtar, at hann mátti fyrir manns augum í litlum stað geymast, I., 24, 22. — b. *to keep, to take care of*: sá heiter eiginliga canceler, er geymir konungs innsigli, I., 48, 2; sá bróðir geymir at nokkurum lut fátækra manna fé, I., 100, 1. — c. *to watch, to guard*: þar fyrir talar hún til þernu sinnar, er geymdi vögguna, I., 14, 26. — d. *to take care of, to husband*: at þeir áliti með vandvirk, hversu sú renta ok vitværi aktast inn ok geymist at þagat liggr, I., 108, 22. — e. *to heed, to see to*: enn þat geymir vakrliga Lofuis konungr, at á hverri stefnu, er hann heldr við Heinrek konung, lætr hann jafnframm vera Thómam, I., 426, 4. — f. *to keep, to observe*: gerir hann sér þá líking, sem hann vili lögin gjarna geyma, I., 262, 5; *cfr.* II., 246, 2. — g. *in the phrase*, g. sik, *to control one's self*: aumr var ek minnar dirfðar, at ek dramb-

Geyma—*cont.*

samligr ok hégómligr skyldi þora, at skipast geymslumaðr yfir vingarði Guðs, þar sem ek nam aldri at geyma sjálfan mik, I., 172, 16. — 3. *absol. to guard against*: láta þeir alla þá menn eiða vinna, er í samvitand eru þessara úráða, at hvárki nær né firr skulu þeir þeira trúnað opinbera, ok einkanliga geyma, at erkibyskupinn megi eigi viss verða, I., 516, 11. — 2. *with gen., to guard*: þar dvelst sæll Thómas vel þrjá daga, ok lætr vötnin geyma sín, I., 242, 14; kalla fjölskyldur at móðurinne, svo at hún geymir eigi ráðsins, *that she forgets what she is about*, II., 162, 9; mun Drottinn svá geyma hans, at freistni vondra manna firri eigi Thómam þeirri hjálp ok friði, sem hann hafði þegit í Frakklandi, I., 432, 13.

Geymari (-a), *m.*, *keeper, steward, watchman*, I., 544, 18; II., 138, 26; *guardian (saint)*, II., 284, 27.

Geymslu-lauss, *ad.*, *heedless*, II., 208, 8.

Geymslu-maðr, *m.*, *keeper, steward, watchman*, I., 172, 15.

Geystr, *ad.*, *violent*, II., 98, 2.

Giftast, *v. med.*, *to marry*: hon giftist suðr um sjó, I., 26, 19.

Gildr, *ad.*, *prop. big; metaph. strong, mighty*: g. umlestr, *good scolding*, I., 434, 5; *masterful, powerful*, II., 114, 25; g. þjófr, *a big thief*, II., 140, 3.

Girnast, *v. med.*, *to yearn for, to desire*, I., 14, 24, 128, 25; g. á



Girnast—*cont.*

and g. framm á, *id.*, I., 64, 17, 168, 7.

Girnd (-ar, -ir), *f.*, *desire, wish*: yfir þenna skilning hvarntveggja, samkall lærðra manna ok konungsins girnd yfir kosninginum, eru bréf gjör, I., 66, 19. — 2. *lust, fleshly desires*: í þeim aldri sem næstum er girndin með holdligri fýst ok holdligri blíðu, I., 20, 14; þá er hann deyddi sinn líkam ok sitt hörund með hárklaði ok húðstrokum, ok þjáði frá röngum girndum, I., 104, 29; eingi beiðni úleifðar girndar sigraði hann, I., 108, 3.

Gista (t), *v.a.*, *to be the guest of, to stay as a guest with*: þessa Súnamitem gister Heliseus oftliga, II., 230, 1.

Gisting (-ar), *f.*, *the staying as a guest*: ok af þeirri gisting gerast þau ráð, I., 30, 15; *a night's quarters?* I., 434, 3; *fig. visit*, II., 230, 11.

Gjald (-s, gjöld), *n.*, *tax, impost*: hann setr úþolligt gjald á klaustr ok kirkjur í Englandi, I., 6, 7; enn sakir þess at konungsgarðr hefir haldsaman munn stendr þetta gjald ár frá ári, I., 138, 9. — *Pl., punishment*: biðr hann þar til virða sína þjónustu ok þeira vináttu, at úvinir Thóme erkibyskups taki sín gjöld sem lögin dikta, I., 456, 13.

Gjalda (geld, galt-guldum, gyldi, goldinn), *v.a.*, *with acc. and gen.* — 1. *with acc.* — a. *to yield, to render, to pay, to offer*: þysja

Gjalda—*cont.*

inn konungs menn með þeim boðskap uppá Thómam erkibyskup at hann gjaldi skyn ok góða grein herra konunginum fyrir allan þann fjárhlut, er hann hafði undir sinni forsjó, I., 212, 14; máttu þá sjá ok skilja minn kærasti bróðir, hver lof ok þakklæti þeir mundu gjalda Guði, I., 100, 15. — b. *to return, to pay in return for*: nú má auðsýnt vera, hversu heilögum Thómasi mundi þat afla til verðleiks, at þola jafnan meingerðir, enn gjalda öngvar í móti, I., 508, 10. — c. *to restore, to deliver, to give up to*: ok gjalda honum ok hans mönnum kirkjur sínar með eignum ok öllum hlutum, er þeir létu án lögum, I., 422, 23; ef hennar búkr er þaðan í burt, megum vit stöðugt halda, at kýrin er þér aftr goldin, II., 124, 21. — 2. *with gen., to pay for, to suffer for, to expiate for*: allir frændr ok félagar Thóme erkibyskups skulu hans gjalda, I., 348, 4; enn ef þat eyðist, hvers skulum vér þá gjalda, er þér látit oss mæta einn öllum þunga? I., 400, 14; nú skulu allir yðar gjalda, I., 502, 5; segja at hans háls ok höfud mun um síðir gjalda síns frammhleypris, I., 506, 24.

Gjarn, (gjörn, gjarnt), *ad.*, *willing, ready*; *occurs only in the neuter gjarnt*: *natural, congenial to*: konungrinn gerir með sinni lund, sem honum var gjarnt, *as was his wont*, I., 62, 22.

Gjarna, *adv.*, *readily, willingly,*



Gjarna—*cont.*

*gladly*: hann skipaði gjarna aftr eignina, I., 8, 19; gjarna þágu þeir sæmdir ok sýslur af krúnunni, I., 56, 20; ef nokkur kirkja eðr kennimaðr finst af honum mishaldinn, leggr hann í dóm sem fyrr, ok vill gjarna bæta, I., 384, 5; hefði hann þessum æðri fundit, væri þeir gjarna hér komnir, sakir yðvarrar tignar, I., 282, 24. — *fain*: gjarna vill hann því kaupa nú, at hafa rétту færri, ok vera eigi réttkendr af henni, I., 250, 13; honum líkar eigi lygðin enn vildi þó gjarna leynast, I., 252, 2. — 2. *generally, usually, habitually*: er þat ok alsiða miðil þess háttar manna, at þann tíma sem þeir búast í sitt fóstrland heim venda, kaupa þeir gjarna skólabækr, I., 28, 27; reykelsi lagt á glöð leitar í loftið gjarna, I., 104, 22; samlagast þessir heimskum mönnum, er líf ok mannkosti dæma gjarna eftir veraldligri ásjónu, I., 222, 15. Gjöf (gjafar, gjafir), *f.*, *gift, endowment*, I., 28, 17, 56, 2, 88, 23; at gjöf, *by gift*, I., 322, 21. Gjöra (ð), *v.a.*, *to do*: þótti ok fyrsta manni mikit áráði, at byrja þat, sem einginn hafði, áðr gjört, II., 70, 14; g. sinn veg, *see gera (in various phrases)*. — g. sér um, *to make of, to take notice of*: Guðs maðr gjörir sér ekki meira um, enn svarar: ógnarhót eru slíkt, I., 520, 2. — *Med. gjörast viss um, certiolem fieri*: gjörast þeir vísir um at eigi mun hálsinn borga, þótt enn ræni þeir kirkj-

Gjöra—*cont.*

juna, I., 480, 27. — 2. *as a verb auxiliary, do*: giorðir Guðs lavg bioða, *thou didst pronounce*, II., 290, 29; giordu gvmmar vida guðs uin moti striða, *people did in many places strive against God's friend*, II., 291, 3. (*The form gjöra occurs first*, I., 480, 27.) Gjörla, *adv.*, *thoroughly, minutely, carefully*, I., 24, 14. — *clearly*, I., 34, 8; II., 150, 18, 289, 26. Gjör, *ad.* — 1. *done*: ok svá gjörfu biðr hann fara hvern undir yðvarn herradóm, er vill, *this having been done, these things having been complied with*, I., 382, 19. — 2. *made, i.e., well made, handy, deft, skilled*: hon er væn ok vitrmál ok leggr á alt gjörva hönd, I., 22, 15. Gjör, *compar. adv.*, *superl. gjörst, clearly, distinctly*, I., 118, 5, 160, 23; II., 112, 13. Glaðliga, *adv.*, *gladly*, II., 104, 2. Glaðligr, *ad.*, *full of rejoicing*, II., 224, 24. Glaðning (-ar), *f.*, *mirth, pleasure, amusement*, I., 22, 20, 30, 23. Glaðr (glöð, glatt), *ad.*, *glad, gay, merry*, I., 20, 16, 438, 19; *rejoicing*, I., 174, 20. Glað-værr, *ad.*, *joyful*, I., 224, 9. Glata (að), *v.a.*, *to lose*, II., 150, 16. Glatan (-ar), *f.*, *perdition*, I., 70, 14. Gleði, *f.*, *joy, gladness*, I., 4, 9; 82, 8. Gleðja (gleð, gladda-glöddum, gleddi, gladdr), *v.a.*, *to gladden*, I., 436, 12. — *Med. to rejoice*, I., 250, 18, 464, 16.



Glens, *and* glenns, II., 285, <sub>11</sub>, *n.*, *mockery, scurrilous conduct*, I., 22, <sub>18</sub>.

Glennzigr, *ad.*, *scurrilous*, II., 285, <sub>30</sub>.<sup>1</sup>

Gleyma (-d), *v.a.*, *with dat. and acc., to forget*: sá hefir flekkótt auga, er svá þykkist vitr, at þar fyrir gleymir hann sannri vitru, I., 234, <sub>4</sub>; liðu svo framm nokkur er dagar, at ungi maðr gleymir verkit án iðran ok yferbót, II., 126, <sub>21</sub>.

Gleypa (t), *v.a.*, *to swallow*, I., 72, <sub>13</sub>.

Glóð (-ar, -ir), *f.*, '*gleeds*,' *burning embers*, I., 50, <sub>9</sub>, 104, <sub>22</sub>.

Glósa (að), *v.a.*, *to gloss, to interpret*, I., 14, <sub>15</sub>.

Glósa (-u), *f.*, *gloss, commentary*, I., 36, <sub>20</sub>.

Gluggr (-s, -ar), *m.*, *a window*, I., 244, <sub>17</sub>.

Glys, *n.*, ('*gloss*'), *glitter, showy things*, I., 24, <sub>4</sub>.

Glæpa-maðr, *m.*, *trespasser, sinner*: enn þat er oss eigi ljósara, hvar þér byskuparnir vilit svara þeim lettrum miðil landa, at yðr skal mislíka, þótt opinberr glæpamaðr, sè þíndr með stórmælum, I., 406, <sub>26</sub>. — *a criminal*: þetta votta þeir svá rætta glósu til ganga, at glæpamenn, þótt vígðir sé, gefist upp rættri hirting undir konungs vald, I., 148, <sub>17</sub>. — *a villain*: svo ganga þessir glæpamenn út af mustarinu, at þeir hafa margar greinir verri ok úmannligri enn þeir, er krossfestu Jesum Kristum, I., 548, <sub>8</sub>.

Glæpiligr, *ad.*, *wicked*, I., 514, <sub>17</sub>.

Glæpr (-s, -ir), *m.* — 1. *folly*: minn glæpr er svá mikill vorðinn í þeiri herfiligri niðran ok vanvirðu, er ek hefir gert kirkjunni ok klerkdóminum, at berliga dæmir hann mik úverðugan, at standa fyrir Guði mínum í kennimanns þjónustu, I., 170, <sub>28</sub>; vér allir vorum blektir ok blindir . . . miskunna mér kærasti faðir, ok leysit mik af þeima glæp, I., 440, <sub>8</sub>; enn síðan vér forðuðumst hans umsátir, snéri hann sínum glæp uppá herra konunginn, at vanvirða svá alt hans ráð ok ríki, I., 276, <sub>13</sub>; því játta ek, at vesall glæpr færir þau þyngsl at heilagri Guðs kristni sem hún þolir í Englandi, I., 306, <sub>7</sub>; í sannleik eignast þat efni tvenna undirstöðu, at firra þá glæp, sem gera vildu, ok at kynna kyrkjunnar sök, I., 400, <sub>24</sub>. — 2. *wicked folly, trespass, wickedness, guilt*: þeyt rödd þína sem móthorn, segjandi fólkinu glæpi sína, I., 424, <sub>7</sub>; því at þeim harðýðgismanni, er standa átti undir hans álögum var mikit gefanda til, at hann hefði forðazt hvarttveggja samt, þat er at skilja, tilverkan glæpanna, ok hirting þvílíka, I., 110, <sub>5</sub>; finnr hann glæpinn, er hann í féll fyrir þessa misþyrming sinnar móður, II., 128, <sub>20</sub>. — 3. *crime*: svá var konungrinn fjarri þeira fyrirætlan, at þann tíma, er glæprinn gerðist, hugði hann þá vera á sínum garði, II., 12, <sub>2</sub>; bannsettr með öllu fyrir svo háðuliga skemmd, at



Glæpr—*cont.*

hann hafði lagzt með tveimr systur, enn verndar síðan glæpinn með þrjózku, II., 148, 23.

Glæpsamligr, *ad.*, *wicked*, I., 546, 16.

Glæpska (-u), *f.*, *folly, wickedness*, I., 454, 10, 546, 6.

Glæsiligr, *ad.*, *showy, grand, splendid, proud, brilliant*, I., 44, 2, 278, 2.

Glæstr, *ad.*, *glittering, showy, splendid*, I., 416, 9.

Glöð, glöðum, *see* glaðr.

Glöddu, &c., *see* gleðja.

Glöggr, *ad.*, *clear, clear-headed, sharp, keen*; maðr svá fljóttækr minnigr ok glöggr í allri grein til brjósts ok bækr, I., 20, 1; Heinrekr konungr var vitr maðr ok glöggr í allri grein, þegar á ungum aldri, I., 44, 11. *clear of perception*: síðan lyftir hann upp augunum svá glöggr í sinne grein, at hann kenner bæði föður ok móður, II., 160, 18. — *Neut.* glöggt or glögt, *as an adv.*, *clearly, distinctly*: nokkorir af hirðsveitinni ganga framm, er glögt segjast vita hverir konungligir vanar hafa verit í Englandi, I., 166, 25; sér hann glöggt báðum augum hvar hann lá, II., 82, 19.

Gnesta (t), *v.n.*, *to clash, to crash*: g. í eyrum, *to tingle in the ears*, II., 18, 10.

Gnógliga, *adv.*, *sufficiently*, I., 74, 25.

Gnýja (gný, gnúði, &c.), *v.n.*, *to tear (against, as wind or water rushing), in the phrase, hvat er (sem) á gnýr, however it may*

Gnýja—*cont.*

*storm, come what may*, I., 150, 19, 182, 11.

Gnæfa (ð), *v.a.*, *'imminere,' to hang over, to be imminent*: skýra honum þar með, hvert áfelli yfir gnæfir öllu hans ríki, I., 458, 18.

Gnægja (ð), *v.a.*, *to satisfy*, II., 254, 13.

Góð-fúss, *ad.*, *kindly disposed*, I., 284, 2; *pious, devoted*, I., 2, 12.

Góð-fýse, II., 12, 10, *see* góðfýsi.

Góð-fýsi, *f.*, *devotion, piety*, I., 102, 14.

Góð-fýst, *f.*, *devotion, piety*, I., 38, 10, 96, 3; *loving kindness*, I., 368, 8.

Góð-girnd (-ar), *f.*, *goodwill*, I., 36, 14, 208, 18.

Góð-gjarn, *ad.*, *kindly disposed*, I., 446, 8.

Góð-gripr, *m.*, *a good, precious thing, ornament*, I., 554, 24.

Góð-mannliga, *adv.*, *in a manner becoming a good man, virtuously*, II., 285, 4.

Góð-mannligr, *ad.*, *friendly, kindly, fair*: þessi vegr sýnist oss hvárki lögligr né góðmannligr, I., 328, 12.

Góðr (góð, gott), *ad.*, *good, frequ.* góðrar ættar, *well born*, I., 12, 10. — *Neut.* gott *as a subst.*, *good things*, I., 30, 1.

Góð-vild (-ar), *f.*, *goodwill*, I., 208, 18, 336, 19.

Góð-vili, *m.*, *goodwill*, I., 46, 21, 128, 5.

Góð-viljugr, *ad.*, *friendly, kindly disposed*, II., 156, 16.

Goldinn, *see* gjalda.

Gólf (-s), *n.*, *floor*, I., 54, 12, 250, 22.

Góz, *n.*, *goods, means, property, wealth*, I., 12, 12, 250, 18.



- Gráður, *f. pl.*, 'gradus,' *grades, steps in front of the altar*, I., 538, 4, 8.
- Gradus, *m.*, *step*, II., 218, 25.
- Grafa (*gref*, *gróf-grófum*, *græfi*, *grafinn*), *v.a.* — 1. *to bury*: *betr skal prófa þat mál áðr enn piltrinn er grafinn*, II., 160, 8, *cfr.* II., 102, 14. — 2. *to furrow*: *eigi grofv þyckvar hruckvr hanns enni*, II., 287, 32. — 3. *to carve*: *stendr sniahuitr kistill lvktr vandliga ok orþinn með sva miclv yfirvöttis formi meistarliga, at engi iarðligs mannz hönd matti sva fagrlega lika ok grafa*, II., 286, 1. — *Impers.*, *to suppurate, to fester*: *grefr þá lærit ok fótinn með munn-um ok vogföllum bæði uppi ok niðri*, II., 96, 24. — *Med.* *grafast, fig.*, *to be mentally in a state of morbid agitation, to be racked by passion*: *grefst hann innan með sinni grimd, ok gerir sendiboða með bréfum til konungs í Franz*, I., 440, 28.
- Graftar-embætti, *n.*, *burial service*, I., 556, 19.
- Grá-leitr, *ad.*, *grey-looking, i.e., rude, rough, coarse*, I., 434, 6.
- Grámunka-búnaðr, *m.*, *habit of Grey monks*, I., 314, 6.
- Grámunka-klaustr, *m.*, *monastery of Grey monks*, I., 256, 2.
- Grámunka-klæði, *n.*, = *grámunka-búnaðr*, I., 314, 28.
- Grámunka-lifnaðr, *m.*, *order of Grey monks*, I., 368, 26.
- Grámunka-regla, *f.*, *rule of Grey monks*, I., 316, 5.
- Grámunkr, *m.*, *Grey monk*, I., 312, 3, 370, 8.
- Grand, *n.*, *grain, slight drawback*, I., 160, 10.
- Granda (*að, t*), *v.a.*, *to hurt*, I., 540, 9.
- Grand-varr, *ad.*, *heedful against doing wrong, pure of purpose*, I., 68, 24 — 2. *chaste*, II., 2, 10.
- Grand-veri, *n.*, *heed against doing wrong or harm*, II., 272, 17.
- Grann-vaxinn, *ad.*, *slender, slim of growth*, I., 28, 9; II., 288, 14.
- Grár, *ad.*, *grey, i.e., rude, rough, coarse*: *þeir líta þá til hans með grá glensi*, I., 22, 17.
- Gráta (*græt*, *grét-grétum*, *gréti*, *grátinn*), *v.a.*, *to weep, to shed tears*, I., 110, 10; *to cry*, II., 281, 30; *to mourn, to bewail*, I., 348, 15, 404, 19, 21; II., 150, 14.
- Grátandi, *gerund of gráta*: *lamentandus*, II., 14, 15.
- Grátandi, *pres. part. of gráta*; — 1. *as ad.*, *bewailing*: *því at sumum þar grátundum líkams mein veittist heilsa*, II., 88, 2. — 2. *as subst. weeper*: *ok grét með grátundum*, I., 110, 10.
- Gratias, *f. pl.*, *grace at table*, I., 108, 4.
- Grátligr, *ad.*, *woeful, sad, sorrowful*, I., 306, 25; II., 162, 17; *tearful*, I., 316, 19.
- Grátr (-s), *m.*, *weeping*, I., 242, 22; *sorrow*, II., 74, 11.
- Gresta (*að*), *v.a.*, *to bury*, II., 158, 11, 26.
- Grestra (*að*), *v.a.*, *to bury*, II., 2, 4.
- Greiða (*dd*), *v.a.*, *to unravel, to make plain*: *hann greiddi jafnan vitr-liga vandar spurningar*, I., 28, 13,



Greiða—*cont.*

*cfr.* II., 288, <sub>19</sub>. *Med. fig., to clear up, to become enlightened*, II., 232, <sub>3</sub>. — 3. *to set forth, to deliver*: því þykkir mönnum sem nokkur veraldlig gleði, hversu listuliga hann þykkist sína tölu greiða, I., 278, <sub>23</sub>.

Greiði (-a), *m., furtherance, solution*: ok því vilja þeir þat ekki heyra, sem erkibyskupsins málum er til greiða, I., 272, <sub>9</sub>, *cfr.* II., 251, <sub>8</sub>.

Greiðr, *adv., ready, ready to hand*: þat sem hann heyrði um sinn í heilavgum ritningum eða lagadómum var honum greitt ok tiltekt hvern tíma, er hann vildi frammi hafa, II., 288, <sub>22</sub>. — *Neut. greitt, in adv. sense, readily, without let or hindrance*, I., 78, <sub>27</sub>.

Grein (-ar, -ir), *f., prop. a branch (of a tree), hence, fig., with the implied notion of division, distinction, &c., in various senses determined by the context*: — 1. *dissension, difference of opinion, matter of dispute*: meirr enn einum þeira mundi þat fagrt sýnast, at bera hæsta rödd í vígslugerð svá mikils herra, ok þar hélt vit um tíma at greinir mundi til renna, I., 88, <sub>12</sub>; krefr konungurinn með mikilli ákefð, at Thómas erkibyskup með öðrum lýðbyskupum fylli sitt fyrirheit, at styrkja þá sömu konungs vana, sem þeim risu greinir af, I., 162, <sub>12</sub>; Heinreki konungi flyzt af hljóði, at Thómas erkibyskup með öllum

Grein—*cont.*

sínum greinum muni gefast í hans vald, I., 426, <sub>20</sub>. — 2. *discernment, perception*: svá snarpr í grein ok skilning, at hann greiddi vitruga vandar spurningar, I., 28, <sub>12</sub>; sá er nefskorinn, er eingvaskynsemdar grein berr á sína gerð, I., 234, <sub>2</sub>. — 3. *detailed account*: þysja inn konungs menn með þeim boðskap upp á Thómam erkibyskup, at hann gjaldi skyn ok góða grein . . . fyrir allan þann fjárhlut er hann hafði undir sinni forsjó, I., 212, <sub>14</sub>. — 4. *article, point, matter*: er nú ljóst af settum greinum, at lærdómurinn hafði svá til mikillar virðingar hvárki vald né ráðinn vilja, I., 68, <sub>19</sub>; enn mót þessarri grein hvarritveggjo skipar signaðr Thómas sína góðgirnd ok vizku, I., 36, <sub>13</sub>, *cfr.* 17; þessir fara ok frammkoma, fylla með swardögum ok fastmælum þat villunnar boð með öllum greinum sem áðr var tjáð, I., 330, <sub>21</sub>; hann býðr lærðum mönnum, at á nefndan dag komi þeir til Lundúna, at svara sér með réttri skynsemd til sagðra greina, I., 146, <sub>5</sub>. — 5. *point, peculiarity*: svá fellr samt í öðrum greinum skaplyndi þeira, I., 54, <sub>25</sub>. — 6. *reason, cause*: ok fyrir þá grein at heilög bók segir svá mikit af hans meistaradóm, at um síðir hafi hann fagrliga skilit sjö höfuðlistir, I., 20, <sub>3</sub>; var þat líkligt, at hans tárleg góðfýst leiddi aðra menn til tára, einkanliga fyrir þá grein, at hann lærði þat eina er



Grein—*cont.*

hann lifði sjálf, I., 104, 9; svá ok í aðra grein, at sá kvitr ferr með fólkinu, at konungsmenn muni leggja hendr á mik með harðindum, I., 206, 6. — 7. *matter, thing*: maðr svá fljóttækr minnigr ok glöggr í allri grein til brjósts ok bækr, I., 20, 1; hans signuð elska ok heimonleikr kemr aftir í öllum greinum til Thómam erki-byskups, I., 440, 19. — 8. *charge*: ok ef þeir eignast þyngri grein af þessum tveimr, eru þeir sekir sannliga þess meinlausa dreyra, II., 54, 4.

Greina (d), *v.a.* — 1. *to divide*: með því, at fémál er í milli ok greinir mest í sundr yðvart samþykki, I., 224, 14; þá bar ek hugsan fyrir því, at mik skyldi eigi stórt greina mót hans vilja, I., 292, 19; ok sem þá greindi mjök á, *greatly divided in opinion*, II., 8, 13. — 2. *to distinguish, to discriminate, to discern*: sem hún greinir, með hverju sóttarfar hennar hófst í fyrstu, II., 156, 2; því at hann er bæði skygn at greina sik ok aðra, I., 284, 5. — 3. *to group by points, to class under proper heads, to digest*: þetta byskupanna bréf flyzt herra Thómasi, þar sem hann sitr í Franz; ok sem hann hefir þat greint ok articulerat, snýr hann til þess vegar at gefa þeim líkt móti líku, I., 398, 2. — 4. *to discuss, to debate, to examine, to reason on*: at þeir báðir samt greini fagrliga, eftir réttu formi ritninganna, hversu þat rennr í samþykkt, sem sýnist

Greina—*cont.*

sundrligt, I., 100, 25. — 5. *to set forth, to record, to state, to enumerate*: at margs manns líf dró til útlegðar, ok suma um síðir, sem greinast mun, alt framm í dauða dyrr, I., 6, 19; af þeim Guðs gjöfum, sem nú voru greindar, gaf þat vitrum mönnum vel skilja, at, I., 28, 17; jók hann mikit Englands konungs ríki, þótt þat standi eigi með greindum atburðum eðr skýrri frásögn, I., 56, 25; þeir koma framm fyrir Heinrek konung, tjándi honum hálfnaðugum herra páfans bréf, hvert uppbrotit ok yfirlesit heldr þvílíkan skilning, sem þessu næst mun greint verða, I., 332, 20.

Greindr, *p.p.*, in sér greindr, *special, particular*, I., 406, 6; *cfr.* 422, 1.

Greiniliga, *adv.*, *distinctly, plainly, directly*, I., 186, 1.

Greri, *see* gróa.

Greyfast, *v. med.*, *to 'grovel,' to burrow, to bury one's self, to sink into*: sá er hryggbjúgr, er svá alvarliga legst undir ok veraldar áhyggju, at þar fyrir gleymir hann allri upplitning, enn greyfist niðr í jarðliga blíðu, I., 234, 5.

Greypiligr, *ad.*, *heinous, fell*, I., 546, 18.

Grimd (-ar), *f.*, *cruelty, rage, fury, rancour*, I., 156, 20, 178, 5, 546, 6.

Grimdar-hatr, *n.*, *cruel hatred*, II., 168, 19.

Grimdar-kyn, *n.*, *kind of cruelty, manner of revenge*, I., 346, 27.

Grimliga, II., 287, 24, = grimmliga.



- Grimmast, *med.*, to become enraged: I., 144, 18, 176, 9.
- Grimmleikr, (-s) *m.*, rancour, ill-will, malice: I., 178, 32; brutality, I., 514, 11.
- Grimmliga, *adv.*, cruelly, I., 374, 6.
- Grimmr, *ad.*, savage, cruel, blood-thirsty, I., 542, 15, 25.
- Grípa (gríp, greip-gripum, gripi gripinn), *v.a.*, to 'grip,' to seize, to lay hands on, I., 42, 8, 142, 5; II., 54, 8.
- Grip-deild (-ar, -ir), *f.*, unlawful seizure of property, robbery: I., 118, 8, 408, 21.
- Gripr (-s, -ir), *m.*, a keep-sake, a thing of value: meðr því at fuglinn var hinn vænsti gripr, II., 142, 7; berr þá huerr þeira fram þann grip, sem hverium til heyrir, II., 285, 29.
- Griótligr, *ad.*, stony, hard, obdurate, II., 8, 9.
- Gróa (græ, (3. grærr, II., 267, 16) greri, grerum, greri-gróinn), *v.n.*, to grow whole, to heal: sár þat stóra, er Etvarðr klerkr fékk, var fyrr gróit ok alheilt, enn líkamr erkibyskups væri kaldr á gólfinu, I., 552, 13; iafnan groa skiott stór sár vndir [læknis] hendi, II., 267, 13.
- Gróðr (-rar), *m.*, healing: spurt hefir hann ok, hversu föðurliga herra páfinn leitar honum lækningar, ok fær eigi til gróðrar hans meinum vikit, I., 340, 23; hugsit, herra, hvárt meirr stendr til gróðrar, mikit sár í líkam, eðr limr afhögginn með öllu, I., 384, 19.
- K 541.
- Gruna (að), *v.a.*, to misdoubt, to suspect: I., 168, 5, 450, 28; gum, *id.*, I., 250, 11.
- Grund-völlr, *m.*, foundation: efldi hann klaustr af grundvelli í þeim stað, er Kadon heitir, founded a monastery, &c., I., 10, 4; þat musteri höfðu eft af grundvelli konungar í Englandi, I., 136, 6; herra erkibyskup stendr enn úhneigðr, því at samvizka hans hefir æskiligt rúm á góðum grundvelli, I., 158, 12; enn þótt þer kjósit yðr svá afskapliga iðn, at stríða kristinni, hefir hon svá góðan grundvöll, at eigi má hon falla fyrir yðr, I., 400, 3.
- Grun-lauss, *ad.*, without suspicion: þeim er eigi grunlaust: they were not without misgivings, I., 554, 21.
- Grunn, (-s) *n.*, ground, bottom: slíkar greinir rísa af grunni með konungsins hjarta, such matters rise from the bottom of the king's heart, i.e., bore witness to the king's settled determination, I., 352, 2.
- Grunr (-ar), *m.*, suspicion: hér með skal hann ok þola dóm fyrir þá alla ódygð ok eiðrof, grun ok illgirnd er hann hefir gert krúnunni I., 214, 28; byskupinn vildi grun á bera í fyrstu er hann heyrði, II., 104, 24.
- Grunsamr, *ad.*, suspicious, I., 54, 16.
- Græ, see gróa.
- Græða (dd), *v.a.*, to heal, I., 384, 21; II., 94, 3, 267, 19.
- Græðari (-a), *m.*, Healer, the Saviour, I., 12, 21; g. Englands þjóða, the healer, reformer of the



Græðari—*cont.*

*English people, St. Thomas*, II., 290, 30.

Græddr, *p.p., healed*, I., 300, 24, 384, 23.

Grærr, *see gróa*.

Gröf (grafar, grafir), *f., a grave*, II., 88, 15.

Gröftr (grastar, *dat. grefti*), *m.* 1. *burial*: býð ek yðr, upp á hlýðni, at þér flytið mik þangað til grastar, ef yðr er eigi forlaga bannat, I., 488, 14; þessu næst skryða þeir hann til grastar, I., 558, 3; kom húspreyja hans ok frændr með því orlofi dómarans, at taka hann til grastar, II., 110, 17. — 2. *tomb, sepulchre*: þetta samþykkja formenn kirkjunnar, at skript ok stúkur upp lúkast, . . . með auðfærum veg til grastar Guðs ástvinar, II., 86, 13; hvat er konungsvaldit kann ógna fólkinu, ákafast sókn því meir til grastar erki-byskups, II., 90, 9. — 3. *a crypt*: sem kista er fagrliga gjör með sönnum lási, gengr herra erki-byskup niðr í gröftinn með lærðum mönnum, II., 200, 2; ganga þeir með hátíðligum söng niðr í gröfti, II., 204, 16; varv vpploknað hvrðir ok lasar sva at hans groptr ok steinþro var þa avllvm heimil til atsoknar, II., 282, 21.

Guð (s), *m., God*, I., 2, 5.

Guð-dómligr, *ad., divine*, II., 194, 15.

Guð-dómr (-s), *m., godhead*, II., 236, 18.

Guð-hræddr, *ad., pious, religious, devoted*, II., 234, 4.

Guð-lastan (-ar), *f., blasphemy*, I., 498, 18.

Guðligr, *ad., godly, on God's behalf*: vel má segja, at heilagr Thómas stendr nú í guðligu stríði, I., 184, 3; hitnar hann í sínu hjarta með guðligu vandlæti, I., 266, 1. — 2. *divine*, I., 46, 13, 50, 14; II., 230, 13.

Guð-níðingr (-s), *m., sacrilegious villain*, II., 271, 23.

Guð-rækiliga, *adv., in a manner to thrust, to drive from God*, II., 54, 1.

Guð-rækiligr, *ad., that thrusts, drives away from God*, II., 18, 9.

Guð-rækr, *ad., god-forsaken*, I., 548, 23.

Guð-spjall (-s, -spjöll), *n., gospel*, I., 86, 5.

Guðspjalla-maðr, *m., Evangelist*, II., 274, 34.

Guð-spjallligr, *ad., evangelical*, II., 226, 20.

Guðs-spjalla-bók, *f., the New Test.*, I., 348, 13.

Guð-vefr, *m., costly raiment*, I., 84, 15.

Guldu, guldum, *see gjalda*.

Gull (s), *n., gold*, I., 104, 13. — 2. *golden ring*, I., 90, 1, 478, 10, 13; *cfr. also vígslugull*, I., 306, 27.

Gulligr, *ad., golden*, II., 279, 15.

Gull-ker, *n., golden vessel*, I., 416, 5.

Gull-kross, *m., golden cross*, II., 132, 22.

Gull-peningr, *m., gold coin*, II., 210, 13.

Gulls-penningr, *m., id.* I., 498, 26.

Gylði, *see gjalda*.



Gyrða (t), *v.a.*, to gird, to brace, I., 98, 18.

Gyrðr, *ad.*, girt, braced, I., 408, 26.

Gæða (dd), *v.a.*, to endow, to confer upon: látið yðr eigi læging í þykkja at lúta þeim, er yðr skapaði ok gæddi góðum lutum, I., 424, 18; konungrinn ok aller út frá þóttust sem gædder Guðs gjöf, er þeir máttu í nokkuru til þjóna, II., 206, 2; sjálfan hátíðisdag sinnar upptöku gæddi hann skínöndum hjartteignum, II., 206, 19. — *Med.*, to receive gifts, to be favoured, to be blessed by: bjartr hlutr er þat blezaða líf, er Thómas leiðir framm í Pontis, er nú gæddist litlu með guðligri vitran, I., 318, 22.

Gær, *adv.*, in the phrase: í gær yesterday, II., 90, 20, 22, 23.

Gæzka (-u), *f.*, goodness, excellence: hér er vottr klerkdóms Stephani, ok bætti þat alla vega, er mannkostum heyrði . . . því samþykker þat önnur hans gæzka at hann kallar til Kantúaríam nökkura sæmiliga kennimenn, &c., II., 198, 17. — 2. *sweetness, acceptableness*: sömu leið fór hans signaða bæn til himna, þá er hann fórnfærði, er alt flaut í upplitningarhæð ok ilmandi gæzku fyrir Guði, I., 104, 25. — 3. *kindness, favour*: enn fyrir hverja mátti hann sína gæzku ok góðvilja yðr kunnan gera, nema voldugustu menn af sínum löndum, I., 282, 21; styði þá heldr með konungligri gæzku, I., 378, 25. — 4. *grace*: gæzka Guðs mis-

Gæzka—*cont.*

kunnar var auðsýn með honum, I., 18, 2; því at æ skípaðist til meiri gæzku hans hjarta, sem bænar orðin upplesin geingu til vaxtar með veizlum ok áminningum várs Drottins gjafa, I., 88, 21; gef mér gæzku suinna, II., 289, 25.

Gæzku-verk, *n.*, plur., works of grace and mercy, II., 6, 10.

Göfugliga, *adv.*, nobly, mercifully, I., 556, 11.

Göfugligr, *ad.*, noble, exalted, I., 550, 16; generous, I., 550, 7; glorious, II., 44, 13.

Göfugr, (*superl. contr.*, göfgastr, I., 384, 22,) *ad.*, noble, exalted, I., 210, 10, 228, 2; glorious: g. pínig, martyrdom, I., 558, 8.

Gömlum, *see* gamall.

Gömul, *see* gamall.

Göng, *n. pl.*, passages, I., 534, 17.

Göngu, göngur, *see* ganga, *sb.*

Götu, götur, *see* gata.

## H.

Há-altari, *n.*, high-altar, II., 60, 8, 212, 15.

Háð, (-s), *n.*, mockery, I., 148, 4; II., 18, 4.

Háðuliga, *adv.*, shamefully, I., 232, 19, 500, 12.

Háðuligr, *ad.*, mocking, insulting: hvar er heyrð, at nokkurr maðr gangi svá í konungs herbergi, oss



Háðuligr—*cont.*

ok váru ráði til háðuligrar svívirðu? I., 214, 9; enn er Thómas erkibyskup hefir þolt þvílík orð, er bæði voru hörð ok háðulig, I., 428, 6. — 2. *heinous, atrocious, horrible*: hann hafði skrifat til herra páfans, hversu skrifa skyldi þess háttar mönnum, er á nokkurn hátt hafði samlagast þeim háðuliga glæp, II., 42, 1.

Háðung (-ar), *f.*, *shame, confusion*, I., 300, 18.

Háðungar-lauss, *ad.*, *without shame*, II., 24, 2.

Haf (-s, höf), *n.*, *sea, ocean*, I., 126, 8, 478, 29, 488, 24.

Hafa, (hefi, ek hefir, I., 172, 2, hafða-höfðum hefði, haft), *v.a.* *to have, in various applications*: 1. *to have, to be possessed of*: at hóglífis maðr hafi nærhendis, hvat er hann gírnist í Guðs lofi af þraut ok þolinmæði þessa píslarvotts, I., 2, 15; hann skal hafa úskert konungsvald í öllum þeim greinum, er at lúta krúnunni, I., 66, 21; *fig.*, *to be possessed of, as a quality*: hann hefir fjögur ár yfir tuttugu, I., 34, 14. — 2. *to obtain*: jafnbrátt sem hann hefir orlof á fund Thóme cancelers, skilr hann vel, at þessi vöxtr ok klæðabúnaðr heyrir eingum manni utan honum einum, I., 52, 14. — 3. *to use, to employ*: diktar hann drottningunni marga fagra lofsöngva, þá sem heilög kristni heldr ok hefir síðan, II., 285, 2. — 4. *to preserve, to keep*: þessi blezaðr maðr

Hafa—*cont.*

hinn vngi Thomass var þegar giðdr ok geislaðr með ágiötu siðferði, halldande sinn likam ok sal í hreinum meydome, II., 284, 20. — 5. *to hold*: kennimanna fundi í landinu, er þeir kalla sinodos, vildi hann einga hafa láta, I., 6, 14; málstefnu hafa þeir þá stóra, með því umfangi, at hverr hælir sinni ástvinu, I., 22, 13. — 6. *to have, to make use of, to show, 'præ se ferre'*: játta þat ok til, at hann skal heyra hróðr sinn, ef hann hefir sama einlæti á því leikmóti, er vera skal næsta morgin, I., 22, 21. — *Reflexive constructions*: h. sik brutt, *to betake one's self away*, I., 120, 7; h.s. framm í veg, *to proceed on one's way*, I., 270, 13; II., 142, 11; h.s. til fundar, *to proceed to a meeting*, I., 470, 1; h.s. uppi, *to be on the alert*, I., 50, 29. — *Med.*, hafast at, *to be busy about, to be at*, I., 22, 10, 24, 5; hafast við, *to maintain one's self, to keep, to dwell*, I., 28, 19. — *Adverbial constructions*: hafa á, *to show forth*: Orðsnild hans var svá fallin, at mikit lá undir löngum, hverjar upptektir voru á hafðar, ef hann talaði með ríka menno, I., 36, 12. — h. frammi, *to have ready at hand*: svá var hann ok furðuliga minnigr, at hvat er hann heyrði af ritningum ok lagadómum var honum tiltækt á hverri tíð er hann vildi frammi hafa, I., 28, 16; h. úti, *to keep up*: krefr skynsemd, at hann hafi



Hafa—*cont.*

úti því meiri vernd ok harðfengi fyrir löndunum, sem þau voru víðari, I., 60, 8. — h. til, *to have, to be endowed with*: til erkibyskups í Cancia sér hann eingan betr fallinn enn Thómas, sagði hann bæði til hafa vit ok vilja góðan, orðsnild ok siðvendi, &c., I., 74, 13. — *In various phrases*: hafa at merkja, *to signify*: enn klerkrinn skildi eigi í þenna punkt, hvat hún hafði at merkja, I., 86, 2. — h. bezt, *to be best off*: Sannliga þóttust þeir bezt hafa, er hans vinir voru, at hann flytti þeira mál, I., 38, 21. — h. með höndum, *to have on hand*: Heinrekr konungr hefir þat með höndum, at láta vígja til krúnu Heinrek son sinn, I., 450, 7. — h. sess, *to occupy a seat*, I., 106, 14. — h. verr, *to be in the wrong*: hann fylgir þeim cardinalibus, er verr höfðu, I., 90, 25. — h. vissu, *certiorem fieri*: allir þeir af erkibyskupsins fylgd, sem framar voru menntir, leituðu suðrum sjó, þegar þeir höfðu vissu síns virðuligs föður, I., 238, 26.

Hafinn, *pp.*, see hefja.

Hafna (að), *v.a.*, *to refuse, to spurn, to repudiate*; with *dat.*: illvili blindar hann, svá, at hann hafnar andligu lífi, I., 234, 1; Thómas erkibyskup hafnar hvers manns ráðum, I., 278, 13. — with *acc.*: kennir hann ok úspart, hvat hafnanda er, eðr hvat fylgjanda, I., 174, 24; sá hafnar mik er yðr fyrirlítr, . . . er hitt miklu sárara,

Hafna—*cont.*

at þér hafnit þann, er yðr skapaði, I., 334, 13, 15.

Hafnan, *f.*, *repudiation*, I., 408, 1.

Haga (að), *v.a.*, *to manage, to bring about*, I., 36, 3.

Hagliga, *adv.*, *deftly, cunningly, skilfully*, I., 314, 19.

Hagligr, *ad.*, *suitable, fitting*, I., 194, 25.

Hagr (-s, -ir), *m.*, *condition, state*: nú er svá komit þínum hag, sem eigi er kjörligt, I., 218, 11. — 2. *favour, good luck, advantage*: sitr svo glaðr yfir Guðs gjöfum þann dag, sem honum snúist alt í hag, I., 200, 25.

Hag-ræða (dd), *v.a.*, *to prepare, to dispose*, II., 230, 16.

Hag-ræði, *n.*, *judicious management of property, advantageous stewardship*, I., 178, 6.

Haka (höku), *f.*, *chin*, II., 114, 21, 116, 7.

Halda (held, hélt-héldum, héldi, haldinn), *v.a.*, *gener. to hold, to keep*. — I. *to hold*. — 1. *to lay hold on*: ok rétt samtíða þessum orðum stökkr einn mikill fiskr er vatninu ok framan í fang erkibyskupi ok er hann haldinn í stað, I., 258, 4; svo geymdi Guðs maðr nú frammlíðinn sitt góz ok heilagrar kirkju, at þjófr var haldinn ok sínum samdrætti frátekinn, II., 140, 13; ek þikjumst skilja, at frændi minn er haldinn tvennri sekt, II., 154, 4. — *Fig. to hold, to maintain, to be of opinion*: ef hennar búkr er þaðan í burt, megum vit stöðugt halda, at kýrin



Halda—*cont.*

er þér aftr goldin, II., 124, <sub>21</sub>. — 2. *to hold, to keep up, to maintain*: hélt hann sik til skóla bæði innanlands ok jafnvel alt til Franz, einkanliga í höfutborg París, er æfinliga hefir haldit frægastan skóla á Norðrlöndum með lærðum ok bóklistum, I., 20, <sub>7</sub>. — 3. *to hold, to maintain, to enjoy*: hugleiddum vér, . . . hvert lýti þér myndit oss finna, at vér skulim síðr makligr, enn aðrir konungar fyrir oss, at bera úhalla krúnu með þeim réttarbótum . . . sem haft hefir ok haldit hverr eftir annan, I., 146, <sub>23</sub>; einginn þykkist úhalla krúnu bera, utan hann haldi með kappi þat, sem hélt hans forellri, I., 8, <sub>7, 8</sub>. — 4. *to hold, to perform*: siðabækr þeira bjóða, eftir páfans setning, at æ innan þriggja ára skulu þeir halda einn almenniligan fund, I., 370, <sub>1</sub>; *cfr.* 326, <sub>20</sub>, 416, <sub>19</sub>. — 5. *to hold, to preserve in memory*: kaupa þeir gjarna skólabækr, at þeir megi halda með fullu þat gott, er þeir skildu, I., 30, <sub>1</sub>. — 6. *to hold, to contain*: þeir koma framm fyrir Heinrek konung, tjándi honum hálfnaðugum herra páfans bréf, hvert uppbrotit heldr þvílíkan skilning, I., 332, <sub>19</sub>; *cfr.* I., 410, <sub>7</sub>.

II. *to keep*. — 1. *to keep, to hold, to detain*: (hann) heldr byskupsstóla ok ábótadæmi svá lengi undir sínu valdi, sem hann lystir, I., 6, <sub>8</sub>. — 2. *to keep, to keep company with*: varla mátti

Halda—*cont.*

þann fá af allri þeira fjöld, at eigi heldi eina vinkonu sér við hönd, I., 20, <sub>18</sub>. — 3. *to keep, to treat, to entertain*: var at orðum gert, at eingi höfðingi í öllu Englandi héldi svá lystuliga sína fylgd, I., 48, <sub>23</sub>; — 4. *to keep, to deal with, to behave towards*: voru þeir, sem fyrr mátti líkt heyrast í sögunni, svo höndlaðer ok haldner, sem konungs svikarar, II., 166, <sub>2</sub>. — 5. *to keep, to restrain*: h. tárur, I., 304, <sub>1</sub>. — 6. *to have, to retain, to enjoy*: jafnvel skulu úskyldir menn hans gjalda, ef þeir hafa honum heimolligir verit, þótt þeir haldi landsvist at kalla, I., 356, <sub>4</sub>. — 7. *to keep, to detain (in prison)*: undrum vér ok, er þér vitið Vilhjálmi, kapalín vorn, í yðvarri byskupssýslu haldinn í böndum ok dýflizu, enn sýnit honum eingva mennsku, I., 356, <sub>26</sub>; sakir hatrs við Thómam erkibyskup hélt hann nokkura klerka sem herfangna, I., 418, <sub>10</sub>. — 8. *to keep, to keep to, to persist in*: enn ef þér haldit uppteknu, dæmi Guð miðil vár ok yðar, I., 410, <sub>1</sub>. — 9. *to keep, to fulfil (a promise, &c.)*: þeir skulu fara til Jórsalalands. Ok þat halda þír af þeim með iðran ok góðvilja, II., 38, <sub>14</sub>. — 10. *to keep to, to follow, to observe, to obey*: ok þá reglu hélt hann síðan með byskups embætti svá lofsamliga, sem fám er máttuligt, I., 84, <sub>17</sub>; geingr hann fyrir öðrum til festu, játtandi fyrst upp á sín sannindi,



Halda—*cont.*

sem eið vinnandi, at halda alla forna konungsins vana, I., 166, <sub>20</sub>; eigi mun finnast, þar sem kristnin er rétt haldin ok lögliga varðveitt, at svo skuli dæmast vígðr sem úvigðr, I., 152, <sub>2</sub>; ok ef þetta veitist, viljum vér yðr þjóna . . . at höldnum ok heilum Guðs rétti í alla staði, I., 346, <sub>10</sub>; ofan á Benedictus reglu, er þeir halda, hafa þeir ok setningar mjök smábrotnar Bernardi ábóta, I., 370, <sub>9</sub>; fari hann aftr ok heim komi með fullum friði, ok þó með þeiri yfirbót, at hann láti haldast allar konungligar siðvenjur, I., 384, <sub>2</sub>. — 11. *to keep, to sustain, to back up*: (hann) býðr sik framm í swardaga til fylgis með Friðreki keisara ok þeim, er hann vill hefja ok halda móti Alexandro páfa, I., 330, <sub>13</sub>. — 12. *to keep, to fit out, to equip, to maintain*; hér með skal konungrinn halda heilaga Jórsalalandi til starfs tvö hundrat riddara, II., 36, <sub>24</sub>. — *Reflexive constructions*: h. sér réttum, *to keep one's self straight, to bear up against*, I., 436, <sub>5</sub>; h. sik til skóla, *to frequent a school*, I., 20, <sub>5</sub>; h. sik út af, *to keep away from*: konungrinn féll í sára hrygð, svá sem hann spurði þat ferliga verk, svá at þrjá daga hélt hann sik út af heilagri kirkju, II., 10, <sub>12</sub>. — *Med.* haldast, *to be held, to be observed, to be in force*: því krefjum vér enn af yðr, at þær veitið konungdóminum frelsi ok frið, réttarbætr ok landsvana

Halda—*cont.*

þvílíka ok svá marga, sem sýndir verða, at um hans daga héldust, I., 152, <sub>27</sub>; til þess, at sá friðr haldist, sem settr var millum kirkjunnar ok konungsins, I., 498, <sub>5</sub>; haldast við, *to keep one's stand, not to retire or take to flight*: rýmir herra Alexander brott af Róma því at hann fær eigi við haldizt, I., 92, <sub>20</sub>; aðrir, þeir er hugsterkari váro eðr meir elskuðu hann, héldust við, II., 110, <sub>20</sub>; haldast í hendr, *to hold hands together (walk hand in hand)*: þeir mæta konunginum í þeim stað, er Suðhamtún heitir, ok ganga svo í fyrstu inn fyrir hann, at þeir haldast í hendr, I., 120, <sub>23</sub>. — *Fig. to follow one another's example*: enn eftir hans dag var því líkt, sem konungar héldist í hendr framm at eldinum, þá er hverr dróg með höfðum rætt ok frelsi kirkjunnar undir krúnuna, I., 46, <sub>2</sub>. — *Prepositional constructions*: h. á veg, *to start on one's way*, I., 246, <sub>7</sub>; h. af *to hold of, "tenere de"*: hann resignar áðr í hönd Heinreks unga alt þat lén ok auðræði, er hann hafði haldit nær ok fyrr af krúnunni, I., 82, <sub>17</sub>; — h. framm. — a. *to continue (what is already in progress)*: enn er Vilhjálmi kemr þetta aftrkast, bregðr honum heldr í brún, ok þó heldr hann framm ferðinni, I., 414, <sub>21</sub>; þótt ekk vissa, at líf mitt lægi í skauti, skal ek framm halda, því at nógu lengi hefir þat fólk ráðlaust farit í minni frávero, I.,



Hadla—*cont.*

486, <sub>10</sub>. — b. *to sustain, to keep up, to show forth*: ok þeiri sömu góðfysi heldr hann framm í allri sinni embættisgerð, at hans heilög ásjána þornaði aldri frá tárur, I., 102, <sub>14</sub>. — h. framm á veg, *to start, set off, on one's way*, I., 264, <sub>2</sub>. — h. eftir, *to retain*, I., 228, <sub>25</sub>, II., 114, <sub>13</sub>. — h. með, *to hold by, to stand by, to aid*, I., 372, <sub>3</sub>. — h. með sér, *to keep to one's self, to preserve*: hvat hélt sá með sér af kraftinum, er tapaði sæmdina með frægðinni, I., 170, <sub>19</sub>. — h. til dvala, *to keep loitering*: þessi maðr er Kantuariensis erkibyskup utan ek fallerist. . . . enn er signaðr Thómas heyrir orðræðu þeira heldr hann ekki til dvala, I., 248, <sub>1</sub>. — h. til ríkis, til erkibyskups, til hásetis, *to aid, assist, back up for or towards*, I., 66, <sub>25, 28, 29</sub>, 70, <sub>1</sub>. — h. upp, *to hold up, to uphold*: þær setningar, sem heilagir feðr lögfestu til uppheldis heilagri kirkju, skulu hér í landi eigi niðrfalla, meðan ek má þeim upp halda, I., 152, <sub>18</sub>. — h. upp svörum, *to be the spokesman*: með því, at þér eruð skipaðir vart höfuð ok herra, hæfir, at þér haldit upp svörum fyrir oss, I., 150, <sub>14</sub>. — h. vit, *to be on the point of*: þar hélt vit um tíma, at greinir mundi til renna, *for a while things were on the point of breaking out into dissension*, I., 88, <sub>12</sub>; feingu þessir á stóru skipi svá mikit vás bæði storms ok ofsævis, at þeim hélt

Halda—*cont.*

vit háska, I., 264, <sub>1</sub>; ganga svá sendiboðar út af stefnunni, at heldr vit hót, hversu þat muni lýða, er konunginn í Englandi skal eingis virða, I., 286, <sub>21</sub>. — *Phrases*: h. trúnat yfir, *to keep secret*, I., 252, <sub>6</sub>; h. í virktum, *to show honour towards*, I., 442, <sub>3</sub>; h. hendir af, *to abstain from*, I., 452, <sub>18</sub>.

Haldandi, *gerund. of halda*, “*observandus*”: sannliga sýnist mér, at þessir hlutir væri svá haldandi sem þér hafit sagt, I., 194, <sub>15</sub>.

Haldinn, *p.p., captive*, I., 508, <sub>17</sub>.

Haltsamr, *ad., tenacious, retentive*, I., 138, <sub>9</sub>.

Há-leitliga, *adv., exaltedly*, II., 184, <sub>24</sub>.

Há-leitr, *ad., exalted*: sé, minn herra, hversu siðsaman mann ok heilagan þér vilit setja yfir þat háleita sæti ok svá marga múnka ok dýrligar persónur, sem þar þjóna Guði, I., 64, <sub>15</sub>; hér með runnu at margir lutir, er Thómasi gáfust í sök, at kjósast til svá háleitrar stéttar, I., 68, <sub>16</sub>; h. góðfýst, I., 116, <sub>28</sub>; h. hirðir, I., 482, <sub>10</sub>. — 2. *elate*: af þessi vitran fyldist hinn sæli Thómas með svá háleitum fagnaði, I., 316, <sub>29</sub>. 3. *festive, solemn*: enn at dīkta dauðaráð í háleitum tíma, var enn til mikils auka þeira glæps ok vesalda, I., 518, <sub>15</sub>. — 4. *glorious*: enn er notarius sér þat háleita tákn, er piltinum veittist með svá mikilli fljótvirkt, rennr hann framm



Haleitr—*cont.*

til höfutkirkjunnar, boðandi kórsbræðrum sinn fagnað, II., 80, 13.

Hálfa (-u), *f.*, *quarter, direction*: efter svá gert ríðr hann út af þeim stað í þá hálfu er víkr til Kanciam, I., 84, 20. — 2. = “*half*” *in: behalf*: (hann) býðr Thómase canceler, at eftir konungligum vana búi hann sik til heimferðar í England, at skipa kirkjunni ok gózi hennar þá forsjó af krúnunnar hálfu sem fyrr var sagt, I., 64, 2; þar er þá Heinrekr ungi konungr, ok hefir séð sitt valdsbréf af hálfu feðr síns, I., 72, 25.

Hálf-nauðigr, *ad.*, *half-unwilling*, I., 332, 18.

Hálfr, *ad.*, *half*: h. stund, *half an hour*, II., 118, 4; h. húð, *one half of a hide*, II., 122, 9; hálfr þriði, *half-third=two and a half*, II., 198, 10; til háls, *by the half, to the extent of one half*, I., 100, 10; hálfu (*with a compar. following*) *by half*, I., 404, 15.

Hálf-virði, *n.*, *half price*, II., 120, 25.

Hali (-a, -ar), *m.*, *tail (brush)*, I., 236, 22, 23.

Halla (að), *v.a.*, *prop. to make to incline; hence: to recline, to lean on*: enn erkibyskup hallaðist á þann silki-kodda rauðan, er liggr yfir hné bróðurins, II., 60, 12. — 2. *to bring out of balance, to warp*: alla tíma finst hann verit hafa hinn réttvísasti dómare, er hvorki hallaði réttum dóme fyrir fémútur né manna mun, II., 2, 15, *cfr.* 286, 21. — *Refl.* halla sik aftr, *to fall back, to return to a former*

Halla—*cont.*

*state*, II., 178, 19. — *Med.* hallast at, *to draw towards, to draw round*, II., 38, 10; hallast or, *to fail, to recede, to recoil from*, II., 28, 5; hallast til, *to point towards*, II., 178, 9; hallast undan, *to decline, to beg off*, I., 168, 17.

Háls, *m.*, *neck*, I., 158, 25, 248, 8, 286, 23, 386, 3; II., 80, 24. — 2. *a man, a fellow*, II., 140, 5.

Haltr (hölt, halt), *ad.*, *lame, limping*, I., 230, 22; II., 226, 14.

Haltra (að), *v.n.*, *to walk lame, to limp*, I., 234, 12.

Hamarr (-s, -rar), *m.*, *a hammer*, I., 118, 4, 396, 4.

Há-messa (-u), *f.*, *high mass*, I., 508, 27.

Hamingja (u), *f.*, *good luck, good fortune*, II., 224, 24.

Há-mæli, *n.*, *openly expressed language*, II., 8, 8.

Hand, *f.*, = hönd, I., 24, 10.

Handa, handar, *see* hönd.

Handar-bak, *n.*, *the back of the hand*, II., 220, 8.

Handa-verk, *n.*, *handiwork*, II., 230, 4.

Hand-draga, *v.a.*, *to seize upon with a violent hand*, I., 496, 25.

Hand-fenginn, *p.p.*, *delivered into the hand, entrusted to*, II., 16, 17.

Hand-festa (-u), *f.*, *handsel, plighted assent*, I., 152, 28.

Hand-lami, *ad.*, *lame-handed*, I., 232, 25, 234, 16.

Hand-leggja, *v.a.*, *to handsel, to pledge, to plight*, I., 460, 20.

Hand-leggr, *m.*, *an arm*, I., 6, 21, 148, 22.



Hand-taka, *v.a.*, *to touch, to examine by hand*, II., 284, 2.

Hand-vegr, *m.*, *armpit*: því næst renna upp vendir tveir blómgaðir, sérhvarr af sínum handveg, II., 60, 14. — 2. *shoulder-joint*: pálmari víkr þá at henni djarfliga, ok varpar skikkju-skautit út á handveginn, svo at hann sér fullgjörla, hvat undir er, II., 136, 14. — 3. *armhole in a garment*: hér í mót brosir hinn signaði Thómas nokkut lítt, ok tekr framan í handveginn á kyrtlinum, er hann bar, I., 64, 12.

Hand-viss, *ad.*, *quite certain*, I., 64, 3, 188, 11; *inevitable*, I., 8, 19.

Hanga (hangi, hékk-héngum, hengi, hangit), *v.n.*, *to hang*, II., 110, 14, 114, 23.

Hann (hún [or hon, I., 14, 1, 2] þat), *pron.* 3 *pers.*, *he.*, I., 4, 18.

Hannyrð (-ar, -ir), *f.*, *handicraft*, I., 22, 27.

Hár (-s), *n.*, *hair*, I., 28, 9; II., 288, 15.

Hár (há, hátt) *sup.* hæstr, I., 2, 14, *dat.* hófum, I., 14, 14, *ad.*, *high*: hon hefir háfa bakka, I., 32, 6; hann þóttist staddr á fjalli nokkuru mjök háfu, I., 388, 20. — 2. *tall*: Thomas erkibyskup var maðr einkar sömiligr ok kennimannligr í sinn lifi, harr maðr á vöxt ok grannvaxinn, II., 288, 14. — 3. *high aloft*: þetta hvorttveggja var bundit upp hátt fyrir allra manna augum í Kantuariensis kirkju, II., 112, 24. — 4. *loud*: ber þat til samtíða, at ungr piltr, er hann átti, kveðr vit hátt ok

Hár—*cont.*

fellr í hjá honum, II., 82, 16; enn þat heyrir karl í mörkina, at hún (kýrin) kveðr við hátt, II., 120, 8; hrapar eitt gullker af sinne stöðu, svo hátt ok hvelld niðr á múrinn, at hann heyrer glögt, II., 140, 9. — *Fig.*—a. *high, exalted*: hví sýnist yðr, vitrum mönnum, at víkja til mín svá háfum lutum, yfir mína byrði úleysta? I., 78, 8. — b. *high, imperious*: konungsríkit gekk svá hátt yfir England í þessa tíð, ok upp frá Vilhjálmi rauða, sem fyrr var greint, I., 62, 9. — c. *high, noble, elevated*: enn hversu hans mannkostir voru háfir ok almáttkum Guði þægiligir, birtist þessu næst fyrir þá himneska vitran, er hann þiggr í Pontis, I., 316, 15. — d. *high, important*: skammast nú Gillibert, því at krókar hans ok slægðir hafa nú enn um sinn roðit hans vonda kinn; ferr þó eftir hit herra, þá er páfinn slær hann, I., 200, 10.

Harð-brysti, *n.*, *hardness of heart*, I., 408, 18.

Harð-byrstr, *ad.*, *of a hard heart*, II., 170, 1.

Harð-felligr, *ad.*, *hard*, I., 552, 21.

Harð-fengi, *f.*, *hardihood, bravery*, I., 60, 8, 534, 15.

Harðindi, *n.*, *hardihood, obstinacy*: þat, er hann hefir statt um sinn, mun hann eigi auðveldliga um venda; ok því má skilja, at þat hugar harðindi hefir hann fætt með löngum úvana, I., 280, 13. — 2. *harsh dealings*: frá því líkri sök



Harðindi—*cont.*

koma þar niðr harðindin öll ok hermd konungsins, sem Thómas erkibyskup er, I., 180, 23; skulum vér eigi því heldr fyrirlíta hann, heldr halda með honum móti Heinreki konungi, hver harðindi sem hann færir at honum, I., 372, 4.

Harðla, (harla, II., 174, 13), *adv.*, *right, very, greatly, mightily, exceedingly*, I., 12, 19, 32, 7, 44, 12, 78, 10; II., 30, 18.

Harðleiki (-a), *m.*, *hardness*: h. hjartans, *hardness of heart*, I., 336, 17.

Harð-lífi (-s), *n.*, *hard living, austere habits, asceticism*, I., 2, 23, 178, 4, 316, 6; II., 10, 12, 236, 6.

Harð-lífr, *ad.*, *austere, ascetic*, I., 94, 15.

Harðliga, *adv.*, *fiercely*, I., 384, 26.

Harðligr, *ad.*, *harsh, rough*, I., 286, 26.

Harð-lyndr, *ad.*, *hard of heart*, I., 110, 8.

Harð-mæli, *n.*, *harsh, uncouth language*, II., 90, 16.

Harðna (að), *v.n.*, *to harden*, I., 180, 11; *to increase in severity*, II., 150, 10.

Harðr (hörð, hart), *ad.*, *hard, rough, stiff*: bustígull er með hörðu hári, I., 234, 27. — *Fig. hard, torpid*: oftliga mýkti hann þat hjarta . . . er áðr var hart ok frosit í langri vanrækt ok syndum, I., 104, 7. — 2. *hard, fierce, rough, violent*: enn konungsmenn komu at þeim, ok drógu af þeim kostinn með harðri hendi, I., 494, 28; kynferði þess manns voru kallaðir

Harðr—*cont.*

Brochi, ok var eitt hit harðasta fólk í Englandi, I., 320, 25. — 3. *heavy, severe, (of illness)*: fellr hann í svá harðan krankdóm, at hann legst í rekkju, I., 316, 8. — 4. *hard, relentless, stern, severe*: ok svá sem hann birtist áðr heitr í tár-  
ligri viðrkomning, svá virðist hann nú harðr með heilagri hirting, I., 510, 26. — 5. *hard, defiant, determined*: enn er Heinreks konungs sendiboðar heyra þvílíkt and-svar, er eingi þeira svá harðr, at vernda kynni þat, er hann sagði, I., 266, 15. — 6. *hard, fast*: enn bustígull leitar undan hart ok hlykkjótt higat ok þagat, I., 230, 17; hvar fyrir renna þessir svá hart, eða hvat hræðast þeir, II., 110, 25; Robert . . . átti ungan son innbyrðis, er illa kunni sig at vakta, saker æsku, þá er skipit tók harðan skrið með fullum byr, II., 208, 7. — 7. *hard, energetic, effective*: fyllist sá blez-  
aðr herra með várs Drottins vandlaeti, ok skrifar sem harðast til herra páfans, at hann standi sterkliga í herbúðum himnakonungs, I., 420, 22.

Harð-rétti, *n.*, *austere habits, asceticism*, I., 98, 7; II., 180, 11.

Harð-snúinn, *ad.*, *hard knit, harsh, uncouth, rough*, I., 252, 15.

Harð-ýðgi, *n.*, *hardihood, obstinacy*, I., 164, 8, 194, 20; *hardness of heart*, II., 48, 16.

Harðýðgis-jökull, *m.*, *icy hardness (of heart)*, I., 336, 20.



- Harðýðgis-maðr, *m.*, a man of hardened heart, I., 110, 2; of fierce disposition, I., 352, 19.
- Harðýðgis-orð, *n.*, fierce language, I., 154, 16.
- Há-reysta (að), *v.n.*, to make noise, II., 122, 16.
- Há-reysti, *f.*, loud shouting, loud excited talk, I., 230, 16, 428, 26.
- Hark, *n.*, noise, alarm, I., 532, 14, 534, 10.
- Hár-klæði, *n.*, hair-cloth, I., 94, 17.
- Harla = harðla, II., 174, 13.
- Harma (að), *v.a.*, to grieve, to sorrow, I., 164, 19, 288, 24, 388, 13, 510, 15.
- Harmanligr, *ad.*, regrettable, sad, sorrowful, II., 247, 28.
- Harma-tölur, *f. pl.*, wailing language, lamentations, I., 164, 21.
- Harmr (-s, -ar), *m.*, regret, sorrow, grief, I., 268, 20, 278, 12, 438, 18, 29.
- Harm-sleginn, *ad.*, smitten by grief, II., 152, 15.
- Harm-þrunginn, *ad.*, swollen with grief, overwhelmed by sorrow, I., 534, 12, II., 2, 20.
- Há-settr, *ad.*, high strained, loud: leiða þeir hinn signaða Thómas erkibyskup með sútfeingnum söng, eigi hásettum hljóðum, heldr hörmungarfullum andvörpum, I., 558, 13.
- Háska-samligr, *ad.*, fraught with danger, perilous, I., 356, 24.
- Háski (-a), *m.*, peril, danger, I., 150, 20, 228, 7, 424, 20, II., 174, 19.
- Há-sæti, *n.*, a throne: geingr þá til háætis at erfðum Heinrekr, er fyrr var nefndr, I., 42, 16;

Há-sæti—*cont.*

- hann treysti Thómasi framast allra manna at halda sína erfingja til háætis, ef hans misti við, I., 70, 1. — 2. *high, exalted, majestic station*: þótt í aðra grein sém vér honum skuldbundnir til mýktar ok góðvilja fyrir þat hásæti, er hann heldr yfir Guðs fólki, I., 404, 10. — 3. *precedence, priority, preference*: enn sú álitning verður eigi rétt, ef manna munr eðr ríkdómr hefir há-sæti með yðr, I., 400, 20. — 4. *residence (royal)*: setr Heinrekr konungr sitt hásæti í Lundunum, því at sá var mestr staðr ok glæsiligastr í landinu, I., 44, 1.
- Hásætis-borð, *n.*, 'high table,' I., 106, 6.
- Hásætis-tign, *f.*, majesty of the throne, I., 132, 7.
- Hata (að), *v.a.*, to hate, to loathe, I., 116, 10, 232, 27.
- Há-tíð (-ar, -ir), *f.*, high-tide, festival, feast, feast-day: stendr nálægt Hvítasunnudags hátíð, I., 86, 29; enn á trinitatis hátíð vígist hann byskup í sjálfri höfud-kirkjunni, I., 90, 2; enn sú var hans forsögn, þat er til heyrir Rodgeiri erkibyskupi af Jork, at honum skal berast boðskapr herra páfans á þeirri hátíð, sem hann er heima á stólinum, I., 480, 13. — 2. *festive celebration*: ok þá fyrstu hátíð, er þeir héldu sínum feðr Thómasi erkibyskupi at stólinum í Kancia, kunnum vær ei greina með öðrum hætti, enn sókn með offr var svo mikil, at þótt fátækr tæki með í



Há-tíð—*cont.*

morgin því öllu gózi, væri hann fullríkr at kveldi, II., 194, 9.

Hátíðar-hald, *n.*, *celebration of a feast-day, observance of a festival*, II., 184, 17, 194, 19, 208, 3.

Hátíðis-dagr, *m.*, *feast-day, saint's day*, I., 94, 4; II., 206, 18.

Há-tíðliga, *adv.*, *solemnly*, II., 188, 22, 192, 22.

Há-tíðligr, *ad.*, *solemn, festive*, I., 82, 8, 374, 24, 494, 15, 23.

Hatr (-s), *n.*, *hatred*, I., 70, 11, 112, 21.

Hatr-samligr, *ad.*, *angry, mad, furious*, I., 546, 21.

Hátt (háttar, hætti, I., 526, 25), *m.*, *custom, manner, way*: ferr honum sem hátt er veraldar höfðingja, I., 8, 6; þat er háttar góðs höfðingja, at reisa kirkjur ok fyrndar endrbæta, I., 362, 8; vor Herra kemr með mörgum háttum andligrar vitjanar til kristins manns sálu, II., 230, 2; var þar svo skipat, sem háttar er heimsins, at menn eru mislíkir, I., 270, 21. — 2. *habit, mode of life*: hann byrjar nú þann hátt heimkominn á föðurgarð, sem þeim er venjulegt, er fyrir litlu hafa í skóla verit, I., 28, 21. — 3. *manners, conduct, deportment*: hús-bóndinn er vitr maðr, ok merkir með sér, at sá bróðir, er Kristianus kallast, hefir sér einn hátt ok hæversku yfir borðinu, I., 248, 22. — 4. *manner, fashion*: svá fremr hann ok embættið með fögrum hætti, at öllum var hugbót í, er hjá stóðu, I., 102, 24. — 5.

Hattr—*cont.*

*nature, condition*: hann greinir herra páfanum allan hátt á sínu falli, I., 174, 8. — 6. *kind, quality*: er þat ok alsiða miðil þess háttar manna, ef þeir hafa til tæripeninga, at þann tíma sem þeir búast í sitt fóstrland heim venda, kaupa þeir gjarna skólabækr, I., 28, 25; bar fyrir mik nokkut í nótt, sagði hann. Á hvern hátt var þat? I., 84, 24; margir aðrir góðir menn renna til hafnarinnar, styðja skipit í lendingunne, falla framm ok fagna sínum feðr með tárur ok þess háttar orðum: blezaðr sér þú kominn, faðir fátækra ok föðurlausra, I., 490, 11; nýr er þessi háttar dómanna; kann ok vera, at hann sé eftir nýjum löguin diktaðr, I., 186, 13. — 7. *degree*: leggr hann líkam sinn undir þján ok þyngslir, föstur ok meinlæti, með svá miklum hætti, at jafnvel leggr hann um hríð sjálft altaris embættið, I., 174, 5. — 8. *means*: alt er samt ok áðr, höllin tekr með öngum hætti, I., 16, 6; fýst Heinreks konungs er nú svá heit í þessu máli, at á eingan hátt svæfist hon fyrir slíkar mótbárur, I., 66, 1; ef þeim prófast hann með nokkurum hætti fær, skulu þeir bjóða honum á konungs fund, I., 202, 9.

Haukr (-s, ar), *m.*, *a hawk*, I., 30, 25; II., 140, 22.

Hauss, *m.*, *head, skull*, I., 546, 19; II., 287, 26.

Há-vaði (a), *m.*, *noise, brawl, brawling language*, I., 24, 15, 336, 23.



Há-vetr, *m.*, 'high-winter,' in the phrase um h., in the heart of winter, I., 516, <sub>23</sub>.

Héðan, *adv.*, on this, on the hither side: æ innan þriggja ára skulu þeir halda einn almenniligan fund af öllum klaustrum sama lifnaðar fyrir héðan hafit, I., 370, <sub>3</sub>. — 2. hence, henceforward: I., 60, <sub>11</sub>, 92, <sub>13</sub>, 408, <sub>26</sub>; h. af, henceforth, I., 156, <sub>11</sub>; h. frá, from henceforth, I., 526, <sub>2</sub>; h. ífrá, *id.*, I., 80, <sub>25</sub>, 526, <sub>6</sub>; h. upp ífrá, *id.*, I., 4, <sub>1</sub>.

Hef, see hefja.

Hefðaðr, *p.p.*, secured by right of prescription, I., 118, <sub>7</sub>.

Hefi, see hafa.

Hefja (hef, hóf-hófum, hæfi, hafinn), *v.a.*, to heave, to lift up: eigi kom fyrr aftr straumrinn at snúa hjólit, enn allir limir hins sæla Thóme hófust úr vatninu upp á þurt land, I., 34, <sub>2</sub>; hann hefr síðan upp hendr sínar til Guðs, ok lyktar með því bæninni, I., 52, <sub>7</sub>. — 2. to translate: vilja þeir eigi lengr þola, at þeira dýrligaste faðer liggi svo lágt í skriptinne, sem fyrst er hann var leiddr, heldr at hann tignist ok í virðuligan stað upp hefist, II., 196, <sub>19</sub>. — 3. to elevate: enn lá yfir ótti bæði af konungs álfu ok hans ríkismanna, ef Thómas erkibyskup er hafinn til heilagleiks ok jartegna, II., 70, <sub>16</sub>. — 4. to exalt, to extol: því var heyriligt, eftir reglu Drottins, at sá hæfist er sik lægði, I., 36, <sub>27</sub>; segja svá skipat af feðrunum, at Guðs réttir ok heilagrar kirkju skal hefja konungliga tign, enn

Hefja—*cont.*

hvergi minnka, I., 338, <sub>2</sub>. — 5. to promote, to advance: hefja þeir allir samt til páfadóms sterkan þrætumann, er hét Octouianus, I., 90, <sub>26</sub>; þegar annarr villu páfinn valt, hóf hann annan, alt til fjórða manns, I., 92, <sub>5</sub>; (hann) býðr sik framm í svardaga til fylgis með Friðreki keisara, ok þeim, er hann vill hefja ok halda móti Alexandro páfa, I., 330, <sub>12</sub>. — 6. to set a-going, to advance: svá mikil var sú eymdar ágirnd til fjár ok frelsis, er hann hóf ok efldi mót kristnum rétt, I., 6, <sub>15</sub>; litlu síðar kemr Roðbert aftr, ok hefr ákall til ríkis, I., 6, <sub>29</sub>. — 7. to raise, to commence, to begin: nú sem Thómas canceler er inn kominn, hefr Heinrekr byskup sitt mál til hans á þessa leið, I., 76, <sub>27</sub>; sem þing er sett, er eigi langt, áðr enn sjálfr herra konungrinn hefr sína ræðu á skaða klerkdómsins, I., 146, <sub>14</sub>. *Phrase*: hefja höfuðs, to lift up one's head, to show one's self without fear: eingi þorði höfuðs at hefja fyrst eftir, II., 271, <sub>33</sub>. — *Med.* to take rise, to originate, to begin: þar hófst únáðin sem afskapligast mátti sýnast, ok mestan úfrið kristninni af leiða, I., 132, <sub>9</sub>; sýnist vel fallit, at lýsa, með fám klausum, hversu þat blezaða sæti hófst í röksemd valds ok virðingar yfir öllu Englandi, I., 40, <sub>4</sub>; því at áeggjanarorð til hefnda hefjast af hans munni opinberliga, I., 512, <sub>26</sub>; enn litlu síðar



Hefja—*cont.*

sem hún greiner, með hverju sóttarfar hennar hófst í fyrstu, kallar hún til sín þær léttakonur, sem fyr hafði hún, II., 156, 3. — 2. *to betake one's self, to bestir one's self*: sjá hér nú dýrðligan mann, er fyrir tvö vætti svá ná-lægrar þínu hefst eigi til flótta eða verndar, I., 520, 27; h. undan, *to evade, to resort to evasive means*: konungr bregðr á lund sína, svar-ar um fátt ok hefst undan, I., 466, 17. — 3. *to presume, to arrogate, to assume*: kæra þegar með hörð-um anda, hví hann hefst at bann-setja byskupana, I., 490, 23.

Hefna (d), *v.a., to revenge*: konung-lig ógn kann að vega nógu snarpt ok hefna sín, ef hann þykkist harðliga beiddr, I., 384, 26; hælist hann mikit um, segist hafa hefnt sín á þeim svikara, I., 434, 7.

Hefnd (-ar), *f., punishment, aveng-ing*: enn allar þær skriftir í Englandi, sem várr Herra tók eigi til sín með bráðri hefnd, skipa kardinales upp í sýslur byskup-anna, sem hlötnast, II., 40, 20.

Hefnda-lauss, *ad., un-revenged*, I., 514, 34.

Hefndar-hugr, *m., revengeful spirit*: verðr Heinrekr konungr við þessa sögu forliga reiðr, svá at hefndar-hugr æsir hann framm í bræði mótikirkjunni, I., 320, 6. — 2. *chastising, punishing mind*: enn yðr sé nær ok samráðr als-voldugr Guð, leggjandi allan hefndar-hug lögligrar stríðu upp á yðvart brjóst, II., 24, 6.

Hefndar-sverð, *n., sword of revenge*, I., 416, 24, 456, 18.

Hefta (t), *v.a., (to hobble), to curb, to restrain*, I., 164, 8. — *Med. heftast af, to be restrained from*, I., 204, 24.

Hegna (d), *v.a., to punish, to chastise, to rebuke*, I., 342, 24.

Hegnaðar-hamarr, *m., hammer of revenge*, II., 2, 19, 286, 27.

Hegnaðr (-ar), *m., revenge, see hegn-aðar-hamarr*.

Hegnd (-ar), *f., punishment*, I., 456, 5.

Hegning (-ar), *f., punishment*, I., 118, 4, 416, 27.

Hégóma-dýrð, *f., vain glory*, I., 406, 3, II., 234, 16.

Hégómi (-a), *m., vanity*, I., 68, 17, 178, 9.

Hégómligr, *ad., vain*, I., 214, 16; II., 8, 19.

Heiðarlíga, *adv., honourably, worthily, creditably*, I., 284, 13, II., 255, 22.

Heiðingi (-ja, jar), *m., a heathen, pagan, gentile*, II., 18, 11.

Heiðinn, *ad., heathen*, I., 6, 5, 54, 21, 546, 10.

Heiðr (-s), *m., honour*, I., 90, 5, 266, 8, 324, 17, 494, 11; heiður, II., 290, 6.

Heilagleikr, *m., holy living*, I., 370, 8; *saintliness*, II., 50, 14; *holiness (the Pope's title)*, I., 278, 5.

Heilagliga, *adv., in a holy manner*, I., 166, 5, II., 2, 10.

Heilagligr, *ad., godly, pious, devout*, I., 286, 27.



Heilagr (heilög, heilagt), *ad.*, *holy*, I., 8, <sub>11</sub>; h. Andi, *Holy Ghost*, I., 14, <sub>16</sub>; h. dómr, *a holy thing, a relic*, I., 136, <sub>14</sub>; h. fræði, *holy lore*, I., 18, <sub>6</sub>; h. kirkja, I., 38, <sub>7</sub>; h. kristni, I., 38, <sub>5</sub>; h. líkami, *a Saint's remains*, I., 136, <sub>10</sub>; h. undirhyggja, *holy artfulness*, I., 46, <sub>12</sub>. — 2. *as a subst. a saint*, I., 16, <sub>21</sub>.

Heili (-a), *m.*, *the brain*, I., 546, <sub>20</sub>, 548, <sub>13</sub>.

Heili-vágr, *m.*, *healing balm*, II., 281, <sub>17</sub>.

Heill, *ad.*, *whole, unimpaired, intact, full, complete, entire*: hér runnu margir mót einum, því at sumir páfarnir fyldu eigi árit heilt, I., 26, <sub>15</sub>; enn þat hefir þann skilning, at hans líf ok limir með veraldligu valdi sé af þér heilir haldnir með öllum þeim vönum, sem hann vill hafa í sínu valdi ok ríki, I., 218, <sub>14</sub>; alla lofsamliga vana hér í landinu viljum vér halda, heilli vígslu vorri, I., 152, <sub>30</sub>; *cfr.* 166, <sub>21</sub>, 346, <sub>11</sub>; líðr svá út heill mánuðr, II., 80, <sub>26</sub>. — 2. *whole, safe, cured*: þegar án dvöl fylgir sá krafr umbandinu, at þeir verða báðir heilir, II., 80, <sub>26</sub>; sem þeir koma með skipinu þar sem hann sitr á bylgjunum, taka þeir hann heilan upp í skipit, II., 210, <sub>1</sub>. — 3. *sound*: hverr mundi þann kalla með heilli samvizku (*of sound mind*), er brýtr föður sinn undir bardaga, I., 362, <sub>14</sub>. — 4. *whole, sincere, upright*: þessi byskup heitir Gillibert, kynstórr maðr ok klerkr mikill, orð-

Heill—*cont.*

snjallr ok meðallagi heill manna í millum, I., 44, <sub>8</sub>; Frakka konungr biðr hann kærliga, . . . at hann skyli mýkjast ok taka Thómam erkibyskup heim í land með heilli sátt, I., 446, <sub>18</sub>; þessi stríða ok stórmæli skulu öll publicerast ef eigi sættist hann fyrri með heilum hug ok alvarligum friði til Thómam erkibyskups, I., 458, <sub>25</sub>. — 5. *wholesome, salutary*: því sér ek eigi líkara útveg honum til hirtingar, enn yður skilning ok skipan leggi honum heilt ráð með harðri hendi, I., 280, <sub>17</sub>; faðir er skyldugr at gefa heil ráð syni sínum, með öllu því, sem hann veit honum hjálpsamligt, I., 322, <sub>19</sub>; hvern dæmði hann þann sinn vvin eramoti snerist heilli kenningu, II., 262, <sub>32</sub>. — 6. *hail (in salutation)*: . . . svá at allir fyrir þér knéfalla, ok svá segja: Heill, herra, hér er sá sem Guð hefir valit, I., 364, <sub>4</sub>.

Heilliga, *adv.*, *wholly, sincerely, uprightly, fully*: oftliga biðr sá blezaðr konungr, at hvárrtveggi þeira sættist heilliga, I., 426, <sub>8</sub>. — 2. *to the full extent, in all completeness, in full earnest*: bregða þeir við báðir sem röskir menn, sækja Heinrek konung fyrir sunnan sjó, berandi honum heilliga ok stórum einarðliga, hvat er þeim var boðit, I., 458, <sub>15</sub>.

Heil-ræði, *n.*, *sound advice, wholesome counsel, salutary admonition*, I., 18, <sub>13</sub>, 342, <sub>17</sub>, 376, <sub>14</sub>; II., 20, <sub>5</sub>.



Heilsa (að), *v.a.*, to greet, to salute ;

with *dat.*: vilja þeir lágt eðr eigi heilsa erkibyskupinum, sem þeir koma fyrir hann, I., 490, 21; (þeir) fara svá snúðigt, at þeir gefa eigi gaum, þótt þeim verði heilsat af nokkurum, I., 522, 22.—with *acc.*, hvárrgi þeira (konunganna) heilsar hann (*i.e.* Thómas erkibyskup), I., 432, 28; fara þeir ok finna Heinrek konung í Norðmandi, ok heilsa hann af erkibyskups hálfu, I., 466, 14. — h. á, to accost, sem hann er ferðar búinn . . . geingr hann ok tekr orlof, heilsar merkiliga á konunginn sem í þeira skilnaði, ok snýst í brutt, I., 64, 6.

Heilsa (-u), *f.*, health: hér fyrir gefr honum þá tillögu einn góðr maðr ok vitr, at svá sem Guð eflir heilsu hans, muni hann segja messu á þriðja daginn, I., 202, 23; hann segir föður sínum vitran þessa, ok kveðst hafa styrka von sinnar heilsu, II., 70, 10. — 2. *salvation, redemption*: þá heilsu sendi Guð sínu fólki, er efter líkams dauða á krossinum reisti mannkindina til lífs ok ljóss frá eilífum myrkum, II., 228, 25.

Heilsu-bót, *f.*, cure, II., 72, 12.

Heilsu-drykk, *m.*, curing, restorative potion, II., 72, 2.

Heilsu-gjöf, *f.*, restoration to health, II., 108, 5.

Heilsu-leysi, *n.*, ill health, II., 88, 11.

Heilsu-ráð, *n.*, wholesome counsel, I., 358, 17.

Heim, *adv.*, home, homeward: þann tíma sem þeir búast í sitt fóstr-  
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Heim—*cont.*

land heim venda, kaupa þeir gjarna skólabækr, I., 28, 27; skrifar hann ok til Heinreks sonar síns heim í landit, I., 66, 21; sagði at erkibyskup mætti svá fara heim sem heiman, I., 340, 1.—*Phrases*: sækja heim, to visit: (*in prayer*), I., 22, 25; snúa heim til (Róms) *Romam petere*, I., 354, 10.

Heima, *adv.*, at home, I., 100, 4, 178, 11.

Heima-fólk, *n.*, household, household people, I., 550, 14.

Heima-maðr, *m.*, one of the household, I., 520, 5.—heima-menn, the household, I., 268, 4.

Heiman, *adv.*, from home, I., 340, 1.

Heima-seta, *f.*, remaining in quiet at home, I., 416, 16.

Heimfarar-leyfi, *n.*, leave to return home, I., 10, 19.

Heim-ferð, *f.*, going home, return home, home journey, I., 64, 1, 132, 12, 464, 23. — 2. *departure from this for the other world*, II., 184, 8.

Heimferðar-dagr, *m.*, day of departure, passion day, II., 200, 5.

Heimferðar-tíð, *f.*, anniversary of passion or nativity, II., 134, 12.

Heimill, *ad.*, rightful, legitimate; in the phrase eiga heimilt, to have a right to: faðir á heimilt at gjöra við son sinn, hvárt er honum líkar, I., 382, 13.

Heim-kominn, *ad.*, returned home, I., 28, 21; arrived, I., 480, 23 (*of a letter*).

Heim-kvoma (-u), *f.*, return home, I., 94, 4, 338, 26, 472, 22.



Heim-leiðis, *adv.*, *homewards*, I., 462, 22; II., 96, 15.

Heimligr, *ad.*, *worldly, worldly-minded*, I., 156, 12, 232, 28.

Heimolligr, *ad.* = heimonligr, I., 312, 4, 314, 15.

Heimonleikr, *m.*, *fondness, intimate friendship, intimacy*, I., 120, 9, 372, 19.

Heimonligr, *ad.*, *intimate*, I., 52, 26, 84, 21, 180, 1. — 2. *privy, private*, I., 24, 8; h. ráðgjafi, *privy councillor*, I., 36, 5. — *as a subst., secretarius, private secretary, "tabellio,"* I., 30, 16.

Heimr (-s, -ar), *m.*, *the world*, I., 68, 17; *the world's ways*, I., 116, 5.

Heims-bygð, *f.*, *the inhabited earth*, II., 62, 9, 84, 23.

Heimska (að), *v.a.*, *to deceive, to befool*, I., 54, 17.

Heimskr, *ad.*, *stupid, foolish*, I., 222, 14.

Heimsliga, *adv.*, *in a worldly manner*, II., 268, 6.

Heimta (t.), *v.a.*, *to fetch, to bring home, to gather*: af hans ráði heimtast svá lærðir menn dagliga brott frá erkibyskupi, sem ax af hveitikorni, I., 158, 26; h. saman, *to collect, to gather*, I., 380, 2. — 2. *to claim, to demand, to exact*: konungs valdi samir eigi, at heimta þvílíkt fé með svá mikilli freku, sem önnur konungs inn-gjöld, I., 140, 2; nú heimtum vér af yðr fyrirheitna dygð, I., 378, 14; nema þú tjáir ranglátum ranglæti sitt, mun ek hans blóð ok líf af þinni hendi út heimta, I., 424, 10.

Heit (-s), *n.*, *a vow*, II., 216, 29.

Heita (heit, hét-hétum, hét, heitinn), *v.n.*, *to hight, to have a name*, I., 4, 17, 12, 9, 26, 19. — 2. *to promise*, I., 22, 25, 220, 6, 470, 17, 220, 4; h. á, *to make a vow to*, II., 92, 2, 292, 33.

Heitan (-ar), *f.*, *threat*, I., 528, 28, 530, 21.

Heitr, *ad.*, *hot, warm*, I., 14, 16; *ardent*, I., 64, 31; *neut. heitt as adv., hotly, ardently*, I., 108, 14.

Held, *see* halda.

Heldr (heldur, I., 488, 6), *adv.*, *but, but also*: herjar eigi á heiðinn dóm eðr útlenzka höfðingja heldr á hinn saklausa svein, Drottin Jesum, I., 6, 5; pellit merkir heilagleik ok fegrð Guðs ástvinar, er eigi at eins frægist um England, heldr um öll Norðrlönd, I., 16, 14; (þeir) eru eigi af oss bannsettir, heldr af sjálfum páfanum, I., 496, 10. — 2. *rather*: er hér eigi langt at bíða, áðr andsvör koma mót, heldr framhvöss ok ýmislig, I., 72, 6; heldr—enn, *rather than*, I., 98, 28; *any more than*, II., 116, 22; því heldr, *any the more*, I., 120, 3, 154, 10; *the more*, I., 144, 16.

Héldu, héldum, *see* halda.

Helga-vika, *f.*, *holy week*, I., 86, 30.

Helgr, *ad.*, *holy*, I., 18, 19; *subst. a Saint*, I., 542, 13.

Hella (t.), *v.a.*, *to pour*, II., 160, 13.

Hélt, *see* haldu.

Helvíti (-s), *n.*, *hell*, I., 254, 12.

Helzt, *superl. of heldr, most, chiefly*, I., 22, 20, 476, 12.



Henda (t), *v.a.* (*properly to have hand on in throwing and catching*) hence: *to catch, to seize, to come upon, to befall*: eigi þorum vér þegja, sem þik tekr henda, I., 360, 27. — 2. *the phrase*: henda gaman, henda skemtan at, *to take pleasure, find amusement in*, I., 22, 19, 30, 25.

Hendr, *see* hönd.

Hengja (d), *v.a.*, *to hang*, II., 110, 11, 116, 9.

Hepta (t), *v.a.*, *to restrain, to curb*, II., 265, 6, *see* hefta.

Hér, *adv.*, *here*, I., 16, 2, 18, 15, 26, 14; *in this case*, I., 84, 27.

Hérað (-aðs, -öð), *n.*, *country-side*, II., 194, 21; *county*, II., 204, 12.

Herbergi (-s), *n.*, *harbour, quarter*: þá er Richeus fór at sínum erindum ok dvelst í Lundúnum, hefir hann oftast herbergi ok góðan fögnuð hjá Gillibert vin sínum, I., 30, 12; fyrirkeðr honum lofligr vani, at ganga fyrir svá ríkan mann á síðkveldi; því hneigir hann sik til herbergis, I., 50, 28; *cfr.* 52, 8, 17. — 2. *hostelry*, einn tíma, sem canceler dvelst í hans (*the ostler's*) herbergi, stendr hann upp um miðnætti ok gengr til herbergis er canceler hafði, I., 54, 6; ríðr hann síðan framm til Lundúna, ok sem hann sitr þar yfir borð um kveldit með sinni fylgd, kemr einn ókunnr klerkr utan at herberginu, II., 104, 13. — 3. *lodging, room, apartment, chamber*: stendr hann (*the ostler*) upp um miðnætti, tekr skriðljós ok gengr til herbergis, sem canceler

Herbergi—*cont.*

hafði, I., 54, 7; á hverja nótt sem úti var óttusöngur, eru innkallaðir þrettán fátækir menn í nokkut leyniligtherbergi. Í þetta herbergi gengr sjálfr erkibyskup, I., 98, 16, 17; sýslast honum vænt herbergi á konungs-garði, eigi langt frá páfans höll, I., 130, 2. — 4. *house, dwelling*: hafði hann fleira misboðit í sinni þarvero, höggit skógin ok smíðat sér þar af herbergi, I., 508, 7.

Herbergis-sveinar, *m. pl.*, *those of the (royal) household*, hér með bannfærir hann marga af konungsins höll, bæði ráðgjafa, hirðmenn ok herbergissveina, I., 418, 18.

Herbergja (ð), *v.a.*, *to harbour, to lodge, to take in*: því at þann ilm, er hann herbergði af guðligri ritning, tjáðe hann sinne hjörð með sætri ok signaðri kenning, II., 234, 12. — *with dat.?* því at ekki hjarta uppreists metnaðar hæð herberger í honum (?), II., 230, 24. — *Med. to put up at*: honum fráleiddum berr svá til oftliga, at Thómas canceler herbergist í því þorpi, I., 52, 30.

Her-búð (-ar, -ir), *f.*, *castle*: féll hann framm í herbúð himnakonungs(= *the church of Canterbury*) réttlætisvöndr ok veraldar ljós, I., 238, 25. — *Pl. camp, tabernacles, "castra"*: þú veizt, hvern þú hefir kjörit at standa fyrir þínum herbúðum, I., 34, 10; (hann) skrifar sem harðast til herra páfans, at hann standi sterkliga í herbúðum himnakonungs, I., 420, 23.



- Herða (t), *v.a.*, to harden, to make hard, harsh, fierce: kæra þegar með hörðum anda hví hann hefist at . . . herða hugi manna, ok þó öngum til bata í sinni tilkvomu, I., 490, 26; þessir nú nefndir herða sína hugi, . . . at fara sem fljótast til Englands, at taka af lífi hinn mesta úvin konungsins, I., 516, 2; sjáum nú í fyrstu þá vonda menn, sem hertu konungsins hug með röngum fortölum, II., 52, 23. — 2. to brace up the mind, to adopt a set purpose, fixed determination, mislíkar konungi þetta mótris ok herðir nú þegar huginn sinn móti erkibyskupi, I., 140, 7; heimrinn með sínum kumpánum herðir sik móti mér, I., 204, 13; (hann) herðir sinn hug í móti því orði Heinreks konungs, er hann kallaði Thóman sælan sæmd sinni aftignaðan, I., 266, 1. — 3. to make rigid, stern, severe, austere: honum sýndist æ fegra at herða sitt líf fyrir guðliga tign í öllu því, er hann mátti, I., 312, 26. — 4. to encourage, to urge strongly: hann herðir berliga herra páfann til réttrar frammferðar, I., 456, 10.
- Herðr (-ar, -ar), *f.*, a shoulder: má af slíku marka, hversu hátt illmennit geisaði því er samkvæmt sitr milli höfuðs ok herðar, II., 8, 17. — *Pl. shoulders*, I., 246, 11, 314, 16; II., 278, 31.
- Hér-eftir, *adv.*, after this, next, I., 74, 27.
- Heremita, *m.*, a hermit, I., 8, 3.
- Her-fang (-s), *n.*, booty, II., 270, 33.
- Her-fanginn, *ad.*, taken captive, I., 358, 6, 418, 11.
- Her-ferð, *f.*, armed expedition, warfare, I., 60, 15.
- Herfiliga, *adv.*, disgracefully, I., 180, 19.
- Herfiligr, *ad.*, dire, fell, dreadful, I., 148, 5, 172, 1.
- Her-fólk, *n.*, warriors, armed host, I., 516, 20; II., 178, 2.
- Her-fórur, *f. pl.*, arms, war-equipments, II., 54, 14.
- Her-hlaup, *n.*, a raid, I., 546, 15.
- Her-vopn, *n., pl.*, weapons, I., 180, 20.
- Herja (að), *v.a.*, to harry, to make war, II., 18, 14; h. á, to war against, I., 6, 4; h. upp á, to make war upon, I., 364, 7.
- Her-kastali (-a, -ar), *m.*, a fortress, stronghold, I., 370, 15, 536, 26.
- Her-klæðast, *med.*, to put on war gear, to arm, I., 532, 22.
- Her-leiddr, *ad.*, captive, I., 118, 11.
- Her-leiðsla, *f.*, captivity, II., 228, 31.
- Herma (d), *v.a.*, to repeat, to aver, to state, I., 356, 19.
- Hermd (-ar, -ir), *f.*, malice, rancour, rage, fury, I., 170, 5, 180, 23, 350, 23, 546, 21.
- Hermdar-orð, *n. pl.*, harmful, angry language, I., 226, 14.
- Hernaðar-tól, *n. pl.*, warlike implements, I., 534, 3.
- Hernaðr (-ar), *m.*, warfare, I., 6, 4, 182, 14, 320, 30.
- Herneskjja (-u, -ur), *f.*, armoury, arsenal: í hans vald ok vilja eru nálíga komin öll konungs mál ok ríkisstjórn . . . gull ok gersimar, ok allar konungligar herneskjur



Herneskjá—*cont.*

I., 48, 13. — 2. *armed following*: sú riddarlig herneskjá, er honum fylgir og verndar á bak ok fyrir, skal nú halda hann öruggan fyrir hverjum manni, I., 502, 9, *cfr.* 22.

Her-óp, *n.*, *war-cry*, I., 548, 3.

Herra (-a, -ar), *m.*, *lord*, I., 40, 9; *the Lord*, I., 40, 12.

Herra-dómr, *m.*, *lordship (title)*, I., 152, 11; *might, power*, I., 166, 8, 342, 16. — *royal office, commission*, I., 296, 13.

Herraliga, *adv.*, *lordly*, I., 500, 1.

Her-skjöldr, *m.*, *war-shield, warfare*, I., 4, 16; *military forces*, I., 138, 11.

Her-skrúði, *m.*, *accoutrements, military equipage*, I., 522, 9.

Her-tekinn, *ad.*, *made captive*, I., 408, 30; II., 24, 3, 274, 14.

Hertoga-dómr, *m.*, *dukedom*, I., 92, 15.

Her-togi (-a, -ar), *m.*, *a duke*, I., 26, 20.

Hertuga-dómr, *m.*, *duchy*, I., 42, 17.

Her-tugi (-a, -ar), *m.*, *a duke*, I., 92, 2. — 2. *leader of a host*, I., 170, 17.

Her-virki, *n.*, *havoc, devastation*, II., 180, 2.

Her-vopn, *n. pl.*, *weapons*, I., 180, 20.

Hestr (hests, -ar), *m.*, I., 32, 12, 222, 26.

Hetta (-u, -ur), *f.*, "*cuculla*," *hood, cowl*, I., 314, 16, 19; II., 144, 10.

Heyra (ð), *v.a.*, *to hear, to perceive through the ear*: 1. *with acc.*: játta (þeir) þat ok til, at hann

Heyra—*cont.*

skal heyra hróðr sinn, ef hann hefir sama einlæti á því leikmóti, er vera skal næsta morgin, I., 22, 21; hvat er hann heyrði af fitningum ok lagadómum, var honum tiltækt, á hverri tíð, I., 28, 15; hann er nú innkallaðr, at merkiliga heyrir af öllu stórmenni, hvat herra konungrinn opinberar af sínum vilja, I., 66, 9; h. til, *to hear something moving in the direction in which one has been listening*: (hann) gengr til herbergis er canceler hafði, gengr inn, hlýðist um ok heyrir til eingis, I., 54, 8. — 2. *to listen to, to give heed to, to pay attention to*: enn þótt signaðr Thómas vænist þar um vottum, at þessa peninga hafi konungrinn eigi léð honum, heldr gefit, þá heyrir þat á eingan veg, I., 188, 4; sá maðr trúist eigi yðarri vizku vel líka, er sér einum trúir ok eingis manns ráð vill heyra, I., 274, 23; *cfr.* 276, 4; þér samir, at heyra kennimenn, enn eigi læra, I., 362, 21. — *Gerund*, heyrandi, *audiendus*, I., 76, 18. — *v.n. with dat. of the person, to belong to*: þessi vöxtr ok klæðabúnaðr heyrir eingum manni utan honum einum, I., 52, 15. — 2. *to be the property, business, concern, of*: heyrir yðr ok einkanliga lærðum mönnum, at styðja þat mál, I., 78, 27; þótt hennar formanni heyri með skyldu, at kalla aftr jörðina, óttar oss, at þat dvelist á vorum dögum, I., 226, 5; nú heyrði yðr vel, vinum konungsins, at tjá slíkt fyrir hon-



Heyra—*cont.*

um, I., 496, 26. — 3. *to suit, to fit*: eigi vill hann nú kallast Thómas erkibyskup, heldr bróðir Kristianus; ok þat nafn heyrir honum vel, því at Kristianus þýðist Kristinn maðr, I., 242, 2; því mun tvennr vegr honum heyra, I., 196, 6. — 4. *to point to, to apply to*: hverjum, son minn, heyra þessi orð? I., 170, 22; rennr út margt fólk, sakir forvitnis, á veginn móti honum; ok þeim, er út fara, má vel heyra þat er sannleikrinn segir, at Guð Faðir birtir þat oftliga fyrir smásveinum, er leynist fyrir spekingum, I., 436, 10. — 5. *h. til, to belong to, to be the duty, concern, business, property of*: önnur jafnmörg (byskupsdæmi) skulu til heyra tveim byskupum, Eboracensi ok Londunensi, I., 40, 22; þat er svá mikitt lén, sem þeim manni til heyrir, er kallast barún í ríki konungsins, I., 56, 10; hann er ok legatus herra páfans norðr til Englands, at sýsla ok umsjá þat, er rómversku sæti til heyrir, I., 66, 8; vendir hann um sínu siðferði . . . sem þeim manni til heyrir er Skaparann elskar yfir alla luti, I., 94, 11; fyrirbjóðum vér öllum yðr . . . at sitja héðan ífrá nokkurn þann dóm, er minni persónu til heyrir, I., 206, 1.

Heyrandi (-a, -endr), *m., hearer, listener*, I., 130, 9.

Heyriliga, *adv., fitly, becomingly*, I., 558, 16; II., 44, 1.

Heyriligr, *ad., fit, proper, suitable, becoming*: I., 36, 27, 74, 20, 274, 12, 310, 27, 340, 24.

Heyrin-kunnugt, *neut. ad., known by fame, rumoured*, I., 128, 12.

Heyrn (-ar), *f., hearing*, I., 294, 13.

Higat, *adv., hither*, I., 230, 17, II., 285, 34.

Himinn, (-s, -nar), *m., heaven*, I., 14, 9; II., 118, 10, 188, 12.

Himin-ríki, *n., kingdom of heaven*, I., 44, 25.

Himna-konungr, *m., King of heaven*, I., 6, 21, 34, 8, 156, 17.

Himna-ríki, *n., kingdom of heaven*, II., 184, 8.

Himneskr, *ad., heavenly*, I., 14, 17, 60, 2, 316, 4.

Hindra (að), *v.a., to hinder*, I., 290, 10.

Hingað-burðr, *m., nativity, birth*, I., 510, 2.

Hingat, *adv., hither*, I., 20, 28; II., 92, 13.

Hingat-burðr, *m., nativity, birth*, I., 82, 12.

Hinn (hin, hit), *def. art., the*, I., 6, 5, 14, 17, 21, *acc. pl. hinu*, 442, 24.

Hirð (-ar), *f., court*, I., 30, 19; II., 8, 18.

Hirð-fólk, *n., people of the court*, I., 190, 10, 290, 9.

Hirðiligr, *ad., pastoral*, II., 226, 13.

Hirðir (-is, -ar), *m., herd, shepherd*, I., 74, 8, 86, 19, 542, 15.

Hirðr, *p.p., kept, protected, safe*, I., 256, 8.

Hirð-siðr, *m., courtly manners*, I., 30, 19.

Hirð-sveit, *f., court, courtiers*, I., 166, 24.



Hirta (t), *v.a.*, to punish, I., 298, 7, 334, 23, 342, 20.

Hirting (-ar), *f.*, punishment, chastisement, I., 30, 27, 110, 5, 148, 11, 17, 344, 20.

Hirtingar-maðr, *m.*, chastiser, I., 362, 1.

Historia, *f.*, history, II., 234, 5.

Hiti (-a), *m.*, heat, warmth, ardour, I., 316, 30.

Hitna (að), *v.n.*, to grow warm, hot, ardent, incensed, I., 264, 28, 502, 18.

Hitta (tt), *v.a.*, (to hit), to find, to come upon, to find out, II., 270, 31, 276, 13. — *med.* hittast á, to coincide with, II., 288, 37. — *The phrase*, hitta sjálfan sik fyrir, to pay dearly for, I., 530, 27.

Hjá, *adv.*, by, beside, I., 108, 1. — 2. at, by, in the sense of outside, not taking part in = French, 'hors de,' I., 22, 16.

Hjal, *n.*, conversation, discussion, II., 262, 28.

Hjala (ð, t), *v.a.*, to talk, to prate, II., 272, 10.

Hjálmr (-s, -ar), *m.*, helm, helmet, I., 522, 3.

Hjálp (-ar -ir), *f.*, help, relief, assistance: svo geingr nú með honum mildi Guðs, at öllum þessum þiggr hann einhverjar hjálpir í ýmissa staði, I., 350, 8; hann vill banna honum allar hjálpir, þá er hann reiknar hvern millum sinna úvina, er honum gerir gott, I., 368, 23. — 2. help, ministry, pastoral care: skrifar hann til Alexandrum . . . at hann muni veita honum til Lundúna þann byskup, í ríkinu

Hjálp—*cont.*

er vitrastr væri til ráðagjörðar ok vænastr til hjálpar önd ok líkama, I., 44, 6; þá er Heinrekr konungr bað oss, at vér skipaðim yðr byskupsstól í Lundunum, bæði til ríkisstjórnar, sakir vizku yðarrar, ok eigi síðr andligrar hjálpar, veittum vér þat, I., 378, 2, *cfr.* II., 265, 20. — 3. *salvation*: þetta et saklausa lamb fórnfærðist . . . í þeim stað sem fórnfærðist vðrs Herra blóð allri kristni til hjálpar, II., 22, 10.

Hjálpa (að), *v.a.*, to help, to aid, to succour:—*with dat.* krúnu Frakka konungs hefir þat lengi fylgt, at útlægja eigi saklausa, heldr at hjálpa þeim sem útlægðir verða, I., 270, 10. — 2. *to support by grounds of reason*: enn ef vitr maðr hugleiðir, hjálpa því máli sannar greinir, I., 68, 7. — 3. *to save*: því hefir byskupinn sig nú framm með bréfi herra páfans, at hjálpa fólkinu, leiðandi þá til iðranar sem sakaðir váro, II., 50, 17; hvat er nú til ráðs, sagði hann, svo at ek megí hjálpast? II., 128, 26. — *with acc.*, to save: ein er allra vor bæn, sem tárin votta, at þér hjálpit hjörð yðra, enn hrindit eigi framm í dauðligt forað, I., 396, 17. — *h. til to lend aid, to afford help*, I., 434, 20.

Hjálpar-gjöld, *n. pl.*, reserve taxes, subsidiary imposts; konungs valdi samir eigi, at heimta þvílíkt fé með svá mikilli freku, sem önnur konungs inngjöld, heldr sem atvik ok nauðsyn beiddi, landsfólki til



Hjálpar-gjöld—*cont.*

friðar, ok fyrir utan þá skynsemd  
krafði eingi skylda at lúka þessi  
hjálpar-gjöld, I., 140, 6.

Hjálp-samligr, *ad.*, *salutary, profitable*, I., 118, 1, 322, 20, 368, 1, 446, 21; II., 188, 2.

Hjarðar, -ir, *see* hjörð.

Hjarðar-sveinn, *m.*, *shepherd*, I., 402, 9.

Hjarta, *pl.* hjörtu, *n.*, *heart*, I., 18, 13, 74, 7; *af* h., *with all one's heart*, I., 388, 7.

Hjarta-góðr, *ad.*, *tender-hearted*, I., 98, 2.

Hjartaliga, *adv.*, *heartily, cordially*, I., 150, 4.

Hjartaligr, *ad.*, *heartfelt*, I., 102, 16.

Hjartanliga, *adv.*, *in a heartfelt manner, dearly*, II., 284, 22.

Hjart-teign, *f.*, *miracle*, II., 126, 10, 130, 12.

Hjartteigna-blóm, *n.*, *flower of miracles*, II., 148, 5.

Hjartteigna-fórn, *f.*, *offering of miracles*, II., 146, 18.

Hjartteigna-gjörð, *f.*, *working of miracles*, II., 196, 14.

Hjól (-s), *n.*, *wheel*, I., 32, 10; *wheel of fortune*, I., 156, 11, 394, 28. — *circumference, round base*, II., 220, 23.

Hjón, *n. pl.*, *a married couple*, I., 12, 10, 12; II., 228, 13.

Hjúskapr (-ar), *m.*, *married state, wedlock*, I., 254, 10.

Hjörð (hjarðar, hjarðir), *f.*, *a herd, flock*, I., 86, 19, 142, 25; II., 234, 13.

Hjörtu, hjörtum, *see* hjarta.

Hlaða (hleð, hlóð-hlóðum, hlæði, hlaðinn), *v.a.*, *to load, i.e., to pack*; hér er hlaðit niðr íöllum býskups-skrúða, I., 24, 13. — 2. *to load, to heap upon, to overwhelm*: útlægðr er nú áðr erkibyskupinn ok allir hans frændr, gózin upptekin, úhlýðni hlaðin með svá úheyrðum illvilja, að hann skal þarnast bæna miðil kristinna manna, I., 450, 3; enn er Reinaldr hefir svá sagt, mæla þeir við erkibyskup margfalda fólsku, hlaðandi brigzli á brigzli, I., 528, 27. *Med. to crowd round, to come home to*: þessar greinir tjám vér yðr eigi sem lærandi, heldr sýnandi, hversu þessar greinir allar hlaðast at Jóni decan, I., 406, 22.

Hlátr (-s, -rar), *m.*, *laughter*, I., 278, 24, 280, 6.

Hlaupa (hleyp, hljóp-hljópum, hlypi, hlaupinn), *v.a.*, *to run*, I., 230, 24; h. upp, *to rush up, to fly into passion*, I., 530, 24; h. framm, *to rush on*, I., 374, 4, 542, 14.

Hlaupari (-a), *m.*, *a run-away, a coward*, I., 500, 7.

Hleginn, *p.p.* of hlægja.

Hleifr (-s, -ar), *m.*, *a loaf*, II., 122, 2.

Hleypa (t), *v.a.* (to let run), *to send an express*: þat er nú ráðs tekit, at hleypt er nú upp í býinn til þess ríka manns, er reyndr var at góðum ráðum, II., 152, 18. — 2. *in the phrase* h. út (to let leap out), *to thrust, to gouge out*, II., 102, 13.

Hlífa (ð), *v.a.*, *to save, to spare one's self*, I., 142, 22. — 2. *to protect, to ward*, I., 222, 6, 408, 11.



Hlífð (-ar), *f.*, *protection, defence, aid*, I., 182, <sub>2</sub>, 208, <sub>9</sub>; II., 6, <sub>3</sub>.

Hlífðar-litr, *m.*, '*colour of defence, unreal plea*', II., 56, <sub>9</sub>.

Hlíta (tt), *v.a.*, *to lean on, to rely on*, I., 218, <sub>19</sub>.

Hljóð (s), *n.*, *sound, song, strain*: leiða þeir hinn signaða Thómam með sútfeingnum söng, eigi hásettum hljóðum, heldr hörmungarfullum andvörpum, I., 558, <sub>13</sub>. — 2. *sound, sense, drift, meaning, gist*: því at svá er hljóð orðanna, at ríkisstjórn ok frammferð í landinu hafi hann fordjarfat, I., 144, <sub>9</sub>. — 3. *silence*: þar er favlnar fegrð heilagrar kristni eða fleckaz hennar birti þa megvn ver eigi þat fyrir sal vara hliði hylja eða orðalavst lata, II., 264, <sub>35</sub>; af hljóði, *under cover of silence, secretly*, I., 426, <sub>19</sub>.

Hljóða (að), *v.a.*, *to sound, to cry*: einn af klerkunum heyrir í svefni, nærri miðnætti, at ein skærleg rödd hljóðar þessa tvo versa upp í loftið, I., 238, <sub>12</sub>; hans dreyri ok dauði hljóðar hátt um alla kristni, II., 16, <sub>4</sub>; kemr yfir hann rödd, svá hljóðandi: Thóma, Thóma, kirkja mín mun dýrkast í blóði þínu; I., 316, <sub>21</sub>. — 2. *to bear out a sense, to have a meaning, to import*: enn hversu sem vandlæti laganna hljóðar, sýnist mér eflaust, at í þenna punkt sé harðýðgi heftanda, I., 194, <sub>19</sub>; þar eru ok með þeim klerkar, er bera bréf byskupanna, ok hljóðar þat alt eitt sem riddararnir flytja, I., 496, <sub>7</sub>.

Hljóta (hlýt, hlaut-hlutum, hlyti, hlotit), *v.a.*, *to obtain, to receive in one's lot, to come by, to come in for*: lyftir margr maðr til hans þegar sínu hugarfari, at hann muni hljóta sætið í Cancia, I., 62, <sub>20</sub>; þeir höfðu ætlað sér þá tign, er hann hlaut, I., 176, <sub>21</sub>; finzt nu fatt til bota flester anauð hliota, II., 291, <sub>20</sub>. — 2. *to be obliged, forced, must needs*: þíns mun þrællinn hlióta þurfa fylgis niota, II., 293, <sub>7</sub>. *Med. hljótast, to result from, to come out of*: fyrir því at ver siam hverso mikít gott af þessv mætti hliotaz. þa letom ver þetta eptir yðr, II., 265, <sub>22</sub>.

Hlotnast, *v. med.*, *to be fated, to come by by fate*: nú sem Vilhjálmr, Reinaldr, Hugi og Ríkarðr hafa lyktað þá grimd ok glæpsku er þeim blotnaðist af ljótu lífi ok illu kynferði, I., 546, <sub>6</sub>. — 2. *to have, to receive a due allotment*: enn allar þær skriftir í Englandi, sem várr Herra tók eigi til sín með bráðri hefnd, skipa kardinales upp í sýslur byskupanna, sem hlotnast, II., 40, <sub>21</sub>.

Hlutast, *med.*, *in the phrase, h. í, to join in, to take part in*, I., 170, <sub>7</sub>.

Hluti (-a, -ar), *m.*, *part, piece*, II., 112, <sub>21</sub>.

Hlutlauss, *ad.*, *without a share in, "expers,"* I., 546, <sub>25</sub>; II., 10, <sub>16</sub>, 56, <sub>14</sub>.

Hlutr (-ar, -ir), *m.*, *lot, part, piece, share*: hann sníðr sundr skautann, ok bindr sinn hlut upp um háls hvorum piltinum, II., 80, <sub>24</sub>.



Hlutr—*cont.*

*Phrases*: eiga hlut í, *to have a share in*, I., 120, 4; eignast hlut í, *to take part in*, I., 546, 16. — 2. *a thing*, I., 156, 16, 220, 12, 344, 16, 510, 8.

Hlut-vandr, *ad.*, *heedful of one's share, upright, honest*, I., 376, 19.

Hlýða (dd), *v.n.*, *to listen*: vér höfum þagat um stund, ok hlýtt með hógværð, hversu þér byskuparnir vilit skipa við konungligan rétt, I., 146, 16; í fyrstu hlýddi hann athugliga öllu hans eyrindi, I., 300, 28; vér höfum hlýtt ok þagat, ef nokkurr yðar vildi minnst vígslu sinnar ok vernda frelsi kristninnar, I., 398, 25. — *Med.* hlýðast um, *to listen inquisitively, to stand eaves-dropping*, I., 54, 8. — 2. *to obey*: ek var fyrr með Heinreki konungi hans canceler, hlýðandi hans boði gott ok ilt, I., 210, 4; hér til hefir þú verit vorr formaðr ok af því áttum vér þér at hlýða, I., 218, 11.

Hlýðinn, *ad.*, *obedient*, I., 16, 26.

Hlýðni, *f.*, *obedience*, I., 18, 28, 90, 22, 148, 8. — *allegiance, homage*, I., 330, 10, 25, 384, 29.

Hlykkjóttr, *ad.*, *winding, tortuous*, I., 230, 17.

Hlægja, (hlæ, hló-hlógum hlægi, hleginn), *v.a.*, *to laugh to scorn*, II., 285, 21.

Hnara, *probably mistake for snara*, (*cfr.* II., 142, 1: fálkinn snarar upp eftir einum fugli), I., 32, 3. *Footnote 2 withdrawn.*

Hné (-s), *n.*, *knee*, II., 96, 9.

Hnefi (-a, -ar), *m.*, *a fist*, II., 283, 16.

Hneigja (ð), *v.a.*, *with dat. and acc.*, *to bow to, to make obeisance*: eftir svátalað hneigir hann konunginum ok gengr út af herberginu, I., 64, 27. — 2. *to bow to, to obey*, eigi er þat vart eyrendi at efla þrætur . . . sízt fyrir svá ágætum herra, sem þér erut, hvers boði ok banni öll kristnin hneigir, I., 282, 17. — *Reflexive constructions*: hneigja sik, *to bow down, to bend down, to kneel*, I., 542, 8, *cfr.* II., 287, 15. — h. s. til herbergis, *to turn, to betake one's self*, I., 50, 28. — *Med.* hneigjast, *to incline*: þat var líkligt þótt hans náttúra beiddi, at hann hneigðist á daginn til nokkurrar hvíldar, I., 108, 11; sem þetta bréf Lundúna byskups kemr í Róm ok heyrir af herra páfanum, sýnist sem hann hneigist nokkut til friðsemdar á konunginn með þess háttar fortölum, I., 386, 15. — *to be decided*: var þar í miðju frammsett rettlætisvog, með vægð eftir atvikum ok reglu laganna, hversu hvert mál á at hneigjast sem bezt samir, I., 112, 24. — h. undan, *to slip away from*, I., 464, 13.

Hneigðr, *p.p.*, *drooping*, I., 438, 18.

Hneisast, *med.*, *to suffer shame*, I., 210, 1.

Hnekkja (t), *to bend back, to beat back, to check, to rebuff*, I., 464, 12.

Hné-liðr, *m.*, *knee-joint*, II., 82, 26.

Hneyking (-ar), *f.*, *oppression, degradation, disgrace*, I., 400, 1, II., 274, 20.



- Hneyri (-a), *m.*, a sneeze, I., 52, 5.  
 Hneyxli (-s), *n.*, shame, scandal, I., 164, 11.  
 Hníga (hníg, hneig-hnigum, hnigi, hniginn), *v.n.*, to come down, to come to ruin, I., 80, 20. — 2. h. fyrir, to yield to, I., 84, 18.  
 Hníta (hnít, hneit, &c.), *v.n.*, to hit, to touch, to strike against, I., 382, 9.  
 Hnútr, (-s, ar), *m.*, a knot, I., 112, 15, 118, 7.  
 Hnýta (tt), *v. impers.*, to suffer from bumps and contracted sinews, II., 82, 26.  
 Hnökkva (*pret.* hnögg), *v.n.*, to stumble, I., 164, 30, II., 236, 4.  
 Hóf, *see* hefja.  
 Hof-fólk, *n.*, courtly people, courtiers, I., 106, 18.  
 Hof-garðr (-s), *m.*, royal court, palace, I., 30, 8, 116, 14.  
 Hóf-lauss, *ad.*, measureless, immoderate, exorbitant, extravagant, I., 302, 25, 506, 28.  
 Hof-list, *f.*, courtly parade, I., 142, 19.  
 Hof-menn, *m.*, *pl.*, knights, I., 248, 10.  
 Hóf-samligr, *ad.*, moderate, I., 338, 9, 368, 8, 450, 24.  
 Hóf-samr, *ad.*, calm, quiet, I., 188, 13.  
 Hóf-semd (-ar), *f.*, moderation, I., 106, 19; 152, 16; abstemiousness, I., 178, 3; quietude, quiet composure, I., 536, 13.  
 Hófu, hófum, *see* hefja.  
 Hófum, *dat. sing.* of hár, I., 14, 14.  
 Hóg-bærr, *ad.*, calm, I., 340, 13.  
 Hóglífis-maðr, *m.*, a man of retired habits of life, a recluse, I., 2, 15.  
 Hógliga, *adv.*, lightly, gently, calmly, I., 382, 8, 530, 9.  
 Hóg-lyndi, *n.*, calm temper, gentle disposition, I., 384, 24, II., 267, 32.  
 Hóg-værð (-ar), *f.*, quiet demeanour, calmness, I., 76, 8; moderation, self-control, I., 194, 1.  
 Hógværðar-maðr, *m.*, a man of meekness, I., 396, 10.  
 Hóg-væri (-s), *f.*, meekness, lowliness, I., 394, 20, 492, 3.  
 Hógværis-regla, *f.*, rule of courtesy, I., 36, 10.  
 Hóg-værliga, *adv.*, lowly, humbly, I., 210, 20.  
 Hóg-værr, *ad.*, calm, I., 162, 18.  
 Hol (-s), *n.*, hollowness from supuration, II., 98, 6.  
 Hold (-s), *n.*, flesh, I., 220, 25, II., 96, 10.  
 Holdgan (-ar), *f.*, incarnation, I., 240, 9.  
 Holdligr, *ad.*, fleshly, I., 20, 14.  
 Hólf (-s), *n.*, a vault, vaulted roof, II., 114, 9.  
 Holligr, II., 270, 28. *See* holdligr.  
 Hollr, *ad.*, gracious, propitious, Guð sé mér h., so help me God, I., 530, 23.  
 Hóra (að), *v.a.*, to commit adultery, I., 166, 3.  
 Hór-dómr (s), *m.*, whoredom, adultery, I., 254, 14, 366, 8.  
 Horfa (ð), *v.n.*, to look: enn aðrir horfa upp á (*look to*) sjálfra sín ávinning, I., 76, 15; finnit þann mann, er yðr flýi, því at við skal ek taka ok horfa í Guðs bardaga, I., 532, 3; horfa við, to look



Horfa—*cont.*

*round, to look about*, I., 478, 7. — 2. *to face, to turn towards*: þessir fara með væpntu liði, at vakta þær hafnir, sem þeim þykkir von erkibyskups ok einkanliga þá vík, er Dorobernia heitir, ok beinast horfir móti Flandr, I., 484, 8; hefr hann upp höndina svo at handarbakit horfer at skrininn, II., 220, 9. — 3. *to point, to tend, to aim, to look out*: enn nú er at sjá til Englands, hvat þar horfir til mikilla tíðinda, I., 60, 20; enn er erkibyskup sér, hversu horfir, grunar hann um, at kerling muni hafa fengit nokkurn ávital, hverr maðr hann er, I., 250, 11; einkanliga sýnist þeim öllum samt þungliga horfa þat, er svá stendr millum luta, at erkibyskup kasserar þeira appelleran, I., 410, 8; sem þetta heyrir jarlinn af þeim stað, er Bononia heitir, hversu ófriðliga horfir, I., 484, 14, horfer þat ei vænliga, II., 150, 7. — 4. *to regard, to heed*: ok þeir sálugir menn horfa lítt á sína úhæfu, I., 190, 23.

Horn (-s), *n.*, a horn, I., 476, 9, 11.

Hósta-kyn, *n.*, cough, I., 52, 5.

Hót (-s), *n. pl.*, threat, I., 286, 22, 394, 15, 436, 16, 530, 2; II., 263, 9. — 2. *regard, consideration*: mæla þeir alt eftir konungs vild, segja ekki utan virðingar hót ok guðligum sóma hvergi mót er konunginn vill hafa, I., 336, 29.

Hót, *n.*, a whit, a trifle, kveiktizt kur en ljote kappa Guðs aa mote

Hót—*cont.*

siðar synu hote, a whit later, some time thereafter, II., 290, 35.

Hóta (að), *v.a.*, to threaten, I., 174, 29; II., 66, 26.

Hótan (-ar, -ir), *f.*, threat, I., 162, 18, 394, 21.

Hótanar-orð, *n. pl.*, threats, I., 392, 3.

Hrapa (að), *v.n.*, to tumble, II., 140, 9.

Hrapan (-ar), *f.*, destruction, downfall, ruin, I., 70, 15, 306, 25, 340, 11.

Hrein-ferði (-s), *n.*, purity, I., 418, 23.

Hrein-ferðugr, *ad.*, of chaste conversation, I., 30, 24.

Hreinleikr (-s), *m.*, purity, chastity, I., 2, 23.

Hrein-lífast, *v. med.*, to lead a chaste life, I., 50, 5.

Hrein-lífi (s), *n.*, chaste manner of life, chastity, I., 20, 22, 50, 15, 18.

Hreinlífis-maðr, *m.*, a man of pure life, I., 312, 23; II., 224, 14.

Hrein-lifnaðr, *m.*, pure living, conventual life, I., 364, 12.

Hrein-lífr, *ad.*, chaste, I., 54, 15; pure lived, of conventual habits, II., 182, 15.

Hreinliga, *adv.*, in a pure, chaste manner, II., 284, 24.

Hrein-lyndr, *ad.*, upright, II., 148, 16.

Hreinn, *ad.*, clean, I., 94, 19; II., 216, 13.

Hreinsa (að), *v.a.*, to clear out, to sweep up, to empty: enn er féhirzlan var náliga hreinsut, legst Vilhjálmr konungr í hernað, I., 6, 3. — 2. *to cleanse, to purify*, I., 174, 22, 430, 9, 510, 20; II., 42, 13, 226, 14.



Hreinsan, (-ar), *f.*, *cleansing, healing*, II., 86, 16, 222, 7.

Hressast, *med.*, *to revive, to recover*, II., 274, 21.

Hreyta (tt), *to hurl, to scatter about*, I., 546, 20.

Hríð (-ar), *f.*, *prop. 'procella,' hence: a while*, I., 52, 27, 56, 13, 80, 19, 524, 6.

Hrinda (hrind, 'hratt-hrundum, hryndi, hrundinn), *v.a.*, *to thrust, to push*: síðan hrinda þau búkn-um aftr í fenit, II., 120, 19. — *fig.*, *to drive, to push on*: hrindit eigi sauðum Guðs á villi-stigu, I., 406, 1. — *h. brott, to repel*: enn hann vildi, sem varð, öllum þeim ovenim brott hrinda, sem höfð-ingiarnir höfðu aðr leitt vpp a kirkivunnar skaða, II., 286, 35. — 2. *to reject, to disqualify*: þann sé ek eingan lut í hans fari, at honum hrindi, ok eggjandi vil ek vera, at hann sé kjörinn, I., 76, 11. — 3. *to spurn, to scorn*: sá gull-penningr, sem veröldina lokkar ok dregr með megni, er í þessum stað hataðr ok hrundinn, I., 116, 10.

Hringdr, *p.p.*, *rung*, I., 82, 9; II., 188, 22.

Hringr (-s, -ir), *m.*, *a ring*, II., 154, 11.

Hripsa (að), *v.a.*, *to snatch, to rive, to seize*, II., 271, 9.

Hrís-runnr, *m.*, *bush*, II., 120, 15.

Hrista (t), *v.a.*, *to shake, to bring to tremble*, I., 200, 15.

Hróðr (-s), *m.*, *praise*, I., 22, 21.

Hrósa (að), *v.a.*, *to boast, to glory in*, I., 154, 18.

Hrukka (-u, ur), *f.*, *a crease, a fold*, I., 232, 9; *a wrinkle*, II., 287, 32.

Hrumr, *ad.*, *decrepit*, II., 292, 31.

Hrummr, *ad.*, *id.*, II., 82, 7.

Hrygð (-ar, -ir), *f.*, *sadness, sorrow, grief*, I., 80, 21, 24, 200, 23, 340, 11; II., 10, 10.

Hrygðar-mál, *n.*, *matter of sorrow*, II., 30, 21.

Hrygg-bjúgr, *ad.*, *bent, crooked*, I., 234, 13.

Hrygg-dreginn, *ad.*, *suffering from spine curvature*, II., 138, 20.

Hryggiligr, *ad.*, *sad, sorrowful*, I., 308, 2. — *woeful, grievous*, I., 318, 24.

Hryggja, (ð), *v.a.*, *to grieve*, I., 374, 10.

Hryggr, *ad.*, *sad, sorrowing, regretful*, I., 240, 1.

Hryggva, (ð), *v.a.*, *to grieve*, II., 50, 7 (278, 1).

Hrynja (hryn, hrundi-hrundum, hryndi, hrundinn), *v.n.*, *to drop, to tumble, to rush down*, I., 156, 1.

Hræða (dd), *v.a.*, *only in the med.* hræðast, *to dread, to fear*, I., 536, 16; II., 110, 25, 292, 4.

Hræðiligr, *ad.*, *fearful, terrible, dread*, II., 18, 23.

Hræðsla (-u), *f.*, *fear, fright*, I., 404, 16.

Hræ-fugl, *m.*, *'carrion bird,' bird of prey*, II., 142, 26.

Hræra, (ð), *v.a.*, *to stir*: sá djöfuls-limr steytir sverðsoddinum niðr í hausinn boraðan ok hrærir blóðit með heilanum, I., 546, 20; hingat stígr nú Guðs engill niðr af himni, at hræra tjörnina í Hierú-salem, II., 86, 18. — 2. *fig.*, *to stir*,



Hræra—*cont.*

*to stir up, to agitate, to disturb:*  
 sú grimd ok ágangr með ýmissri umleitan, er Heinrekr konungr hrærir móti Thómasi erkibyskupi hristir nú þegar margs manns hjarta, I., 200, 15; hægir hógværi, enn hótan hrærir, I., 394, 21; (þeir) kæra þegar með hörðum anda, hví hann hefist at bannsetja byskupana, . . . ok hræra svo alla jörð með ófriði sinna frammferða, I., 490, 25; varla vildi hann skilja sik með öllu hlutlausan af þessu verki, mest fyrir þann ótta, er margar meingerðir erkibyskups hefði hrært hann til nokkurrar bræði, II., 10, 18; býðr hann, at þér greftið Thóman svo sæmiliga hjá sínum forfeðrum . . . hér í Kancia, sem eingin sturlan um aldr hefði hrært hans lífdaga, II., 12, 15. — 3. *to move:* prestr skal aftignast sinni sæmd, ok hræra aldri sinn fót út af iðranarhúsi, I., 144, 2; erkibyskupinn er studdr af Helgum Anda svá fast, at hann hrærist hvergi úr sporum, I., 540, 17. — *Fig. (of the affections) to move:* ástin . . . hrærði hjörtu þeira at sækja sem fyrst lands ok lagar svá blezaðan föður, I., 258, 16. — *Refl. h. sik, to bestir, to betake one's self,* II., 100, 1.

Hrærðr, *ad.*, moved, touched, II., 68, 2.

Hræring (-ar), *f.*, commotion, I., 144, 4, 196, 18.

Hræsni, *f.*, boastfulness, hypocrisy, I., 98, 29, 178, 4; II., 8, 19.

Hræzla (-u), *f.*, fear, fright, I., 544, 2, 556, 17. See also hræðsla.

Húð (-ar, -ir), *f.*, a hide, skin, II., 120, 19.

Húðar-sala, *f.*, sale, disposal of a hide, II., 122, 6.

Húð-stroka (-u, -ur), *f.*, flogging: svo ferr til at Philippus er dreginn undir opinbera húðstroku, I., 144, 15, *cfr.* 222, 18. — 2. *flagellation*, hann deyddi sinn líkam ok sitt hörund með hárklaði ok húðstrokum, I., 104, 29, *cfr.* II., 36, 11, 62, 19.

Hugar-angr, *n.*, sadness, dejection, I., 308, 6; II., 66, 16.

Hugar-far (-s), *n.*, thought, way of thinking, mind, I., 62, 20, 132, 5.

Hugar-kraftr, *m.*, strength of mind, stoutness of heart, firmness of purpose, I., 36, 24, 206, 13; II., 4, 5.

Hug-ástir, *f.*, *pl.*, fond love, heartfelt affection, loving-kindness, I., 238, 23.

Hug-boð, *n.*, foreboding, II., 160, 3.

Hug-bót, *f.*, change of mind for the better, I., 308, 14. — 2. *spiritual comfort*, I., 102, 25.

Hugðar-maðr, *m.*, attached friend, II., 6, 7.

Hug-dirfð, *f.*, courage, daring, I., 58, 2.

Hug-djarfr, *ad.*, bold, brave, stout-hearted, II., 116, 17.

Hug-fastr, *ad.*, fixed in the mind, in the phrase: honum er hugfast, he is determined to, II., 214, 25.

Hugga (að), *v.a.*, to comfort, I., 54, 28, 56, 7, 172, 6, 508, 17; II., 66, 20.



Huggan (-ar), *f.*, *comfort*, I., 174, 10, 288, 12; II., 66, 21.  
 Hugganar-efni, *n.*, *cause, matter of comfort*, II., 68, 4.  
 Huggari (-a), *m.*, *comforter*, II., 2, 21.  
 Hug-gæði, *f.*, *kindliness*, I., 274, 1, *compassionate disposition, sympathy*, I., 456, 16.  
 Hug-kvæmiligr, *ad.*, *memorable*, I., 308, 4.  
 Hug-kvæmr, *ad.*, *to be recollected, to be borne in mind*: hann lætr sér hugkvæmt vera, hversu forfeðr í Kancia höfðu röksamligir verit í sinni inngöngu, I., 84, 7, *cfr.* 110, 17; *of a nature to remind*: meistsri sá, er þetta komponeraði með latínu, segir sæmiliga hugkvæmt hafa vorðit til dæmis, hversu Sathan líkti sik örlátan á fjallinu forðum, I., 472, 13.  
 Hug-lauss, *ad.*, *faint-hearted*, I., 500, 7.  
 Hug-leiða (dd), *v.a.*, *to consider, to ponder over, to turn one's mind, one's attention to*, I., 34, 3, 68, 7, 88, 10, 134, 4, 136, 21, 146, 19, 178, 31.  
 Hug-leiðing (-ar), *f.*, *contemplation*, I., 102, 13.  
 Hug-næmr, *ad.*, *worthy of being remembered*, I., 342, 11.  
 Hugr (-ar, -ir), *m.*, *mind*, I., 56, 14, 134, 19, 160, 22. — verða annars hugar við, *to be taken aback*, I., 250, 3; hugr segir um, *the mind forbodes*, I., 462, 2.  
 Hugsá (að), *v.a. and n.*, *to think*, I., 50, 23, 54, 3; *to assume*, I., 100, 11; *to mean, to intend*, I.,

Hugsá—*cont.*

540, 13; *to ponder over*, II., 48, 4; *to look after, to keep watch on*, II., 162, 10.  
 Hugsan (-ar, -ir), *f.*, *thought*, I., 54, 5. — 2. *purpose, intention*, I., 70, 5, 162, 2.  
 Hugsanar-tími, *m.*, *time for consideration*, I., 292, 12.  
 Hug-skot (-s), *n.*, *mind, spirit*, I., 14, 13, 20, 23, 38, 14, 102, 2.  
 Hugskots-auga, *n.*, *mind's eye*, I., 234, 6.  
 Hug-sterkr, *ad.*, *courageous, stout-hearted*, II., 110, 19.  
 Hug-stæðr, *ad.*, *that stands fixed before the mind, ever memorable*, I., 112, 2.  
 Hug-vit (s), *n.*, *understanding, talents, parts, abilities*, I., 28, 10, 232, 29; II., 288, 16.  
 Hug-þekkr, *ad.*, *acceptable to one's mind, favourite*, I., 266, 28.  
 Hulda (-u), *f.*, *secrecy*, I., 522, 10.  
 Hulning (-ar), *f.*, *cover, veil*, I., 196, 12.  
 Húm (-s), *n.*, *twilight*, I., 52, 1.  
 Hunang (-s), *n.*, *honey*, II., 70, 6.  
 Hunangligr, *ad.*, *honeyed*, I., 102, 3; II., 112, 2.  
 Hundr (s, -ar), *m.*, *a dog*, I., 234, 10; II., 22, 11.  
 Hundrat, *n.*, *one hundred*, I., 100, 7.  
 Hungr (-s), *n.*, *hunger*, II., 180, 17.  
 Hungrandi, *pr. p.*, *starving*, II., 88, 11.  
 Hurð (-ar, -ir), *f.*, *a door*, I., 534, 9; II., 279, 16.  
 Hurr, *m.* (*hurry*), *excited report*, I., 202, 19.



- Hús (húss), *n.*, a house, home, I., 192, 5; — a religious establishment, I., 138, 13.
- Hús-bóndi, *m.*, a host, I., 54, 3, 248, 18; a master, II., 76, 23, 280, 22.
- Hús-búningr, *m.*, furniture, appointments, I., 548, 19.
- Hús-freyja, *f.*, the 'Freyja' of the house, goodwife, mistress, II., 116, 23.
- Hús-frú, *f.*, goodwife, I., 12, 9; II., 152, 24.
- Hús-karlar, *m. pl.*, household, I., 172, 13; II., 263, 19.
- Hús-preyja, *f.*, = húsfreyja, II., 126, 15, 150, 6.
- Hvað, hvat, *neut. of a lost pron.* hvar, *interr. and indef.*, what. — 1. *interr.*: hvat lengra, what more? I., 68, 2; hvat hefir at þýða þessi varygðargrein? I., 86, 15. — 2. *indef.*, what: hvat herra konungrinn opinberar af sínum vilja, I., 66, 9; hvat er, whatsoever: at hóglífismaðr hafi nærhendis hvat er hann girnist, . . . af þraut ok þolinmæði þessa píslarvotts, I., 2, 16; hvat er hann heyrði af ritningum . . . var honum tiltækt, á hverri tíð er hann vildi frammi hafa, I., 28, 14. — *Adv.*, after *verba sentiendi et declarandi*, how: sjám nú því næst, hvat líðr landsstjón, I., 26, 12; nú er at sjá til Englands, hvat þar horfir til mikilla tíðinda, I., 60, 20; sjám . . hvat líðr sendiboðum, I., 70, 17; eingi . . skal . . á hann kæra, hvat hann hefir staðit, eðr með konungs gózi farit, I., 80, 10.
- Hvaðan, *adv.*, whence, I., 290, 14.
- Hvar, *adv.*, *indir. interr.* where, I., 48, 14, 214, 7; *passim*.
- Hvárki, *adv.*, neither, I., 58, 6, 94, 21, 358, 26.
- Hvárr (hvár, hvárt), *pron. indef.*, either, each, 'uter': sem þeir framm koma, taka hvárir sitt embætti, I., 72, 1; þeira í millum var svá mikil ástúð, sem tveggja nástæðra manna, hvárt sem þeir voru dagliga báðir samt, eðr sér hvárr, I., 120, 21; því skrifar hann sitt bréf hvárum þeira, I., 356, 11; er nú skipan á komin, því at sín herbergi hafa hvárir, I., 434, 25; maðr í munkabúningi sitr undir höfði hans ok styðr sinni hendi hvárn veg at höfðinu, II., 60, 11. — 2. *pron. indir. interr.*: which, what, what kind of: (Gillibert) segir hann lýsa því í sínum vanmetnaði, hvárt hugarfar hann hafði, I., 208, 22.
- Hvárr-gi and hvárgi, *pron. indef.*, neither: konungr er ungr, ok erkibyskup eigi gamall, ok því hefir hvárgi hér vissu yfir, I., 168, 9; er ljóst af því sem eftir ferr, at hvárgi þessarra snerist til bata, I., 358, 28; báðir nú líkir með stygðar yfirbragði til Thómam erkibyskups, því at hvárrgi þeira heilsar hann, I., 432, 28.
- Hvárki = hvárrgi, I., 84, 18, 286, 9, 358, 26.
- Hvárt, *adv.*, whether, I., 42, 2, 100, 12, 120, 20, 192, 14.
- Hvárr-tveggi and hvár-tveggi, *pron. indef.*, both, 'uterque' I., 26, 13,



Hvárr-tveggi—*cont.*

50, 10; 36, 14; 66, 18; 68, 22; 120, 6; 410, 19.

Hvass (hvöss, hvasst *and* hvast), *ad.*, sharp, edged, I., 212, 8; II., 220, 23. — *fig.*, keen, penetrating, I., 28, 10.

Hveiti-korn, *n.*, a grain of wheat, I., 158, 28; II., 58, 23.

Hvellr, *ad.*, clear-sounding, II., 26, 5; loud-sounding, thundering, I., 118, 4; banging, II., 140, 10.

Hverfa (hverf, hvarf-hurfum, hyrfi, horfinn), *v.n.*, to turn: h. aftr, to return, I., 8, 18; II., 275, 3; h. brutt, to turn away, to vanish, II., 68, 8; h. burt, to go abroad, II., 293, 15; h. frá, to depart from, I., 100, 16 (492, 10) — *abs.*, to vanish: þá er hirðirinn hvarf, dreifðust sauðirnir, I., 170, 15.

Hvergi, *adv.*, nowhere, I., 472, 24; in no direction, I., 538, 16.

Hverr *and* hver (hver, hvert), *pron. interr. and indef.* — 1. *interr.*, who: hverr mundi nú trúa því, sem flyzt af yðr? I., 334, 8. — 2. *indef.*, who, what: þú veizt, Drottinn minn, hvern þú hefir kjörit, I., 34, 9; hæfir oss, eftir voru viti at gera yðr kunnigt, til hvers vér erum sendir á yðarn fund, I., 282, 12. — b. *who*, which, 'qualis': sálin hvarf aftr í líkam, at boða þeim, er enn lifði, hverr dauði honum var handviss, I., 8, 18; orðsnild hans var ok svá fallin, at mikit lá undir löngum, hverjar upptektir voru á hafðar, ef hann talaði með ríka menn, I., 36, 12; birtist ok hverir þeir voru,

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Hverr—*cont.*

þá er brestrinn kom, at brjóta konungsins vináttu, I., 56, 18; eiginni raun hefir hann ok prófat, hvert óttaefni stendr í hjá konunginum, I., 80, 16; hugleið heldr, hverr þú vart, er þú komt í veraldar ljós, I., 364, 1. — c. *each, every one*: sýndist góðfúsum mönnum nyt-samligt, at setja samt í eina bók . . . þat er af hverra orðum hæst berr, I., 2, 14; verðr . . . þykk-settr stiginn í loganum, þá er hverr erfir annan í úleyfðum lutum, I., 8, 9; segir, at líkt rennanda vatn mundi fljóta af hennar kviði, sem Græðarinn sagði Samaritane hvern flytja mundi til hins eilífa lífs, I., 12, 21; þekkr ok þýðr hverjum manni, I., 16, 27; hvat er hann heyrði af ritningum var honum tiltækt á hverri tíð, er hann vildi frammi hafa, I., 28, 16; upp frá borðinu stóð hann í hvern tíma heldr vanmettr enn ofmettr, I., 106, 30; skoðar hann . . . hverja forsjó eðr beneficium hverjum hann meggi veita, I., 110, 26; Heinrekr konungr gerir sik svá mjúkan, at þeir er friðinn leita, kjósa upp á hverja grein, I., 460, 19.

Hvers-dagliga, *adv.*, every day, II., 284, 28.

Hverso, *adv.* = hversu, I., 490, 27.

Hversu, *adv.*, how, I., 8, 26.

Hvert, *adv.*, whither, II., 14, 22, 291, 17.

Hver-vetna, *adv.*, everywhere, I., 530, 5; II., 272, 9.

Hví, *adv.*, why, I., 78, 7, 300, 9, 360, 14.

D D



Hvíla (d), *v.a.*, *to give rest to, to rest*: legst hann niðr í sængina fyrir tvenna sök, þá aðra, at hvíla nokkut mæddan líkam, I., 230, 1. — *v.n.*, *to take rest, to rest*: jar-tegna blóm hins virðuliga Thóme píslarvotts, er hvílir í Kancia, mun brátt nálægjast, II., 66, 10. — *Med.*, *to rest*: I., 242, 7, 488, 17, 510, 12; II., 228, 13. — 2. *to pause*: sem hér er komit tölunni, hvílist hann litla hríð, enn leggr síðan til þessi orð, I., 280, 19.

Hvöld (-ar, -ir), *f.*, *rest*, I., 62, 2, 108, 12.

Hvílíkr, *pron. interr. and indef.*, *which, what, 'qualis'*, I., 86, 32, 130, 9; II., 206, 3.

Hvirfill (-s), *m.*, *the top of the head; hence: apex, top, the highest point*, II., 176, 24.

Hvirfil-vindr, *m.*, *a whirlwind*, I., 182, 8.

Hvísl, *n.*, *whisper*, II., 8, 8.

Hvísla (-u), *f.*, *id.*, II., 272, 10.

Hvítasunnu-dagr, *m.*, *Whitsunday*, I., 86, 29.

Hvít-fyssi, *n.*, *foaming rapids*, I., 32, 12.

Hvíttr, *ad.*, *white*, I., 84, 16; 94, 19; II., 226, 26.

Hvortveggi = hvárrtveggi, I., 550, 24; II., 86, 1, 220, 29.

Hyggja (hygg, hugði-hugðum, hygði, hugat), *v.a. and n.*, *to think, to imagine*: sem hann er ferðar búinn, ok hyggst hafa öll sín eyrindi, geingr hann ok tekr orlof, I., 64, 5; hyggi þér, herra ábóti, sagði hann, at eingi megí Guði líka án yðrum sið? I., 76, 4. — 2.

Hyggja—*cont.*

*to suspect, to misdoubt*: vottaði þessi maðr, . . . hverja dygð ok guðhræðslu hann hafði fundit með sælum Thómasi móti því sem flestir hugðu, I., 52, 21; svá prófaðist í sannleik, at sá er hreinlífr ok siðlátr, er grunsamr maðr hugði sér líkan, I., 54, 16; eigi tekr hann Dorobernensem sem vondir menn hugðu, heldr fær hann þá sömu höfn, sem hann lét fyrr út af, I., 488, 28. — 3. *to think, to dream*: síðar dreymdi hana draum annan: hon hugðist koma til Kirstskirkju þar í Lundúnum, I., 12, 23; hann hugðist drekka, ok kendist svá sætt, sem hunang væri, II., 70, 5. — 4. *to be disposed towards*: fékk hann löngu skilt hversu stórmenni í Englandi hugði honum flátt, þótt fagrt léti, I., 58, 12. — 5. *to intend*: hér mættist fyrirætlan Guðs ok undirhyggja Heinreks konungs, at þat sama verði Thómasi til dýrkanar, er konungrinn hugði til glatanar, ok þat kristninni til uppreistar, er hann hugði til hrapanar, I., 70, 14, 15. — *With prep.* h. af, *to give up a thought, to imagine not*, I., 538, 25. — h. at, *to apply one's mind to*, I., 168, 20, 240, 4, 262, 20, II., 269, 17.

Hyggja (-u), *f.*, *thought, mind*, II., 269, 27.

Hæð (-ar), *f.*, *fig.*, *height, exalted position, eminence*: hann treystir eingum sínum undirmönnum til þeirrar réttvísi, at þeir standi úhallir í þeim hæðarmun, sem nú



Hæð—*cont.*

sýndist í millum konungs ok erki-  
byskups, I., 286, <sub>15</sub>. — 2. *exalted-  
ness, highness, elevation*: hver  
hans lífsbók, sem lesin varð, ljóð-  
ar enn leynir eigi, hver hæðar-  
skuggsjó ok höfðingja spegill  
hann hefir veritformönnum kristn-  
innar, I., 2, <sub>21</sub>; hans dýrðligr  
dauði er honum í Guðs augliti meir  
til voldugrar hæðar, enn nokk-  
urrar minkanar, I., 554, <sub>16</sub>; natt-  
vro skynseminnar hæð, *high  
talents*, II., 269, <sub>5</sub>. — 3. *highness  
(as a title)*: Heilagr faðir, segir  
hann, yðarri hæð ok heilagleik til  
heyrir aftr at kalla ok endrbæta  
. . . . hvat er kristni Guðs ok al-  
múganum verðr til áskilnaðar, I.,  
278, <sub>6</sub>. — 4. *elation, haughtiness,  
pride, superciliousness*: þvímerk-  
ir sæti predicanar embætti, at sá  
sem aðra lærer skal líkjast sitj-  
anda manni, lærðr fyrer Guðs  
augliti, án allri hæð ok hégóma-  
dýrð, II., 234, <sub>16</sub>.

Hæðiliga, *adv., shamefully*, II.,  
174, <sub>20</sub>.

Hæðiligr, *ad., shameful, heinous,  
wicked*, II., 130, <sub>3</sub>.

Hæfa (ð), *v.n., to fit, to suit*: sá  
bróðir geymir at nokkurum lut  
fátækra manna fé, sem þessu mann-  
tali hæfir, I., 100, <sub>2</sub>; þat (þing)  
sem hann heldr í Turon hæfir  
þessum stað sögunnar, I., 122, <sub>16</sub>;  
þeir sjá lykla marga einhvers  
staðar á múrinum ok bera til  
hvern at öðrum, þar til portinu  
hæfir, I., 222, <sub>25</sub>. — 2. *to behove*:  
í varygð ok vitru hæfir yðr at

Hæfa—*cont.*

leiða þá persónu í faðm heilagrar  
kirkju, er þér kjósit henni til for-  
manns, I., 80, <sub>2</sub>; með því at þér  
erut skipaðir vart höfuð ok herra,  
hæfir, at þér haldit upp svörum  
fyrir oss, I., 150, <sub>14</sub>; látið mik  
heldr bera krossinn, því at svá  
hæfir, I., 210, <sub>22</sub>.

Hæfi, *see* hefja.

Hæfr, *ad., proper, becoming*, I.,  
90, <sub>21</sub>.

Hægendi, *n., bolster, pillow*, II.,  
278, <sub>30</sub>.

Hægja (ð), *v.a., to ease, to assuage,  
to sooth, to still*, I., 192, <sub>27</sub>,  
394, <sub>20</sub>.

Hægliga, *adv., easily*, I., 550, <sub>20</sub>.

Hægr, *ad., easy, light*, I., 376, <sub>6</sub>. —  
*comp. hægri, easier, i.e. right, the  
right hand*: hann vill sýna Guði  
ok mönnum sitt hægri handar  
umskifti, I., 84, <sub>7</sub>, *cfr.* 106, <sub>6</sub>,  
254, <sub>15</sub>; h. vegr, *right hand side*,  
I., 554, <sub>4</sub>.

Hælast, *med., to boast, to vaunt*, I.,  
180, <sub>8</sub>, 434, <sub>7</sub>.

Hæll (-s, -ar), *m., the heel*, II., 271,  
<sub>19</sub>; fara á h., *to recede, to retire, to  
give way*, I., 206, <sub>12</sub>.

Hærra, (hæra, II., 212, <sub>15</sub>), *adv.  
comp., higher*, I., 24, <sub>17</sub>; *more  
decided, more pronounced*, I.,  
302, <sub>28</sub>.

Hætta (tt), *v.a., to risk, to venture*,  
(á, til), I., 498, <sub>7</sub>, 468, <sub>26</sub>.

Hætti, hættir, *see* háttr.

Hættliga, *adv., perilously, danger-  
ously*, I., 32, <sub>18</sub>; II., 168, <sub>26</sub>.



- Hættligr, *ad.*, *fraught with danger, dangerous, perilous*, I., 86, 10, 14, 340, 7, 396, 11; II., 10, 23.
- Hæverska (-u), *f.*, *good manners*, I., 248, 22; *civility, kindness, courteousness*, I., 474, 18.
- Hæverskliga, *adv.*, *courteously*, I., 268, 5.
- Hæverskr, *ad.*, *courteous, polished*, I., 372, 12.
- Höf, *see* haf.
- Höfðingi (-gja, -gjar), *m.*, *lord, chief*, I., 2, 21, 6, 5, 48, 9, 558, 15.
- Höfðingja-dæmi, *n.*, *lordship, primacy*, I., 166, 7.
- Höfðingja-lauss, *ad.*, *without a ruler, vacant*, I., 6, 24, 134, 7, 11, 296, 24.
- Höfðings-skapr, *m.*, *primacy*, I., 40, 19; *lordly ways*, I., 178, 11; *guardianship, patronage*, I., 222, 29.
- Höfðu, höfðum, *see* hafa.
- Höfgi (-a), *m.*, *heaviness, slumber*, I., 14, 8.
- Höfn (hafnar, hafnir), *f.*, *haven, port, harbour*, I., 280, 1, 484, 6, 486, 11.
- Höfuð (-s), *n.*, *head*, I., 506, 24; með höfðum, *headlong*, I., 46, 3. — 2. *head, chief*, I., 150, 13.
- Höfuð-borg, *f.*, *capital city*, I., 20, 7.
- Höfuð-faðir, *m.*, *patriarch*, II., 224, 5.
- Höfuð-kirkja, *f.*, *cathedral church*, I., 86, 22, 494, 16.
- Höfuð-listir, *f. pl.*, *principal arts*, I., 20, 5.
- Höfuð-sár, *n.*, *wound in the head*, I., 554, 11.
- Höfuð-smiðr, *m.*, *head smith, master wright*, II., 220, 21.
- Höfud-garðr, *m.*, *chief residence*, I., 60, 17.
- Höfud-glæpr, *m.*, *enormous crime*, I., 456, 14.
- Höfud-kirkja, *see* höfuð-kirkja.
- Höfud-staðr, *m.*, *cathedral see*, I., 124, 21.
- Högg (-s), *n.*, *a blow*, I., 542, 20; II., 22, 6.
- Högg-orusta (-u, *dat.*, hoggoröstu), *f.*, *pitched battle*, II., 174, 2.
- Höggva (högg, hjó - hjuggum, hjöggi, höggvinn), *v.a.*, *to hew, to cut*: setti hann öxi á einn skjótinn ok hjó af brott rófunu, I., 508, 4; hinir sækja at grimm-liga, berja ok bölfu, höggva hurðir ok brjóta, I., 534, 9. — 2. *to wound by slashing*: tekr hún lindahníf sinn ok höggr á herðarnar, II., 116, 19, *cfr.* 118, 1. — 3. *to deal a blow*, I., 544, 1, 7; h. framm, *to come down sword in hand*, II., 16, 2.
- Hökull (-s), *m.*, *a mass-hackle, a chasuble*, I., 208, 6.
- Höldum, *see* halda.
- Höll (hallar, hallir), *f.*, *a hall, palace*, I., 16, 4, 6, 30, 8.
- Hölt, höltu, höltum, *see* haltr.
- Hölum, *see* hali.
- Hönd (handar, hendr), *f.*, *hand*, I., 20, 18; með harðri hendi, *summarily*, I., 320, 10; kjósa sér til handa, *to choose, to take in hand, to have on hand*, I., 340, 21; eiga fyrir höndum, *to have awaiting, to have in store*, I., 424, 4.



Höndla (að), *v.a.*, to lay hand on: samlíkjast þessi orð vorum Herra, Guðs Syni, þá er Gyðingar höndl-öðu hann, I., 540, 4. — 2. *fig.*, to seize, to take hold of: skrifar til herra páfans, tjándi bæði mjúkliga ok þó einarðliga, hvert missýni höndlaði hug herra páfans, I., 414, 8; sér hann þegar, at konungrinn er höndlaðr með harmi nokkurum, I., 438, 17. — 3. *to treat, to deal with*: hverr sá byskup eðr annarr maðr, er með yðr stendr lengr, skal svá höndlast sem konungs svikari, I., 218, 3; í þann tíma . . . voru þeir . . . svo höndlaðer ok haldner sem konungs svikarar, II., 166, 2.

Hörð, *see* harðr.

Hörðu, hörðum, *see* harðr.

Hörmoliga, *adv.*, woefully, grievously, II., 16, 5.

Hörmuðu, *see* harma.

Hörmuligr, *ad.*, sad, sorrowful, I., 418, 26; 508, 18; woeful, grievous, I., 196, 3, 238, 20; miserable, II., 134, 21.

Hörmum, *see* harma.

Hörmum, *see* harmr.

Hörmung (-ar, -ar), *f.*, grief, great sorrow, I., 424, 1. — 2. calamity, II., 6, 20 — 3. dreadful deed, I., 520, 17.

Hörmungar-efni, *n.*, cause of grief, II., 12, 21.

Hörmungar-fullr, *ad.*, sorrowful, I., 558, 13.

Hörmungar-grein, *f.*, grievous affair, II., 52, 10.

Hörmungar-lauss, *ad.*, without sorrow, I., 356, 19.

Hörmungar-orð, *n. pl.*, lamentations, II., 272, 9.

Hörmungar-tíðindi, *n. pl.*, sad news, I., 454, 17.

Hörund (-s), *n.* (*prop. skin*), flesh, I., 104, 28; II., 72, 16.

Hörönd, *id.*, II., 216, 13.

## I, Í.

Í, *prep. with dat. and acc.*—*A. with dat.*—I., local, indicative of stationary condition.—1. *in, within*, (the notion of barrier or limit implied): í luktri borg, I., 50, 5; í föðurhúsi, I., 28, 20; í vöggunni, I., 14, 23; í brjósti, I., 118, 14. — b. (the notion of barrier or limit being absent); *in*: í kristninni, I., 2, 5; í landi, I., 4, 22; í loganum, I., 8, 9; í veginum, on the way, I., 256, 13. — c. *about, throughout*: í öllu Englandi, I., 48, 23; hugsar hann at hér muni líkr heimr ok í öðrum stöðum, I., 116, 5; segjast vita, hverir konungligir vanar hafa verit í Englandi, I., 166, 26. — 2. *pointing to an indirectly local state*: *in*: í húminu sér hann at frammi fyrir musterinu liggr maðr, I., 52, 1; svimr í leik veraldarinnar, I., 72, 16; vera í útlegð, I., 112, 10. — 3. *indicative of possessive relations, and technically circumscriptive of the gen.*—a. *subjective*; *in, of, as*



## Í—cont.

*to*: digr í vexti, I., 14, 2; blíðr í ásjónu, yfirbragði, I., 18, 1, 28, 10; glöggr í allri grein, I., 20, 1; hvass í hugviti, ástúðigr í allri viðræðu, skorinorðr í formæli, I., 28, 11, 12; fljótr í sinni lund, I., 36, 9; forsjáll í sínum orðum, I., 36, 10; í hans fari, I., 76, 11. — *b. objective*; *in*: er fullgildis hlut mun eignast í sögu þessi, I., 28, 4. — *In abstract connections*. — 1. *possessively*:—*a. from a subjective point of view*; *in, within*: er í hans valdi svá tæra ríku sem fátækum, I., 48, 15; yðr í hendi leikr tvíeggjat sverð, *i.e., the authority of Cathedra Petri*, II., 16, 18. — *b. from an objective point of view*: Heinrekr styrkist nú í konungs valdi, I., 8, 5. — 2. *medial*—*a. in a subjective sense*: hann er vorðinn kunnugr í svá vanstilttri tungu, *by, through such a wanton language*, I., 144, 6; byrjar hann í sínu andsvari þá grein fyrsta, *by his answer he first attacks*, I., 300, 30; í varygð ok vitru hæfir yðr at leiða þá persónu í faðm heilagrar kirkju, *i.e., by the aid of, &c.*, I., 80, 2. — *b. in an objective sense*: í Guðs lofi, *God permitting*, I., 2, 16; í þessu orði gjörir Guð byskupinn svá þöglan, *by, at this word, &c.*, I., 280, 1; vér væntum í Guði at heilög kristni forðist fyrir vorar gerðir niðrfall, *by God=by God's mercy*, I., 404, 22. — 3. *implying condition, after verbs signifying to be, to remain, to*

## Í—cont.

*continue, to abide, to dwell, &c.*: sem hann var smásveinn í sauðageymslu, I., 18, 22, *frequent*. — 4. *collective*; *in*: í þeirri (samkundu) er hundrat fátækra manna, I., 100, 6. — II. *temporal*. 1. *suggestive of a moment's duration*; *in, at*: í augabragði, I., 32, 23; í fyrstu, I., 300, 28; í óttu, I., 50, 29; í vígslu sinni, *at his coronation*, I., 282, 27; í hans andláti, I., 10, 20. — 2. *of protracted duration*; *in, during*: í mannsins uppvexti, I., 18, 3; í barndómi, *during childhood*, I., 18, 21; í hans þarvistar dvöl, *during the continuance of his sojourn*, I., 20, 10; í rénan, *a-waning*, I., 52, 28; í fulltíða aldri, *at the age of ripeness*, I., 252, 27. — B. *with acc.*—I. *local*. — 1. *indicative of motion*: *into*: hverfa í sitt föðurland, I., 28, 27, geingr erkibyskup í sitt herbergi, I., 108, 5; drífr fólk saman í einn stað, I., 72, 23; venda í veg, I., 68, 3. — 2. *indicative of condition or state*: setja í varðhald, I., 8, 2; kemr í hans rúm, I., 12, 1; kemr í staðinn, I., 50, 26; sálin hvarf aftr í líkam, I., 8, 18. — 3. *in abstract relations*: *into*: kemr sér í hans þjónustu, I., 36, 1; var nauðsynligt, at sá leiddist í málit, I., 68, 21; þat rennr í samþykkt, sem sýnist sundrligt, I., 100, 26. — 4. *in a distributive sense*; *into*: hann leysti sundr í liðu alt þat flærðsemdar net, I., 302, 1; sá hugr sem dreifist í margar ok ýmissar fjöl-



Í—*cont.*

skyldur, leiðist fljótt ok stundum blekkist, I., 412, <sub>23</sub>. — 5. *the notion of motion being altogether absent; in, for the purpose of*: efldi hann klaustr af grundvelli í sæmd hins signaða Stephani, I., 10, <sub>5</sub>. — 6. *in a vicarious sense; in, for (= as an equivalent of)*: tempran þá, er hann vandist at hafa, . . . virða þeir í þann hégóma, &c., I., 178, <sub>9</sub>; várr Herra þiggr eigi rán í sína fórn, II., 56, <sub>11</sub>. — 7. *adverbially*: í stað, *at once, instantly*, I., 24, <sub>6</sub>; *instead of*: hann hefir ok þjónustu í stað erkibyskups í fyrra fótaþvætti, I., 100, <sub>3</sub>; *with verbs, excepting those of motion, it corresponds to the Engl. therein*: hvert efni hér mun í vera, I., 250, <sub>2</sub>; þykkir vandi nokkr í vera, I., 252, <sub>1</sub>, &c. — II. *temporal*: *in, at*, í annan, í þenna, tíma, I., 12, <sub>8</sub>, 56, <sub>16</sub>, 46, <sub>15</sub>; í þetta sinn, þenna punkt, I., 32, <sub>13</sub>, 66, <sub>4</sub>; í nótt, *last night*, I., 84, <sub>23</sub>, í dag, *to-day*, I., 202, <sub>12</sub>; í morgin, *in the morning*, II., 194, <sub>12</sub>.

Íblástr, *m.*, *inspiration*, II., 192, <sub>13</sub>.

Ið, *see inn, indef. art.*, I., 548, <sub>24</sub>.

Iðja (-u), *f.*, *business, task, occupation*, II., 146, <sub>13</sub>.

Iðju-leysi, *n.*, *idleness*, I., 108, <sub>9</sub>.

Iðn (-ar, -ir), *f.*, *occupation, business*: í þeirri sýslu . . . var einn falkiner klókr á þess háttar iðn, II., 140, <sub>21</sub>. — 2. *work, performance (literary)*: fleiri enn einn eðr tveir . . . hafa skrifat . . . líf ok lofsamligar mannraunir

Iðn—*cont.*

. . . Thome . . . hafa þær iðnir farit sem verða kann, at þat er einn setti frammar . . . lét annarr um líða, I., 2, <sub>6</sub>. — 3. *undertaking, deed, task*: enn þótt þér kjósit yðr svá afskapliga iðn, at stríða kristninni, I., 400, <sub>2</sub>.

Iðran (-ar), *f.*, *repentance regret*, I., 110, <sub>6</sub>, 142, <sub>10</sub>, 408, <sub>25</sub>, 420, <sub>1</sub>.

Iðranar-hús, *n.*, *penitentiary, house of correction*, I., 144, <sub>3</sub>.

Iðranar-psálmr, *m.*, *penitentiary psalm*, I., 228, <sub>28</sub>.

Iðrandi, *part. pres.*, *repentant*, I., 410, <sub>21</sub>; *as a noun, m.*, *a penitent*, II., 226, <sub>14</sub>.

Iðuliga, *adv.*, *frequently*, I., 44, <sub>3</sub>.

Í-frá, *adv.*, *from*, I., 76, <sub>6</sub>.

Ifalauss, *ad.*, *not doubting, without misdoubting*: ok til þess, at hér um sértu ifalauss með öllu, skal ek fá þér ii. votta, er kirkjan skal sýna þér á morgin, at hún er vígð, II., 132, <sub>19</sub>.

Ifalaust (ifvalavst, II., 278, <sub>20</sub>), *neut. of ifalauss, as adv., without doubt, undoubtedly*: þat trúum vér ifalaust, at hvárki hafi veröldin heyrt né vitað, at hér til hafi nokkurr Cantuar. erkibyskup verit svá dæmdr, I., 186, <sub>16</sub>.

Ifir-girnd, *f.*, *over-weening ambition*, II., 247, <sub>37</sub>.

Í-huga (að), *v.a.*, *to consider, to ponder*: þessi maðr ihvgar drauminn, II., 278, <sub>13</sub>.

Ill-gerð, *f.*, *evil deed, misdeed*, I., 228, <sub>4</sub>, 516, <sub>17</sub>.

Illgerðar-maðr, *m.*, *evil-doer, miscreant*, II., 18, <sub>13</sub>.



- Ill-girnd, *f.*, *evil desire, malice*, I., 214, 29.
- Illgirndar-hjörtu, *n. pl.*, *hearts full of malice*, II., 88, 17.
- Illgirndar-hót, *n. pl.*, *malicious threats*, I., 506, 23.
- Ill-girni, *f.*, *malice*, I., 176, 13.
- Illing (-ar), *f.*, *corruption*, II., 274, 27.
- Ill-menni, *n.*, *a wicked man*, II., 8, 16.
- Illr, *ad.*, *evil, corrupt*: oftliga kemr á eitt mót góðr vili Guðs ok illr ok vondr vili manns, I., 70, 8, *cfr.* 274, 20.
- Illræðis-maðr, *m.*, *evil doer, miscreant*, II., 138, 26.
- Illsligr, *ad.*, *malignant, virulent*, II., 96, 10.
- Illt, *n.*, *of illr, as a noun, evil*: þeir rangt skilja með illum vilja, sé af páfaligu valdi svá hirtir, at þeir snarist frá illu ok geri gott, I., 274, 21, *cfr.* 358, 13.
- Ill-vili, *m.*, *'ill-will,' malice, hatred*: úhlýðni hlaðin með svá úheyrðum illvilja, að hann skal þarnast bæna miðil kristinna manna, I., 450, 4; *corrupt mind, perversity, wickedness*: sá er einsýnn, er sér með hugviti hvat er fremjanda væri, enn illvili blindar hann, svá at hann hafnar andligu lífi, I., 232, 30.
- Ill-viljaðr, *ad.*, *'ill-willed,' wicked*, I., 360, 1.
- Ilmandi, *pres. part.*, *fragrant, odorous, sweet*, I., 16, 9, 104, 21; II., 200, 13.
- Ilmr (-s), *m.*, *fragrance, odour*, I., 234, 3; II., 234, 12.
- Ílska (-u), *f.*, *badness, perversity, unnaturalness*: sumir rægja hann fyrir eina saman ílsku sinnar úlýðsku, I., 176, 22. — 2. *malice, hatred, ill-will*: hvert þat brugg ílskunnar, er í þeim brauzt móti Thómasi, var sannliga móti krúnunni, I., 56, 21; enn Friðrekr keisari ferr svá ofdrukkinn með ílskunni, at þegar annarr villu-páfinn valt, hóf hann annan, alt til fjórða manns, I., 92, 5; enn hvat leggr konungrinn hér í mót, utan þat sem hann hefir nægst, þat er öfund ok ílska, I., 368, 10. — 3. *wickedness, iniquity, immorality, vice*: ok vel má segja, at þeir lærðir menn, sem nú ganga mjök afskeiðis í Englandi, eru stórliga frammlútir til ílskunnar I., 142, 4.
- Ílsku-fullr, *ad.*, *full of evil, fraught with trouble*: sannliga sýnist mér, at þessir lutir væri svá haldandi, sem þær, herra Heinrekr, hafit sagt, ef ílskufullir tímar væri eigi svá harðer uppá Guðs kristni, I., 194, 16.
- Ílsku-grimd (illsku-), *f.*, *savage atrocity*, II., 272, 29.
- Ílsku-þoka, *f.*, *gloom of wickedness*, II., 46, 26.
- Inn, *adv.*, *in, into*, I., 16, 17; *passim*.
- Inn (in, ið and it), = hinn, *indef. art., the*, I., 548, 24; II., 262, 23, 24.
- Innan, *loc. prep. with gen.*, *within*, I., 36, 2, 260, 28; i. handar, *within hand, i.e., handy, easy*, II., 140, 1.
- Innan-lands, *adv.*, *within the land*, I., 20, 6.



Inn-byrðis, *adv.*, *on board*, II., 210, 8.

Inn-dæll, *ad.*, *delightful*, I., 28, 11.

Inn-ganga, *v.n.*, *to enter, to pass through*: hygg at, hversu líkzt hefir þröngleiki kirkjunnar . . . fordyri á Kristskirkju í Lundúnum, er kviðug Mailld mátti eigi innganga, II., 62, 3; ok þar er auðfundit, at fæð er inngeingin með honum, I., 436, 1.

Inn-ganga, *f.*, *entry*, strengir þú aftr lífs inngöngu fyrir þér sjálfum, I., 424, 14. — 2. *accession (to the archiepiscopal office)*: hann lætr sér hugkvæmt vera, hversu forfeðr í Kancia höfðu röksamligir verit í sinni inngöngu, I., 84, 9; enn þótt mín innganga til Guðs embættis sé mér harðla óttanlig, þorði ek eigi því heldr at gefa erkistólinn í vald Heinreks konungs, I., 306, 17.

Inn-gangr, *m.*, *advent, beginning*: föstu inngangr kemr at hendi “*adest caput jejunii*,” II., 285, 9.

Inni, *adv.*, *within*, I., 20, 12.

Inniliga, *adv.*, *carefully, minutely, exactly*, II., 273, 4.

Inn-kallaðr, *p.p.*, *summoned in*, I., 66, 8, 76, 21.

Inn-kominn, *p.p.*, “*come in*,” *introduced, manifest*, I., 284, 7.

Inn-leiða, *v.a.*, *to lead in, to show in, to take in, to introduce*: móti lýsing eru innleiddir aðrir þrettán fátækir, I., 98, 31. — 2. *to accept and act upon, to adopt*: þyrmit með þolinmæði, þótt áminningar yðrar sé seinna innleiddar til friðar ok

Inn-leiða—*cont.*

frammkvæmdar, enn þér vildit, I., 340, 9.

Innleiðsla (-u), *f.*, *leading, showing, taking in, introduction*: er sú misgrein þessarrar innleiðslu tvennrar, at í síðari gefast eigi penningar, I., 100, 4. — 2. *innovation, novelty*: svá mikil var sú eymdar ágirnd til fjár ok frelsis, er hann hóf ok efldi mót kristnum rétt í Englandi, at af þeim innleiðslum, siðleysum ok óvönum leiddi svá margar limar, at margs manns líf dróg til útlegðar, I., 6, 16.

Inn-renta, *f.*, *income, revenue*, I., 296, 25.

Inn-sigli, *n.*, *seal*, I., 48, 2, 168, 16.

Inn-verliga, *adv.*, *in a cordial, heartfelt manner*, II., 265, 24.

Inn-virðuliga, *adv.*, *carefully*, I., 268, 13; *kindly, sympathisingly*, 478, 4.

Í-nóg, *adv.*, *enough, plentifully*, I., 100, 8; *sufficiently*, I., 430, 1.

Írlands-ferð, *f.*, *journey to Ireland*, II., 34, 10.

Í-staða, *f.*, *position, office*: herra konungrinn hafði vald at frjálsa Thólam bæði af stétt ok ístöðu, I., 68, 23.

Ítur, *ad.*, *excellent, noble*, II., 291, 10.

Ivanar-lauss (=ifanarlauss), *ad.*, *not doubting, confident*, II., 280, 16.



## J.

Já (ð), *v.a.*, to say yes, to give consent to: hverjum, son minn, heyra þessi orð? Rétt yðr sjálfum, minn herra, . . . er jáðuð at halda þá bölvaða konungsins vana, &c., I. 170, 23.

Jafn, (jöfn, jafnt), *ad.*, equal, I., 56, 4.

Jafnan, *adv.*, always, II., 76, 23.

Jafnast, *v. med.*, við, to equal, to match, I., 546, 9.

Jafn-brátt, *adv.*, forthwith, I., 14, 9; j. sem, as soon as, I., 52, 13.

Jafn-framm, *adv.*, at the same time: biðjum vér jafnframm, at þér samþykkit vorn vilja í Guðs nafni, I., 78, 5; þat geymir vakrliga Lofuis konungr, at á hverri stefnu er hann heldr við Heinrek konung, lætr hann jafnframm vera Thóman, I., 426, 6; together with: taki þér yðr til fylgdar einn af vorum heimolligum mönnum jafnframm því bréfi, er vér skrifodum til Englands, I., 464, 6.

Jafn-langr, *ad.*, of equal length, II., 234, 22.

Jafn-margr, *ad.*, equally many, I., 40, 22.

Jafn-mikill, *ad.*, equally great, II., 266, 8.

Jafn-saman, *adv.*, together: nú treystomz ver yðarri vitzko her vel vm at þer leggit stvnd a við konvnginn vm allt þetta jafnsaman, II., 266, 1; er eigi þa betra

Jafn-saman—*cont.*

ok kasta þa helldr farminvm til lifs monnvm helldr en allt tyniz jafnsaman? II., 268, 5.

Jafnn-skiott, *adv.*, equally swiftly, II., 278, 23.

Jafn-vel, *adv.*, even, I., 20, 6, 24, 14.

Jam-framm, *adv.*, = jafnfr., j. sem, as soon as, II., 74, 18.

Jam-vel, = jafnvel, *adv.*, even so, even in the same manner, II., 144, 26.

Jarða (ð), *v.a.*, to inter, to bury, II., 271, 24.

Jarðar-kot, *n.*, cottage, II., 126, 4.

Jarðar-skaut, *n.*, corner of the earth, II., 26, 10.

Jarð-fólginn, *ad.*, buried in the earth, hidden, concealed, II., 86, 7.

Jarðligr, *ad.*, of the earth, earthly, I., 14, 5, 220, 28, 378, 26; worldly, worldly minded, I., 236, 6.

Jarðneskr, *ad.*, earthly, I., 20, 20; secular, I., 220, 24.

Jarð-ríki, *n.*, the earth, the world, I., 14, 12; II., 42, 23, 132, 14.

Jarl (s, -ar), *m.*, an earl, I., 8, 11.

Jar-tegn (-ar, -ir), *f.*, a miracle, I., 4, 4; II., 64, 2.

Jartegna-blóm, *n.*, flower of miracles, II., 66, 9.

Jartegna-gerð, *f.*, working of miracles, II., 92, 10.

Jarteign, *f.*, = jartegn, II., 74, 1.

Játa (að), *v.a.*, to say yes, to assent to: þessu játar konungrinn blíðliga, at þat má gjörast utan hans forþykkju, I., 462, 17, 464, 8.—2. to concede: spyrjandi með röksamligri einorð, hvárt eignir þær eru lausar, er hann játaði á



Játa—*cont.*

sættarfundinum, I., 466, <sub>16</sub>, *cfr.* 466, <sub>9</sub>. — 3. *to promise*: heilagr Thómas hafði játað honum, að vígja húsit, enn þar til unnust honum eigi lífdagar, II., 132, <sub>3</sub>.

Játari (-a, -ar), *m.*, *confessor*, I., 552, <sub>1</sub>; II., 288, <sub>31</sub>.

Játning (-ar), *f.*, *confession*, I., 310, <sub>16</sub>, 438, <sub>30</sub>; II., 40, <sub>11</sub>.

Játta (-tt), *v.a.*: 1. *to affirm, to vow, to declare*: (þeir) játta þat ok til, at hann skal heyra hróðr sinn, ef hann hefir sama einlæti á því leikmóti, er vera skal næsta morgin, I., 22, <sub>20</sub>. — 2. *to confess*: því játta ek, at vesall glæpr færir þau þyngsl at heilagri Guðs kristni, sem hon þolir í Englandi, I., 306, <sub>7</sub>; ok ek játtar því, at mín kynferð er eigi af konunga ætt, I., 400, <sub>27</sub>. — 3. *to assent to, to consent to*: leyndri guðs þolinmæði . . . játta ek, þótt mjök óttandi, I., 82, <sub>7</sub>; þar með fór þat, at ek játti meirr þeim vanda móti mínum vilja fyrir konungsins skyld, I., 306, <sub>14</sub>; enn sendiboðar yðrir vildu því öngu játta fyrir yðra hönd, er þeim þótti Guðs rætti nokkut hættligt, I., 340, <sub>6</sub>. — j. sik undir, *to profess obedience to*, I., 234, <sub>7</sub>; j. sik framm: *to appeal to*, I., 296, <sub>11</sub>.

Ját-yrði, *n.*, *consent*, I., 80, <sub>12</sub>.

Jók, jóku, &c., *see* auka.

Jól, *n. pl.*, *Yule, Christmas*, I., 508, <sub>15</sub>.

Jóla-boð, *n.*, *Yule-feast*, I., 512, <sub>21</sub>.

Jós, jósu, &c., *see* ausa.

Jung-frú, *f.*, *the Virgin*, I., 18, <sub>16</sub>, 84, <sub>14</sub>.

Jöfn, jöfnu, jöfnum, *see* jafn.

Jöfnuðr (*or* jafnaðr, *gen.* jafnaðar), *m.*, *comparison*: því eru þeir tveir menn vel teknir til jafnaðar sín í millum, hinn heilagi Sebastianus ok þessi Thómas, I., 54, <sub>18</sub>.

Jörð (jarðar, jarðir), *f.*, *earth, ground*: sér hann at frammi fyrir musterinu liggr maðr til bænar framm-fallinn alt til jarðar, I., 52, <sub>3</sub>; hann tók or jörðu heilagan líkam Eðvarðar konungs, I., 136, <sub>10</sub>. — 2. *the earth*: hér eftir sýndist klerkinum, sem myrkr ok þoka þröngdi jörðina, I., 236, <sub>4</sub>; yðarri postoligri tign er handfengið vald á himni ok jörðu, II., 16, <sub>18</sub>. — 3. *'land,' estate, farm*: skutlar jarðir ok eignir kirknanna ok dregr undir konungsgarð, I., 6, <sub>10</sub>, *cfr.* 118, <sub>10</sub>; karl bjó . . . þat var ein auðigs manns jörð, er hann leigði ok liggr við skógarnef nokkut, II., 118, <sub>14</sub>.

## K.

Kaf (-s, köf), *n.*, *submersion, plunge, dive*: þegar sem piltrinn hafði tekit eitt kaf af þeim fyrsta steyt, er honum varpaði, skaut honum hátt upp úr sjónum, II., 208, <sub>14</sub>; *hence: the deep itself*: sem bustígull kemr til sjófar, hleypr hann á kaf, ok kom aldri upp síðan, I., 230, <sub>24</sub>.

Kaf-ferð, *f.*, *submersion*, II., 208, <sub>19</sub>.



Kafna, *v.n.*, *to be drowned*, II., 162,<sub>14</sub>.  
 Kaldr (köld, kalt), *ad.*, *cold*, I., 552,<sub>13</sub>.  
 Kalekr (-s, -ar), *m.*, *chalice, cup*, 552,<sub>7</sub>; II., 68,<sub>29</sub>.  
 Kalendarium, *n.*, *calendar*, II., 84,<sub>12</sub>.  
 Kálfr (-s, -ar), *m.*, *a calf*, II., 120,<sub>5</sub>.  
 Kalinn, *p.p.*, *fig. chilled, torpid*, II., 50,<sub>20</sub>.  
 Kall (-s, köll), *n.*, *call, cry*, II., 162,<sub>19</sub>.  
 Kall, karl (-s, -ar), *m.*, *a carl, churl*, II., 118,<sub>13, 15</sub>.  
 Kalla (að), *v.n.*, *to call, to call out, to utter a cry*: snú til iðranar, kallandi með hans (Davíðs) rödd, I., 366,<sub>10</sub>. — 2. *to utter, to say, to declare*: vel má svá kalla, at cardinales geingi með þrætum í tvo staði, I., 272,<sub>5</sub>; enn þat, er þér kölluðuzt appellera oss til herra páfans, virðum vér, . . . sem þér hafit með öllu þagat, I., 406,<sub>27</sub>. — *v.a.*, *to call, to name*: konungrinn veitir honum sérliga til aftektar . . . þat ríki, er nýir menn kalla barúniam, I., 56,<sub>9</sub>; viljum vér víkja nefnilega vorri ræðu til þeira ólífismanna, er þér kallit klerka, enn vér köllum því verri enn úlærða menn, sem þeir, &c., I., 148,<sub>1, 2</sub>; fyrir utan erkibyskups tign munum vér kallast yðrir jafningjar, I., 220,<sub>11</sub>; kann vera, at nokkurum sýnist, sem þessi bók megi með réttu kallast ein ok samhaldin ásjána, &c., I., 4,<sub>3</sub>. — 4. *to call, to beckon, to fetch*: konungrinn talar þá ok kallar hann aftr til sín, I., 64,<sub>7</sub>;

Kalla—*cont.*

býðr hann í stað, at sú fylgd, er fara skyldi með canceler til Englands, kallist inn fyrir hann, I., 66,<sub>3</sub>; er svo lofsamligr hans vani, at hann sendi skósvein sinn at kalla fyrr nefndan klerk, I., 100,<sub>24</sub>. — 5. *to 'call,' to cite, to summon*: enn um morgininn tímanliga kallar konungrinn sitt ráð, birtandi þeim bréf ok beiðslu erkibyskups, I., 270,<sub>1</sub>; því at til þessa valds kallaði mik eigi lögligr kosningr, I., 306,<sub>12</sub>. — *In various phrases*: k. aftr, *to reclaim*, I., 118,<sub>18</sub>, 226,<sub>6</sub>; *to call back into former state, to restore*, I., 278,<sub>5</sub>. — k. í móti, *to call out in answer, to cry again*, II., 124,<sub>2</sub>. — k. saman, k. samt, *to call, to summon together*, I., 122,<sub>18</sub>, 240,<sub>11</sub>, 414,<sub>29</sub>. — k. til, *to 'call in,'* I., 182,<sub>23</sub>. — k. til sín, *to call aside*, I., 248,<sub>31</sub>. — at kalla, *so to say, nominally*, I., 336,<sub>16</sub>.  
 Kals-lauss, *ad.*, *unmolested*, I., 200,<sub>27</sub>.  
 Kanceler (canceler, I., 44,<sub>16</sub>), *m.*, II., 247,<sub>16</sub>.  
 Kann, *see* kunna.  
 Kanoki (-a, -ar), *m.*, *a canon regular*, II., 272,<sub>13</sub>.  
 Kanunki, *m.*, *id.*, II., 58,<sub>3</sub>.  
 Kanúka-búnaðr, *m.*, *a canon's habit*, I., 240,<sub>23</sub>.  
 Kápa (-u, -ur), *f.*, *a chest*, II., 222,<sub>13</sub>; *see* blýkápa.  
 Kápa (-u, -ur), *f.*, *a monk's cope, 'cappa clericalis,'* I., 208,<sub>10</sub>. — 2. *a cloak*, I., 246,<sub>11</sub>.  
 Kapalín, *m.*, *a chaplain*, I., 356,<sub>5, 26</sub>.



Kapella (-u, -ur), *f.*, a chapel, I., 418, 22.  
 Kapitulum, *n.*, chapter of a cathedral, II., 30, 2.  
 Kapp (-s), *n.*, strife, contention: vér hugðum, at þér sæktið ánauð ok fátækt . . . eigi til þess, at brjóta kappi við konunginn, I., 394, 14. — 2. masterfulness, hardihood: einginn þykkist úhalla krúnu bera, utan hann haldi með kappi þat, sem hélt hans forellri, I., 8, 8.  
 Kapp-ata (-ötu, -ötur), *f.*, mutual contention, wrangling, dispute, I., 72, 17.  
 Kappi (-a, -ar), *m.*, champion, knight, I., 446, 2; II., 276, 9.  
 Kapp-samr, *ad.*, overbearing, masterful, II., 114, 25.  
 Karar-maðr, *m.*, one bedridden, II., 226, 16.  
 Karbúnkúlus, *m.*, carbuncle, diamond, I., 476, 7.  
 Kárina, *f.*, severe penance (from French, *carême* = quadragesima), II., 38, 2.  
 Karl (-s, -ar), *m.*, a male, a man, I., 348, 7. See also Kall.  
 Karl-maðr, *m.*, *id.*, II., 162, 20.  
 Kassera, *v.a.* (French *catcher*), to reject utterly, I., 410, 9.  
 Kasta (-að), *v.a.*, to cast, to throw, to fling: (*fig.*) þeir eru nú í kúr-hugum, hvárt herra Thómas kastar eingu klatrí á þá, I., 392, 13; væri mér sá dómr makliga diktaðr, at úr svá heilögu sæti væri ek með vanvirðu brott kastaðr, I., 172, 18; k. ímót, to object, I., 170, 4; k. eign á, to sequester, I.,

Kasta—*cont.*

320, 10. — *Impers.* k. um, to turn about, to change, I., 64, 22; k. upp, to roll up, to evolve: litlu síðar kastar upp þykkri þoku yfir jörðina, I., 230, 26.  
 Kastali (-a, -ar), *m.*, a castle, I., 48, 12.  
 Kathalogia, a catalogue of saints, II., 188, 15.  
 Kaupa (keypta, keypt), *v.a.*, to buy, I., 28, 27, 242, 16. — *Fig.*, to purchase, I., 150, 20, 430, 26; k. aftr, to re-purchase, to secure again, I., 292, 27.  
 Kaup-ferð, *f.*, market journey, II., 178, 26.  
 Kaup-staðr, *m.*, market town, II., 102, 14.  
 Kaup-tún, *n.*, *id.*, I., 48, 12.  
 Kaus, see kjósa.  
 Keisari, *m.*, emperor, I., 90, 20.  
 Kem, see koma.  
 Kenna (d), *v.a.*, derived from kann, to probe, to search (kanni, a probe); kenna means primarily to touch that for which search is made, hence: 1. to feel, to find, to realize: konungr . . . kendi líkþrár þegar í æsku, II., 212, 29; eigi kendi ek þat míns valds, at samþykkja þær nýjungar, sem hér standa skrifaðar, I., 294, 14; ok af þeim sætleik, er hann þóttist kenna um alt sitt líf, vaknar hann, &c., II., 70, 7; sál var í líkamanum, enn eigi kendi hann þess heldr enn dauðr, I., 116, 21; húspreyja hin sjúka kennir gjörla, hvat sér líðr, II., 150, 18; k. sik, to realize one's true state, II., 230, 12. — 2.



Kenna—*cont.*

*to perceive, to recognize*: miðar hann vit dagbrúninni bæði vöxt hans ok klæðabúnat, at því heldr megi hann kennast þótt síðar sæi, I., 52, 12; kennir hann brátt, at þar liggr Thómas canceller, I., 54, 14; sem krossinn kennist, þikkjast þeir vita, hverr fylgir, I., 490, 6; lyfter hann upp augunum, svo glöggr í sinne grein, at hann kenner bæði föður ok móður, II., 160, 19. — *Med. k. við, to acknowledge*: vitra þín vill eigi við kennast, hversu slíkt er afskapligt ok hinum lægrum háskasamligt til eftirdæmis, I., 356, 23. — 3. *to taste*: hann þarnaðist alla fæðu, utan kendi lítið af kjarnamjólki, II., 10, 13; hann hugðist drekka ok kendist svá sætt sem hunang væri, II., 70, 6. — 4. *to teach, to inculcate*: elskulig móðir . . . kynnir honum ótta Guðs ok kennir heilög fræði, I., 18, 6; hafit fyrst sjálfir þat ráð, er þér kendut oss, I., 406, 1; kennir hann ok úspart, hvat hafnanda er eður hvat fylgjanda, I., 174, 23. — 5. *to lay to one's charge, to ascribe to*: þótt nokkut grand fljóti með, vill herra páfinn sakir elsku faðernis sér láta kenna, I., 160, 11.

Kenni-dómr, *m., course of study*, I., 18, 28.

Kenni-maðr, *m., teacher, clerk, clergyman*, I., 378, 23; *a prelate*, I., 18, 18, 42, 7, 362, 21, 378, 23; kennimanna fundr, *a synod*, I.,

Kenni-maðr—*cont.*

6, 13; kennimanna þing, *id.*, I., 122, 14.

Kenni-mannligr, *ad., prelatial, episcopal*, I., 220, 17.

Kenning (-ar), *f., perception*: neflauss maðr hefir einga kenning ilms eður fýlu, I., 234, 3. — 2. *teaching, i.e., preaching*: svá semr hann sitt líf, at bæði fyrir kenning orðs ok eftirdæmis megi hann leiða sinn lýð á sanna lífsgötu, I., 94, 12; *cfr.* II., 234, 13. — 3. *doctrine, faith*: hvern dæmði hann þann sinn vvin er a moti sneriz heilli kenninngö, II., 262, 32.

Ker (-s), *n., a vessel*, II., 88, 6.

Kerling (-ar, -ar), *f., a carline, old woman, good-wife*, I., 250, 1; II., 122, 16.

Kerra (-u, -ur), *f., a car, carriage*, I., 554, 24.

Kerti (-is), *n., a candle*, II., 46, 20.

Kertis-ljós, *n., candle-light*, II., 277, 16.

Kertis-stika, *f., a candlestick*, II., 228, 20.

Kertis-sveinn, *m., a link-man*, II., 168, 25.

Keyra (ð), *v.a., to drive, to push, to force*: eru sumir öllu góðu afflettir ok keyrðir af landi brutt, I., 142, 9, *cfr.* 348, 9; þér megið konunga í fjötri læsa, ok ríkismenn í rekendur keyra, II., 16, 21. — *Impers., to tumble, to be precipitated*: honum stökkr fótr svá hættliga, at hann keyrir niðr í ána, I., 32, 18.

Kinn (-ar, kinnr), *f., the cheek*, I., 200, 9.



Kinn-roði, *m.*, a blush of shame, I., 408, 24, 442, 11.  
 Kippa (*t*), *v.a.*, to pull, to pluck, I., 528, 2, 538, 20; *k. í munn*, *fig.*, to pull up, to curb, II., 265, 6.  
 Kirkja (*-u, -ur*), *f.*, church, I., 6, 7; *passim*.  
 Kirkju-dyrr, *n. pl.*, church door, II., 130, 6.  
 Kirkju-eign, *f.*, church property, I., 354, 23.  
 Kirkju-gólf, *n.*, church floor, I., 550, 18.  
 Kirkju-gröftr, *m.*, church burial, II., 160, 5.  
 Kirkju-hólf, *n.*, church roof, the vault of the nave in a church, II., 114, 8.  
 Kirkju-réttr, *m.*, canon law, I., 204, 9.  
 Kirkju-sókn, *f.*, a parish, II., 280, 10.  
 Kirkju-vígsla, *f.*, consecration of a church, I., 136, 5.  
 Kirkju-vörðr, *m.*, sacristan or sexton, II., 140, 11.  
 Kista (*-u, -ur*), *f.*, chest, coffin, II., 198, 24.  
 Kistill (*-s, kistlar*), *m.*, a small chest, a casket, I., 24, 8.  
 Kjallara-maðr, *m.*, a cellarer, I., 518, 25.  
 Kjarna-mjólk (*kjarni = kernel*), *f.*, almond milk: hann þarnaðist alla fæðu, utan kendi lítið af kjarna-mjólk (= *cibumque . . . præter lac amygdalarum, non sumpserit. De gestis post martyrium, Materials*, IV., 409, 10.), II., 10, 13.  
 Kjósa (*kýss, kaus-kusum, kysi, kosinn*), *v.a.*, to choose generally.

Kjósa—*cont.*

1. *to desire, to choose for one's self, to adopt*: hann fregnar alla þá frammferð, sem Heinrekr konungr kýss sér til handa innan lands ok utan, I., 340, 20; ek nam aldri at kjósa né bera byskupsins tign ok nafn með skyldugu embætti, I., 306, 30. — 2. *to select, to single out, to fix upon*: geri sá góði herra oss kunnugt, hvern stað hann kýss í voru ríki, I., 372, 5. — 3. *to elect, to designate, to nominate*: (hann) heldr byskupsstóla ok ábótadæmi svá lengi undir sínu valdi, sem hann lystir, síðan formenn falla frá, enn eigi skal aðra til kjósa, I., 6, 10; *cfr.* 68, 10; þat er skrifat lögmál, at kapítulum hvernar kirkju skal kjósa sér byskupsefni, I., 124, 3.

Kjör (*-s*), *n.*, choice, I., 524, 11.

Kjöra (*pres. ind. kjöri, med. kjör-ist, I., 404, 20; imperf. kjöri, pl. kurum, imperf. subj. keyri, p.p. kjörinn*), *v.a.* = kjósa, 76, 2, 78, 1, 402, 18, 412, 20. — *k. til*, *to select, to designate for*: kjöri hon hann sjálf til hins hæsta kennimanns, I., 18, 17, 19.

Kjörligr, *ad.*, to be chosen, desirable, preferable, I., 402, 5.

Kjöt (*-s*), *m.*, flesh, meat, I., 256, 20, 512, 10.

Kjötligr, *ad.*, after the flesh, *k. sonr*, own son, I., 48, 19.

Kláði (*-a*), *m.*, itch, irritation, I., 556, 25.

Klappa (*að*), *v.a.*, to tap, to rap, I., 438, 8.



- Klatr (-s), *n.* (*clatter?*), *trouble*, I., 392, 14.
- Klausa (-u, -ur), *f.*, (*clause*), *phrase*, *expression*, *observation*, I., 448, 15; *passage*, *notice*, *sentence*, I., 8, 25, 40, 3, II., 198, 2.
- Klaustr (-s), *n.*, *a cloister*, *monastery*, I., 6, 7.
- Klaustra-kirkja, *f.*, *a minster*, I., 228, 23.
- Klaustra-maðr, *m.*, *inmate of a monastery*, *a monk*, I., 50, 3, 522, 19; II., 272, 11.
- Klaustri (-a), *m.*, =klaustr, I., 258, 8, 288, 17.
- Klenodium, *n.*, *ornamental trifle*, II., 285, 15.
- Kerka-kápa, *f.*, '*cappa clericalis*,' *a monk's cope*, I., 208, 7.
- Klerka-klæði, *n. pl.*, *church vestments*, I., 240, 23.
- Klerk-dómr, *m.*, *scholarship*, I., 36, 19, 172, 25; II., 198, 13. — 2. *clergy*, I., 172, 2.
- Klerkdóms-maðr, *m.*, *a man of scholarly attainments*, I., 260, 16.
- Klerkr (-s -ar), *m.*, *a clerk*, *scholar*, *student*, I., 22, 10. — 2. *a clerk*, *priest*, I., 84, 21, 146, 11.
- Klokka (-u, -ur), *f.*, *a bell*, I., 82, 9.
- Klókliga, *adv.*, *cunningly*, *slily*, *craftily*, I., 472, 25.
- Klókr, *ad.*, *skilled*, *expert*, *proficient*: hér til kveðr konungrinn þá menn, er kallast klókir á þess háttar reikning, I., 190, 21; í þeirri sýslu . . . var einn falkiner klókr á þess háttar iðn, II., 140, 21. — 2. *sly*, *wily*, *astute*: (hann) segir konunginn svá myrkan mann ok klókan í málsemdum, &c., I., Klókr—*cont.*  
326, 22. — 3. *skilfully executed*, *clever*: þá skal bera til sýnis þat klókasta smáþing, sem hvers hjákona hefir sprangat, I., 22, 23.
- Klók-samligr, *ad.*, *indicative of astuteness*, *crafty*, *wily*, I., 444, 23.
- Klók-skapr (ar), *m.*, *craft*, *cunning*, *wile*, I., 298, 25.
- Klukka (-u, -ur), *f.*, *a bell*, I., 494, 12.
- Klæða (dd), *v.a.*, *to clothe*, *fig. to deck*, *to cover*, I., 36, 18. — *Med. to dress*, II., 220, 11.
- Klæða-búnaðr, *m.*, *habit*, *dress*, I., 52, 11, 15, 240, 21.
- Klæddr, *p.p.*, *dressed*, I., 204, 5; II., 144, 8.
- Klæði (-s), *n.*, *clothes*, *dress*, *garment*, I., 48, 24, 98, 18, 236, 15, 314, 17, 548, 19.
- Klökkva (t), *v.n.*, *to be inwardly moved*, I., 274, 1.
- Kné (knés, *dat.* kniam (knjám), I., 558, 2; *acc. sing.* kneit, II., 281, 37, 283, 17; *acc. plur.* knia, II., 279, 25), *n.*, *knee*, I., 14, 10; lúta a kné, *to stoop*, *to succumb*, I., 400, 5.
- Kné-fall (-s, -föll), *n.*, *genuflection*, I., 54, 13, 98, 26, 216, 26; II., 90, 21, 164, 4.
- Knéfalla, *v.n.*, *to fall on knee*, *to bow down*: sem þat er þegit, geingr hann inn ok knéfellr fyrir herra páfanum, I., 306, 3. — 2. *to bow down to*, *to humble one's self before*, *to submit to*, I., 364, 4, 500, 13.
- Knefi (-a, -ar), *m.*, *a fist*, II., 138, 16.



Knúðr, II., 90, <sub>18</sub>, see knýja.  
 Knúinn, II., 256, <sub>5</sub>, see knýja.  
 Knútr (-s, -ar), *m.*, a knot, bump, (caused by contraction of the sinews or otherwise), II., 138, <sub>13</sub>.  
 Knýfill (-s, knýflar), *m.*, short horn, II., 118, <sub>18</sub>.  
 Knýflótttr, *ad.*, short-horned, II., 118, <sub>17</sub>.  
 Knýja (kný, knúði-knúðum, knýði, knúinn and knúðr), *v.a.*, to press, to force, I., 396, <sub>9</sub>, 466, <sub>18</sub>.  
 Knýta (tt), *v.n.*, to form knots, to contract, II., 281, <sub>37</sub>.  
 Koddur (-a, ar), *m.*, a pillow, II., 60, <sub>12</sub>, 132, <sub>22</sub>.  
 Kólna (að), *v.n.*, to grow cool, I., 322, <sub>12</sub>.  
 Kólnan (-ar), *f.*, the growing colder, I., 52, <sub>28</sub>.  
 Koma (kem, kom-kómum, kæmi, kominn), *v.n.*, and *a.* to come, generally. — 1. *v.n.*, to come, litlu síðar kemr Röðbert aftr, ok hefr ákall til ríkis, I., 6, <sub>28</sub>, nú er umfarit þær framm-sýnir, er fyrir runnu sælum Thóme, sem hann kom inn í veraldar ljós, I., 16, <sub>17</sub>. — *to follow*: á næsta morgin er kemr skal honum tjást áskilnaðarefni þeira Heinreks konungs, I., 292, <sub>5</sub>. — 2. *with an implied temporal notion, to proceed, to come on, to come about*: eftir bæn gjörva líðr nóttina ok kemr málstefna, I., 24, <sub>2</sub>; er nú svo komit, at byskupar byrja sína frammferð með því upphafi, at gera bæn til Guðs, &c., I., 74, <sub>5</sub>; herra Thómas hugleiðir þetta mál, í hvern hásk

K 541.

Koma—*cont.*

nú er komit, I. 228, <sub>7</sub>; er þá svá komit tíma, at Heinrekr er konungr, enn Thómas canceler á hans garði, I., 254, <sub>4</sub>; sem hér er komit bréfi byskupsins, I., 384, <sub>8</sub>. — *In various phrases*: k. á, to come to pass, I., 252, <sub>7</sub>. — k. eftir, to follow, I., 8, <sub>25</sub>. — k. framm, *pervenire*, I., 224, <sub>6</sub>. — k. samt, to congregate, I., 130, <sub>4</sub>. — k. til. — a. to come about, I., 478, <sub>10</sub>. — b. to be in addition to, I., 130, <sub>17</sub>. — k. við, to touch, to arrive at, I., 484, <sub>23</sub>. — *med.* komast við, to be touched, to be inwardly moved, I., 272, <sub>26</sub>. — *v.a.*, with *dat.* to let come, to bring, to set, to plant, &c.: . . . var hann svá meinligr með hvít-fyssi ok stórgrýti, at eingi hestr mátti þar fæti koma, I., 32, <sub>13</sub>; var þetta svá þýtt, . . . at meiri mundi verða dýrð ok virðing þessa burðar, er hon gekk með, enn jarðlig kristni mátti . . . skilning á koma, I., 14, <sub>6</sub>. *In various phrases*: k. framm, to bring about, to effect I., 56, <sub>16</sub>. — k. hettu á, to fit, to adjust, I., 314, <sub>19</sub>. — k. (honum) í vináttu, to get one into another's good graces, or favour, I., 258, <sub>24</sub>. — k. rótum undir sik, to strike root, I., 182, <sub>7</sub>. — k. sér í þjónustu, to secure a place, post, situation, for one's self, I., 34, <sub>19</sub>. — *Med.* komast, to 'get' along, to bring one's self on, through, or off, I., 14, <sub>3</sub>, 222, <sub>22</sub>.

Komandi, *pres. part.*, as *subst. m.*, (*dat. pl.* komundum), a comer, an arrival, II., 192, <sub>16</sub>.

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Kona (-u, -ur, *gen. pl.*, kvenna), *f.*,  
*a female, a woman*, I., 348, 7;  
 II., 72, 7, 150, 7; *a lady*, I.,  
 12, 18, 52, 25.  
 Konunga-tal, *n.*, *enumeration, list*  
*of kings*, I., 8, 23.  
 Konung-dómr, *m.*, *royalty, royal do-*  
*minion, sovereignty*, I., 6, 28, 26, 24.  
 Konungligr, *ad.*, *royal*, I., 46, 19.  
 Konungs-dóttir, *f.*, *a king's daugh-*  
*ter, princess*, I., 28, 3, 254, 4.  
 Konungs-dæmi, *n.*, *kingdom*, I.,  
 382, 17.  
 Konungs-garðr, *m.*, *royal court, re-*  
*sidence*, I., 60, 1; '*the Crown*,'  
 I., 6, 11; *the royal exchequer*, I.,  
 6, 1.  
 Konungs-menn, *m. pl.*, *courtiers*, I.,  
 58, 16.  
 Konungs-ríki, *n.*, *royal authority*,  
 I., 370, 17.  
 Konungs-skrúð, *n.*, *royal robes*, II.,  
 176, 6.  
 Konungs-sveinn, *m.*, *royal atten-*  
*dant, a page*, I., 438, 9.  
 Konungs-vald, *n.*, *royal power*, I.,  
 338, 3.  
 Koppr (-s, -ar), *m.*, *a cup*, I., 550, 20.  
*The meaning of koppr here, how-*  
*ever, seems to indicate that the*  
*blood clots on the marble floor*  
*represented the form of a coagu-*  
*lated substance turned out of a*  
*cup.*  
 Korn-hestr, *m.*, "*equus cursor*," *a*  
*courser, charger*, II., 168, 27.  
 Korn-hlaða, *f.*, *granary*, I., 482, 4.  
 Kóróna (-u, -ur), *f.*, *the (anointed)*  
*crown of the head*, II., 18, 15.  
 Kórr (-s), *m.*, *choir, chancel*: erki-  
 byskup . . . predikar lengi eftir

Kórr—*cont.*

evangelium yfir kór kirkjunnar,  
 I., 510, 1; efter evangelium geingr  
 sjálfr herra páfinn . . . upp á kór,  
 flytjande sjálfr þetta hit hjálpsam-  
 liga erindi til lofs ok virðingar  
 sælum Thómasi, II., 188, 2. — 2.  
*chapter (of a cathedral)*: hann  
 sendir meistara Jón heim til  
 Kanciam með því bræfi til bróður  
 Thóman, er þar stóð æztr maðr í  
 kór (= *being senior canon in the*  
*chapter*), I., 482, 12.  
 Kórs-bróðir (-ur, -bræðr), *m.*, *canon*  
*of a cathedral*, I., 72, 3 144, 5,  
 II., 78, 2.  
 Kosinn, *p.p. of* kjósa, I., 76, 3.  
 Kosningr (-s), *m.*, *election*, I., 40, 21,  
 62, 12, 306, 12, 402, 23.  
 Koss (-, ar), *m.*, *a kiss*, I., 448, 3.  
 Kosta (að), *v.n.*, *to cost*: því hefir  
 hann sik nú frammi sem nýrr í  
 annat sinn, hreinsandi fólkit . . .  
 hvárt sem heldr kostar með blíðu  
 eðr stríðu, I., 174, 23; sá var einn  
 af bræðrum í Kancia, at svápínd-  
 ist, at sumir menn ætluðu lífit  
 kosta, II., 66, 17.—*v.a.*, *to engage,*  
*to hire*: kostar erkibyskupinn þar  
 til þann vildasta meistara er fást  
 mátti, II., 210, 26. — 3. *to go to*  
*the expense of, to try, to strive, to*  
*endeavour*: þeir eru fótbrotnir,  
 handlami, visnir eðr lasmærir, er  
 þat kosta með allri ástundan, at  
 fullgera fýstir síns líkama, I.,  
 234, 17; þér megit eigi dissimu-  
 lera, ef eins manns vanstilli sturlar  
 heilaga kristni með dul ok dramb-  
 vísi, ok þess kostar at hverr  
 hati annan, I., 278, 11.



Kosta-boð, *n. pl.*, offers clogged with conditions, conditional proposals, I., 326, 17, 27, 498, 21.

Kostr (-ar, -ir), *m.*, choice, a thing to be chosen; hence condition: nú er, son minn, at kjósa um tvo kosti, II., 214, 26; Guð virði, sagði hann, hversu koster þessar eru ójafnar, II., 216, 3; litlu síðar kemr Rodbert aftr ok hefr ákall til ríkis, enn Heinrikr vill eingum kosti upp gefa, I., 6, 30, *cfr.* 438, 29. — 2. *expense, outlay*: fyrr var lesit, hversu Vilhjálmr konungr setti gjald á kirkjur allar í landinn at kvitta honum aftr þann kost, er Rodbert bróðir hans hafði or landi, I., 138, 5. — 3. *food, fare*: einn samt hefir hann herbergi ok eigi ríkara kost, enn bróðirinn kaupir úti, hvárt sem verður ertraréttr eðr eitthvert potagium, I., 242, 15, 270, 1, 436, 20, 514, 2. — *treat, entertainment*: kórsbræðr ok einkanliga formaðrinn í Kancia tóku hann með miklum fagnaði ok vænum kosti, II., 108, 18. — *provisions, necessaries*: koma menn erkibyskups, er heim skyldu hafa flutt þann kost, er kirkjunni var nauðzunligr . . . konungs menn drógu af þeim kostinn . . . erkibyskup segir, at þann kost mun hann vel aftr bæta, I., 494, 25, 27, 29.

Kot-karl, *m.*, a cottager, I., 394, 24, 400, 27.

Krafði, *see* krefja

Krafinn, *see* krefja.

Kraft-auðigr, *ad.*, largely endowed with power, I., 508, 20.

Krafta-verk, *n.*, supernatural works, miracles, I., 116, 21.

Kraft (-ar, -ar), *m.*, strength, power, energy: hvat hélt sà með sér af kraftinum, er tapaði sæmdina með frægðinni? I., 170, 20; skrifar Lofuis konungr til páfans . . ei með lægra krafti elskunnar, I., 456, 9. — í krafti, *by virtue of*: fyrirbjóðum vér öllum yðr, í krafti lýðninnar, . . . at sitja héðan ífrá nokkurn þann dóm, er minni persónu til heyrir, I., 204, 25; *cfr.* 206, 8, undir krafti, *id.*, 358, 2.

Krank-dómr, *m.*, ailment, indisposition, disorder, I., 202, 1, 316, 9, II., 70, 18.

Krankr, (krönk, krankt), *ad.*, ailing, indisposed, disordered: stendr hann upp alheill með svo hreinu höröndi ok heilu brjósti, sem aldre á daga sína hefði hann krankr orðit, II., 216, 14. — 2. *in bad condition, bad, evil*: þat veri hugleiðanda, sem undir hulning ok skugga þolinmæðis, hversu tímarnir eru krankir, I., 196, 13; geingr hann xij. mílur þann dag mjök krankan veg, I., 254, 25.

Kraptr, *m.*, a crypt, II., 282, 17.

Kraup. *See* krjúpa.

Krauptr, *m.*, a crypt, *see* kröptr.

Krefja (kref, krafða-kröfðum, krefði, krafinn), *v.a.*, to demand, to claim, I., 60, 7, 148, 18, 168, 14, 424, 4, 492, 13; II., 94, 14. — to charge, k. um, I., 186, 25. — k. húss, to demand quarters, II., 124, 1.



- Kreppa (t), *v.n.*, to contract, to knit (of sinews and muscles), II., 82, 26, 281, 37.
- Kringja (d), *v.a.*, to surround, I., 242, 13.
- Kringla (-u), *f.*, that which encompasses, a circle, bond, II., 236, 6.
- Kringlótt, *ad.*, round, hinn kringlótti, the round one, i.e., the coin, I., 116, 3.
- Krismaðr, *ad.*, anointed, I., 342, 26, 374, 8.
- Krismaligr, *ad.*, *id.*, II., 287, 25.
- Kristiligr, *ad.*, becoming a Christian: stefna þessi er eigi kristiligri enn svá, at &c., I., 190, 10. — *Christian*: elskulig móðir tekr hann kristilígun orðum, I., 18, 5.
- Kristinn, *ad.*, Christian, I., 306, 4; k. rétt, canon law, I., 6, 16, 44, 19.
- Kristni, *f.*, christendom, I., 2, 3, 14, 5. — 2. the church, I., 4, 20, 24, 23, 28, 19, 44, 26, 112, 12, 124, 19, 170, 14, 172, 8, 192, 25, 222, 6, 274, 16, 306, 10, 374, 17, 378, 5, 382, 5, &c.
- Krjúpa (krýp, kraup-krupum, krypi, kropinn), *v.n.*, to creep, II., 138, 22. — 2. to kneel, to bow, to submit, I., 204, 9; II., 90, 17.
- Krókr (-s, -ar), *m.*, a 'crook,' trick, wile, I., 200, 8.
- Kropit, II., 234, 10, see krjúpa.
- Kross (kross, -ar), *m.*, the Cross, I., 398, 18. — 2. cross, sign of a cross: berr hann yfir evkaristíam í kross, II., 154, 24. — 3. cross, burden: ef nokkurr vill koma minn veg með eftirdæmi, taki hann krossinn ok fylgi mér, I.,
- Kross—*cont.*  
208, 26. — 4. crosier: sá klerkr, er krossinn berr fyrir erkibyskupi, hlutast nú í málit, I., 170, 6, *cfr.* 208, 15.
- Krossast, *v. refl.*, to take the crusader's cross, I., 4, 22, 352, 12.
- Kross-festa, *v.a.*, to crucify, I., 548, 9.
- Kross-festr, *p.p.*, crucified, II., 18, 7.
- Krúna (-u, *dat.* krúno, I., 478, 15, -ur), *f.*, crown, the crown of the head: hann sveiflar til sverðinu ok sníðr nálíga burt af höfðinu alla krúnuna, I., 544, 15; leggja þeir líkamann á barir ok sauma við höfuðit afsnið krúnunnar, I., 554, 1. — 2. crown, diadem: einginn þykkist úhalla krúnu bera, utan hann haldi með kappi þat, sem hélt hans forellri, I., 8, 7. — 3. 'the crown,' the State, I., 42, 22, 212, 24, 382, 18.
- Krúna (að), *v.a.*, to crown, I., 14, 17, 274, 3, 450, 11, 508, 22. — *Med.* to have the crown of one's head cut off, II., 24, 13.
- Krúnaðr (*dat.* krúnoðum), *p.p.*, crowned, I., 524, 15.
- Krúnu-dagr, *m.*, day of crowning II., 194, 16.
- Krupu, krupum, see krjúpa.
- Krýp, see krjúpa.
- Kryplingr and krypplingr (-s, -ar), *m.*, a cripple, II., 134, 13, 264, 9.
- Krytr, *m.*, rattle: síðan kemr krytr nökkur í brjóstit, þar til at grátr fylger, II., 164, 12.
- Kröfðu, kröfðum, see krefja.
- Kröptr (kraptar, krepti), *m.*, a crypt, I., 554, 18, 556, 9, II., 282, 11.



Kufl (-s, -ar), *m.*, 'cowl,' a monk's habit, I., 314, 16.

Kúga (að), *v.a.*, to 'cow,' to press, to drive, to force, I., 164, 2, 10, 348, 13.

Kúgan (-ar), *f.*, 'cowing,' overbearing, masterfulness, I., 162, 18.

Kumpáni, *m.*, companion, comrade, I., 24, 11, 248, 20.

Kunna (kann, kunni - kunnum, kynni, kunnat), *v.n. and a.*, to know, to know how to: priórr Robert skrifar þar um eitt dýrligt efni . . . hversu hann kunni ok vildi sæma sinn herra, I., 36, 7. — 2. to recognize: með því sama marki vitraðist hann síðan mörgum mönnum, ok auðkendist svá þeim, er áðr kunnu hann eigi, I., 554, 7. — 3. to be able, to afford: hann (kistillinn) er luktr ok svá líkaðr, sem aldri kunni manns hand svá pollísera, I., 24, 10; þvílíka kallar spámaðrinn sem þá hunda er eigi kunna geyja, I., 234, 10, er yðr bæði veitandi sönn elska ok allr sá styrkr, sem hin rómverska móðir kann yðr veita, I., 304, 21; gleym eigi, at þkemr þér ríkari, sá er af konungunum kann at taka bæði líf ok ríki, I., 366, 20. — 4. as an auxiliary verb expressive of potentiality: may, might: hafa þær iðnir farit sem verða kann, I., 2, 7; hans blezut ásjóna hefir dreift farit, sem þat skírasta gler kann auðsýna, I., 2, 19; kann þat ok at þrýsta margs manns lífi nógu mjök, þótt eigi sé hann fæddr í svá glaðri veröld ok rík-

Kunna—cont.

dóm sem þar var, I., 20, 14; skulu þá ij. ok ij. sækja af hverjum lifnaði með þau vandamál, er falla kunnu, I., 370, 4.

Kunnasta (-ustu), *f.*, ability: viljum vér yðr þjóna með allri vorri kunnastu = to the best of our ability, powers, I., 346, 10; renna margir flokkar út í mót honum, bæði burgeisar ok lægra fólk, fagnandi honum með allri kunnastu, I., 506, 5.

Kunnátta (-u), *f.*, knowledge, skill, ability: (hann) hefer at hendrum eina stund, ok þuklar limu aftr í lag með svo blezaðri kunnátta, at þenna pilt fær hann aftr móðurinni albættan til allra liða, II., 136, 19.

Kunnigr, *ad.*, knowing, acquainted with, at home in: í þeim hluta lands hefir hann oft verit ok er mjök kunnigr, I., 244, 4. — 2. known, I., 20, 27, 78, 19, 116, 3, 266, 10, 370, 24, II., 265, 7.

Kunningi, *m.*, acquaintance, II., 18, 2.

Kunnliga, *adv.*, in a manner showing acquaintance, familiarity, with: má líkligt sýnast, at sá bølvaðr háls hafi of mjög alinn verit í garðinum, svo kunnliga sem hann fór, II., 140, 6.

Kunnr, *ad.*, known, I., 282, 22, 448, 6; acquainted with, II., 283, 37.

Kúr-hugi, *m.*, 'cowering mood,' despondency, I., 392, 13.

Kúria, *f.*, the papal court, I., 260, 14.

Kurr, *m.*, 'quarrel,' enmity, II., 290, 33.



Kusu, kusum, *see* kjósa.

Kvað, *see* kveða.

Kváðu, kváðum, *see* kveða.

Kvalari (-a, -ar), *m., executioner*: hann tekr sjalfs síns höndum þá hulning af ásjónunni, sem kvalarinn hafði fengit honum í uppfestingunni, II., 110, 22.

Kvaldr, *p.p.*, II., 104, 6, *see* kvelja.

Kvámu-maðr, *m., a visitor, an arrival*, I., 52, 9.

Kván-fang, *n., wedded wife*, I., 364, 11.

Kveða (kveð, kvað-kváðum, kvæði, kveðit), *v.a., cfr. Eng. 'quoth,' to say, to utter, to declare*: hvn kvað ser enga þorf þess. kvaz eigi vilia stoð þaa, II., 282, 8; liflat kvat hann ok davði Thomas erkibyskups, II., 278, 1; kveðst hann virða ok yðr unna sem sín-um herra ok andaligum feðr, I., 382, 3, *cfr.* 15; hann . . . kvezt hafa styrka von sinnar heilsu, II., 70, 10; Samson kvezt hann heita, II., 76, 22; kvoðvzt þeir skyldv sockva þvi i nockvrnn pytt eða festa aa galga, II., 271, 7. — 2. *to call, to call out, to cry*: ungr piltr, er hann átti, kveðr við hátt ok fellr í hjá honum, II., 82, 15; *cfr.* II., 120, 8.

Kveðja (kveð, kvadda-kvöddum, kveddi, kvaddr), *v.a., to call upon, to summon, to request*; I., 382, 28, 438, 22.

Kveðja (-u, -ur), *f., greeting, salutation*, I., 266, 27, 322, 15, 504, 7; — *leave-taking, farewell greeting*, I., 474, 20.

Kveðju-sending, *f., salutation*, I., 74, 11, 328, 9; II., 92, 24; minni kv., *salutatio minor*, I., 422, 17.

Kveif (-ar), *f., 'coif,' mitre, 'pileus,'* I., 538, 18.

Kveikja, (t), *v.a., to kindle*, II., 290, 33.

Kvein (-s), *n., lamentation*, II., 152, 22, 162, 19.

Kveld (-s) *n., evening*, I., 226, 22, 246, 6, 468, 23.

Kvelja (kvel, kvalda-kvöldum, kveldi, kvalinn), *v.a., to 'kill,' to pain, to torment*, II., 78, 19, 104, 6.

Kveljari (-a, -ar), *m., 'killer,' murderer, assassin*, II., 6, 6.

Kvenna, *gen. pl. of kona*.

Kverk, *pl. kverkr, f., the throat*, II., 70, 26.

Kverka-mein, *n., bronchial affection*, II., 68, 18, 70, 20.

Kvíða (kvíði, kveið-kviðum, kviði, kviðit), *v.a., to be anxious about*: ei stendr oss, kristnum mönnum, at kvíða nokkuru, I., 438, 2.

Kvið-blástr, *m., abdominal swelling*, II., 70, 26.

Kviðr (-ar, -ir; kviðvr, II., 277, 28). *m., the belly, abdomen*, II., 70, 18, 74, 16, 168, 28. — 2. *the womb*, I., 12, 21, 544, 12.

Kviðugr, *ad., pregnant*, II., 62, 2.

Kvikende, *n., a quick thing, creature*, II., 120, 21.

Kvikna, *v. inch., to quicken, to manifest signs of life and activity*, II., 74, 3.

Kvikr, *ad., quick, alive*, II., 40, 2.

Kvikvendi, *n., a quick thing, creature*, I., 236, 23.



Kvíslast, *v. med., to branch off*, I., 432, 24.  
 Kvistr, (-s, -ir), *m., a twig, a sprig*, I. 182, 7; II., 142, 2.  
 Kvitta (að), *v.a., to liquidate, to pay up, to refund*, I., 138, 4.  
 Kvittr, (-s), *m., a rumour*, I., 206, 6, 248, 27.  
 Kvoma (-u), *f., coming, arrival, visit*, II., 108, 23.  
 Kvonar-mundr, *m., dowry*, II., 148, 19.  
 Kvæði, *see kveða*.  
 Kvöl (kvalar, kvalir), *f., pain, torment*, I., 520, 20; II., 40, 4.  
 Kyn (-s), *n., kin, family, race*: enn þat er greinanda, at var einn maðr, Symon at nafni, enskr at kyni, I., 474, 14; *cfr.* I., 514, 1. — 2. *nature, kind*, sá steinn hefir þat kyn, at hann vex framm í enni undir horni þess dýrs, er unicornis heitir, I., 476, 9. — 3. *kind, sort, mode, manner*: allir, er ofsækja dýrit, eru á einnhvern hátt vanaðir á sína limu . . . varra lausir eðr lasmærir með einhverju kyni, I., 230, 23; segir ok sver um, ef þeir efla lengr hans úvin, at hann skal með einhverju kyni mæta þeim, I., 370, 19.  
 Kyn-ferð, *f., kin, kindred, family*, I., 402, 1.  
 Kyn-ferði, *n., id.*, I., 320, 24, 378, 11, 546, 7; II., 148, 14.  
 Kynjaðr, *ad., native (of)*, II., 102, 14.  
 Kyn-kvís, *f., family*, I., 506, 25.  
 Kynna (t), *v.a., to bring to one's knowledge, to make acquainted with, to inculcate*: elskulig móðir

Kynna—*cont.*

kynnir honum ótta Guðs, I., 18, 5.  
 — 2. *to make known, to inform, to announce, to notify, to declare*, I., 190, 28, 266, 23, 272, 19, 400, 24.  
 Kynni, *see kunna*, II., 84, 23.  
 Kynning (-ar), *f., knowledge*: hversu kom þat í þína skilning ok kynning? I., 318, 12. — 2. *acquaintance*: Priórr spyr þá, hvort klerkrinn hefir nokkura kynning af þeim manni, er hann fann á veginum úti, II., 104, 18.  
 Kynnis-leit, *f., family visit*, I., 474, 15.  
 Kyn-slóð, *f., family*, I., 402, 2.  
 Kyn-stórr, *ad., high-born*, I., 44, 7, 88, 16; II., 164, 19.  
 Kyn-þátt, *m., family*, II., 156, 16.  
 Kýr (*gen., kýr, dat., acc., kú, pl. kýr &c.*), *f., a cow*, II., 118, 16.  
 Kyrktr, *p.p. of kyrkja, strangled*, II., 118, 6.  
 Kyrr, *ad., quiet, still*, I., 162, 18, 262, 11, 532, 1; halda kyrru fyrir, *to remain inactive*, I., 392, 14.  
 Kyrrleikr, *m., quietude*, I., 316, 3.  
 Kyrtill (-s, -lar), *m., a kirtle, tunic*, II., 176, 7.  
 Kýs, *see kjósa*, II., 22, 16.  
 Kyssa (t), *v.a., to kiss*, I. 120, 24, 446, 27. — 2. *to touch lightly*: hefir hann upp höndina með gullinu, svo at handarbakit horfir at skrínu, lætr síðan hjólit karbunkuli kyssa framan á mitt brjóstit, II., 220, 9.  
 Kæmi, *see koma*.  
 Kæra (ð), *v.a., to complain, to bewail, to denounce*: þeir voru aðrir af hans frændum, at heldr



Kæra—*cont.*

vildi leita sér útvega, enn kæra sik fyrir honum, I., 350, 9, til þessa þings skrifar Heinrekr konungr, sem kærandi fyrir dómara, hversu þat samir, at hreinlífra manna hús í Pontis skal . . . halda hans mótstöðumann, I., 370, 13; (þeir) falla flatir honum fyrir fætr syrgjandi ok kærandi upp á Thómam erkibyskup, hversu hann hefir grimmliga viðr þá gert, I., 500, 18; hann kemr heim til ríka manns, er bólstaðinn átti, ok kærer sik fyrer honum, II., 120, 27.—2. *to reproach, to blame, to cast blame upon*: þó vilja þeir lágt eðr eigi heilsa erkibyskupinum, . . . utan kæra þegar með hörðum anda, hví hann hefist at bannfæra byskupana, I., 490, 22.—3. *to arraign, to accuse, to impeach*: frændr hins vegna kæra hann fyrir konungs valdi, I., 142, 14.—4. *to bring charges against, to charge*: konungsins vald leysir Thómam af öllum lutum ok sérhverjum, er krúnunni varða, svá at eingi um aldr síðan skal á hann kæra, hvat hann hefir staðit eðr með konungs gózi farit, I., 80, 10; stefnir honum á nefndum degi til þess staðar, er Norðantún heitir, at hann svari þar öllum þeim greinum, er á hann munu kærast, I., 184, 10; *cfr.* 190, 11, 220, 7, 526, 17.

Kæra (-u, -ur), *f.*, *complaint*, I., 470, 16; *accusation*, I., 214, 5.

Kærleikr (-s, -ar), *m.*, *love, fondness*: konungrinn sýnir sik vel blíðan, ríss upp af sætinu mót erkibyskupi,

Kærleikr—*cont.*

ok kyssast með kærleik, I., 120, 24. Heinrekr vígslufaðir hans dvelst eftir hjá honum með samharman ok heilögum kærleik, I., 206, 20.—2. *friendliness*: skilja (þeir) síðan með blíðum kærleik, I., 464, 19.—3. *favour, good graces*: herra konungrinn leggur til hans svá mikinn kærleik, at hann verðr sem annarr höfðingi yfir öllu Englandi, I., 48, 9; Heinrekr konungr fregn, hversu Thómas erkibyskup er sæmiliga settr bæði með kost ok kærleik herra konungsins í Franz, I., 376, 5.

Kærligr, *ad.*, *fond, loving*, I., 128, 1.

Kærr, *ad.*, *dear, beloved, intimate*, I., 366, 8, 386, 18, 518, 8.—*In neut.*, *that of which one is fond, habitually attached to, in the habit of doing, &c.* berr svá til, sem hjónum er kært, at Maild er með barni, I., 12, 13; studium heilagrar bækr var honum harðla kært, I., 100, 21; þessir hafa tracteran í fyrstu af konungsins vönum, er nú var kærast til umræðu, I., 160, 4; hann hafði spacerat at sjá til veðrfalls, sem siglingamönnum er kært, I., 486, 3.

Köld, Köldum, *see* kaldr.

Kölluðu, *see* Kalla.

Köllum, *see* Kalla.

Kör (karar), *f.*, *the bed of a confirmed invalid*, II., 214, 26.

Körlum, *see* Karl.



## L.

Láð (-s), *n.*, *land, soil*, II., 291, 11.

Lá, *see* liggja.

Laða (að), *v.a.*, *to invite, to bid welcome*: hér er hann (Thómas) laðaðr ok leiddr til hvíldar eftir langa mæðu, I., 258, 10. — 2. *to draw, to move, to allure*: leiði hann yðr ok laði sem sína eiginsonu af nálægri dýflizu til samlags valdra manna ok eilífra fagnaða, II., 194, 2. — 3. *to accept, to adopt, to embrace*: án öllum efa laðaði gjarna signaðr Thómas þetta heilræði til síns hjarta, I., 18, 12; líti lærðir menn til þessa háleita herra, Thómam erkibyskups, laðandi hans eftirdæmi sér til andligrar ömbunar, II., 238, 4.

Lag (-s), *n.*, *prop. that which is laid, a layer; hence: proper shape, order*: (hann) þuklar limu aftr í lag með svo bleaðri kunnáttu, at þenna pilt fær hann aftr móðurinne albættan, II., 136, 19. — 2. *fashion, mode, manner, way*, I., 22, 13; II., 238, 3, 285, 10. — 3. *í öðru lagi, secondly, on the other hand*, I., 468, 18, 504, 21. — *For the pl., see* lög.

Laga, *see* lög, I., 46, 5.

Laga-dómr, *m.*, *judgment, verdict at law*, I., 28, 15.

Laga-dæmi, *n. pl.*, *law precedents*, II., 262, 16.

Laga-hald, *n.*, *abidance in, observance of, the law*, I., 44, 19, 70, 4, 346, 1, 374, 1.

Laga-löstr, *probably a wrong reading for*: álagalaust, *q.v.*

Lagar, *gen. of* lögr.

Laga-setning, *f.*, *legislation*, I., 122, 11.

Lagði, *see* leggja.

Lag-færa (ð), *v.a.*, *to amend, to reform*, II., 36, 22.

Laghlighr, *i. e.*, *lagligr, ad., lawful*, II., 259, 10.

Laginn, *p.p. of* leggja, *laid*, I., 32, 7; *deposited, paid in*, I., 138, 15.

Lág-lendi, *n.*, *low land, level ground*, I., 388, 20.

Lágliga, *adv.*, *in a low voice*, I., 64, 13, 84, 23.

Lágr, *ad., low*: enn þrotinn svá geystur, at hann var eigi lægri enn lærit sjálftr undir, II., 98, 2.; lágt *used as adv. low, low down, adown*: mín líkamlig lausung fer lágt fyrir þeira fótum, I., 64, 21; hann legst mörgu sinni lágt til jarðar undir þann líma, er hans trúnaðar-klerkr veitir honum, I., 98, 1. — 2. *of the voice, rumour, &c., low, subdued, calm, quiet*, hann svarar einum þeira, bæði lágt ok linliga, I., 434, 12; hann kallar til Kantuariam nokkura sæmiliga kennemenn, ok þó lágt í fyrstu, II., 198, 18. — 3. *low of station, humble, inferior*: var hann æ því lægri fyrir Guði, sem hann var æðri fyrir mönnum, I., 36, 26; Heinreki Englands konungi sendir Thómas, lágr þjónn Kantarabyrgis kristni, kveðju, I., 342, 3; herra Thómas erkibyskup var nógligar græddr eiginni vitru fyrir guðliga mildi,



Lágr—*cont.*

- enn nýliga særðr af sér lægra manni, I., 300, 25.  
 Lágu, Lágum, *see* liggja.  
 Lamb (-s, lömb), *n.*, a lamb, II., 6, 1.  
 Lamdr, *p.p.*, beaten, maimed, I., 230, 22.  
 Laminn, *p.p.* smitten, II., 100, 3.  
 Lampi (-a, -ar), *m.*, a lamp, II., 14, 20.  
 Lán (-s), *n.*, grant, bestowal, endowment : hverr maðr er því meirr skyldbundinn Guði, sem hann þiggr meira lán í þessum heimi, I., 334, 2; lát þér þörf vinna lánit svá at þú forðist ránit, I., 362, 25, *cfr.* II., 269, 7.  
 Land (-s, lönd), *n.*, land, I., 4, 22; lands in the phrase l. ok lagar = *by land*, I., 6, 2.  
 Landa-mæri, *n.*, boundary, I., 56, 27.  
 Landa-skifti, *n.*, landmark, boundary, frontier, I., 56, 29.  
 Land-eigandi, *m.*, possessed of land, landed proprietor, II., 126, 7.  
 Land-flæma, *v.a.*, to expel the country, to banish, I., 324, 6, 348, 22.  
 Land-herr, *m.*, an army, II., 178, 25.  
 Lands-bygð, *f.*, country, II., 190, 2.  
 Lands-fólk, *n.*, inhabitants of a country, I., 140, 4, 470, 23.  
 Lands-höfðingi, *m.*, a lord, I., 240, 2.  
 Lands-kýr, *f.*, the cow forming the stock of the farm, II., 126, 4.  
 Lands-stjórn, *f.*, government, I., 26, 12, 44, 18.  
 Land-stjórnarmaðr, *m.*, prime minister, I., 68, 13.  
 Lands-vani, *m.*, custom, 'consuetudo,' I., 152, 26; II., 36, 21.

- Lands-vist, *f.*, residence within the land, right of domicile, I., 356, 4.  
 Land-tjald, *n.*, tabernacle, I., 522, 2.  
 Langa-fasti, *f.*, 'long fast,' Lent, I., 22, 11.  
 Lang-haldr, *ad.*, 'long-holding,' of long grudges : harmar herra páf-inn, at Heinrekr konungr er svá langhaldr ok hatrsamr, I., 376, 11.  
 Lang-lífr, *ad.*, long-lived, I., 26, 16.  
 Lang-mælgí, *f.*, long discourse, diffuseness, prolixity, II., 144, 29.  
 Lang-mæli, *n.*, *id.*, I., 130, 7; II., 110, 12.  
 Langr (löng, langt), *ad.*, long, I., 6, 17; langt, *n.*, as *adv.*, far, I., 32, 3; langt ífrá and langt af, far from (it), I., 76, 6, 430, 31; löngu, *dat. neut.*, as *adv.*, long ago, I., 14, 19.  
 Lang-rækr, *ad.*, persistent in hatred, of long grudges, I., 44, 13.  
 Las, *see* lesa.  
 Las-mærr, *ad.*, decrepit, I., 230, 23.  
 Láss, *m.*, 'latch,' 'sera,' a lock or bolt, I., 192, 3; II., 200, 1.  
 Lasta, *see* löstr.  
 Last-úðigr, *ad.*, wicked : einkanliga ríss þat mál af því lastúðga grunni, er fyrr var skrifat af skutlan ok gripdeild, er fyrr leiddist upp á Guðs eign, I., 118, 7.  
 Lát (-s), *n.*, loss, II., 166, 17.  
 Láta (læt, lét-létum, léti, látinn), *v.n.* and *a.*, to behave : lokusveinar slá sér lausum með stengr ok stafi ok láta mjök ferliga, I., 216, 22; þó er hann ráðinn, hversu styggiliga sem Frakka konungr lætr, at honum skal hann fylgja til gistingar, I., 434, 2. — *with*



Láta—*cont.*

sem, *to make believe*: konungr lét sem hann skyldi þyrma honum, I., 10, 14; konungrinn lætr sem þat líði hjá honum, I., 62, 22. — 2. *to feign*: þegar slær sér þar inn umgröftr ok áleitni, hvárt hann muni sjúkr nokkut, þótt hann láti svá, I., 202, 6; Thómas erkibyskup lætr eigi sem hann heyre, at Heinrekr konungr sé þar í landi, I., 446, 3. — 3. *to let, to cause*: sendiboðar taka kórsbræðr með konungs orðsending ok bréfum, hvern kosning hann vill gerast láta yfir setið í Kancia, I., 72, 5; hann lætr gera sæng sína millum tveggja altara í Klaustrakirkjunni, I., 228, 22. — 4. *to let, to allow, to permit*: kennimanna fundi í landinu . . . vildi hann einga hafa láta, I., 6, 14; minn faðir, sagði hann, látið mik heldr bera krossinn, I., 210, 21; þó lét hann þegar fylgja í öðru orði, at þér mundit síðar betr gera, I., 382, 11. — 5. *to let, to let be, to leave alone*: Látum vér nú Thóman í skóla vera gott at nema, . . . enn lítim á þessu næst, hvat framm ferr rómverskum byskupum, I., 24, 22; illa er sá kostur kominn, er þeir eta ok drekka, sem kallast vinir várir, enn sjá ok heyra svívirðu vára, ok láta þó hefndalaust, I., 514, 4. — 6. *to leave, to depart from*: Hvar fyrir lætr þú oss svo skjótt, góði faðir? I., 510, 17. — 7. *to lose*, hvat má þar um ætla, hversu sáran angr þeir mundu fá, er höfðu látið svá

Láta—*cont.*

blezað faðerni, I., 238, 21; í þessu orði gerir Guð byskupinn svá þöglan, sem hann hafi látið tunguna, I., 280, 2; l. lífit, *to lose one's life*, I., 196, 7, 446, 2, 532, 5. — *In various phrases*: — l. af, *to give up*, I., 118, 21. — l. at baki, *to leave behind, to turn the back upon*, I., 204, 17. — l. fagrt, *to show, to put on, a specious appearance, proverb*: hyggja flátt þótt fagrt láti, *foul thought, a fair mien notwithstanding*, I., 58, 13. — l. frammi, *to show forth, to display*, I., 212, 8. — l. seint við, *to be slow to act (on a suggestion or request)*, I., 134, 17. — l. til, *to yield, to concede*, I., 78, 26, 336, 31. — b. *to give forth, to let out*, I., 86, 1. — l. uppi, *to draw forth, to discover, 'depromere'*, I., 458, 2. — l. út af, *to set out (on a sea voyage), to put off*, I., 474, 9, 490, 1.

Latina, *f.*, *Latin*, I., 32, 21.

Látinn, *p.p.*, *lost*, II., 283, 36.

Latr (löt, latt), *ad.*, *lazy*, I., 180, 20, 416, 26.

Laufi (-a), *m.*, *poet.*, *a sword*, II., 292, 14.

Laug (-ar, -ar), *f.*, *a bath*, II., 162, 6.

Laug, *see* ljúga.

Laugar-dagr, *m.*, *'bathing day,' Saturday*, I., 86, 30.

Laugar-vatn, *n.*, *the water of a bath*, II., 164, 16.

Laugligha = lögliga, II., 259, 25.

Laug-móðr, *ad.*, *dazed, drowsy, faint, with bathing*, II., 162, 8.



Laun-dyrr, *f. pl.*, *secret door*, I., 230, 6.  
 Laun-mæli, *n.*, *secret talk*, I., 250, 1.  
 Lausa-góz, *n.*, *chattels*, I., 186, 7; *money, coin, cash*, I., 6, 1; II., 218, 13.  
 Laus-máll, *ad.*, *untrustworthy*, I., 470, 16.  
 Lausn (-ar), *f.*, *absolution*, I., 174, 9, 304, 13, 498, 12. — 2. *salvation*: nú varð hér, sem ritað er, at oftliga kemr á eitt mót góðr vili Guðs ok illr ok vondr vili manns, sem virðuligast dæmi má til leiða lausnina sjálfa, &c., I., 70, 9.  
 Lausnari (-a), *m.*, *the Saviour*, I., 108, 15; II., 6, 8.  
 Lauss, *ad.*, *loose*; lausir lutir, *chattels*, I., 90, 2; laus eign, *movable property*, I., 118, 18; laust, *n.*, *as adv.*, *loosely, unsteadily, feebly*, I., 156, 2.  
 Laust, *see* ljósta.  
 Laut, *see* lúta.  
 Lávarðr, *m.*, *the Lord*, I., 108, 15.  
 Léði, léðum, *see* ljá.  
 Legáta-vald, *m.*, *legation, office of a legate*, I., 178, 23, 334, 19.  
 Legatus, *m.*, *a legate of the Pope*, I., 126, 2.  
 Leggja (legg, lagða-lögðum, legði, laginn), *v.a.*, *generally, to lay, to put, to lay on, to impose*: legg eingum manni vígsluhönd án forsjó, I., 110, 18. — 2. *to grant, to bestow, to confer upon*: Guð lagði þeim báðum meiri sæmd enn áðr, I., 166, 6; svo minnist hann þeira sæmda er þér hafið honum lagt, I., 502, 2; lagði honum jungfrú María svá blíðan hug, I.,

Leggja—*cont.*

18, 16; sér ek eigi líkara útveg honum til hirtingar, enn yður skilning leggi honum heilt ráð, I., 280, 16; er yður bæði veitandi sönn elska, ok allr sá styrkr, sem hin rómverska móðir kann yður veita ok má yður leggja, I., 304, 22. — 3. *fig., to lay down, to lay aside, to leave off*: leggr hann um bríð sjálft altaris embættið, I., 174, 5; herra páfínn hafði gert þeim báðum áminning þar um svá frama, at leggja embættið, ef þeir hefði eða héldi eignina, I., 354, 25. — 4. *to lay down, to value, to estimate*: sá maðr trúist eigi yðarri vizku vel líka, er vill . . . virða eingis vald ok vilja konungs, nema heldr leggja hans herradóm svá ódýrt sem als ekki, I., 274, 26; enn gerðir Guðs manns í frammferðum ok flótta leggr hann svá lágt, at hann setr honum spurningar grein, hví hann lysti, einn prímas, at leiða svá mikinn óróa inn í Guðs kristni, I., 300, 8. *In prepositional constructions and idiomatic phrases*:—1. á, *to impose upon, to visit with*: þeir allir samt verðskylda sér stríða ráðning, ef erkibyskupinn vill á þá leggja, I., 392, 10. — 1. á eið, *to testify on oath*, I., 212, 18. — 1. af, — a. *to leave off, to give up*: leggr hann nú af um stund erkidjákns þjónustu, I., 46, 18; síðan leggr hann af dagferðir, I., 244, 3; keisarinn leggr af illzskv þeirri at taka þa fleiri (*i. e.*, þrætupáfa), II., 257, 2; utan þér heftið yðart harðýðgi, ok



## Leggja—cont.

af leggit þrályndi . . . munu þér kúgaðr, I., 164, 8. — b. *to renounce, to resign*: fyrir yðra illgirnd ok ofsa munum vér eigi af leggja konungstignina, I., 152, 22. — c. *to retract*: segist nú vilja af leggja þeim orðum, er hann hefir stygt áðr, I., 160, 14. — l. af sér, *to lay aside, to put off, to do off, to doff*, I., 84, 14, 208, 4. — l. aftr, *to restore*, I., 348, 25, 460, 23. — l. at jörðu, *to lay to earth, to prostrate, to lay low, to smite down*, I., 544, 12. — l. eftir, *to leave behind*: þat herra páfans vald, er hann eftir lagði hjá oss, skal yðr nægjast, ef þér betrizt eigi, I., 408, 4; heldr vill hann leysa steininn tvennu verði, enn leggja hann efter, II., 216, 25. — l. sik framm, *to signalize one's self, to lay one's self out*, I., 498, 15. — l. fyrir sik, *to make one's business*, I., 408, 2. — l. fæð til, *to show estrangement*, II., 152, 7. — l. hug á, *to give one's mind to, to take care*, I., 384, 21. — l. í leyfi, *to leave optional, to give leave to*, I., 414, 17. — l. í ljós, *to discover, to unveil, to disclose*, I., 244, 12. — l. í móti *to give in return, to requite*, I., 56, 21, 364, 6. — l. í pant, *to give in security*, I., 224, 16. — l. kárinu, *to impose penance*, II., 38, 2. — l. líf sitt til, *to apply one's self unsparingly to, to act energetically*, I., 38, 17. — l. niðr, *to leave off, to discontinue*, I., 358, 4. — leggjast niðr af, *to hang back from, to keep aloof*

## Leggja—cont.

*from, to shirk from, to refrain from*, I., 416, 27. — l. orð: hér með leggr honum einn ríkr maðr svá fallin orð, *to cast words at, to twit*, I., 278, 25. — l. orð með, *to add words to*, I., 500, 23. — l. orskurð á, *to give a decision*, I., 190, 26. — l. stefnu, *to appoint a meeting*, I., 468, 9. — l. stund á, *to study, to endeavour, to try*, II., 263, 7. — l. sverði, *to deal a blow with a sword*, II., 14, 20. — l. til. — a. *to add to*, I., 104, 25; II., 218, 17. — b. *to attribute to*, II., 10, 8. — c. *to put forth, to lay out, to bring to bear*, I., 454, 6. — d. *to put in an advice, to counsel*, I., 194, 1, 464, 22. — l. til bænar, *to turn to prayer*, I., 492, 7. — l. til leyfi, *to give leave*, II., 265, 13. — l. til kærleik: herra konungrinn leggr til hans svá mikinn kærleik, *to bestow on*, I., 48, 8. — l. til raun, *to make a trial of, to try*, I., 464, 23. — l. til samþykkt, *to give consent, to assent to*, I., 366, 2. — l. undir, *to suggest, to stipulate*, I., 66, 31. — l. undir andsvar, *to make the subject of an answer, to give a reply to*, I., 382, 27. — l. upp á, *to do on, to put on*: svo lagði hann sömu mirru upp á sinn líkam, þá er hann deyddi sinn líkam ok sitt hörund með hárklaði ok húðstrokum, I., 104, 27. — l. út. — a. *to lay out, to lay down, to sacrifice*: þér ættið mik at verja ok yðart blóð fyrir mitt út at leggja, I., 208, 30. — b. *to lay out, to expend*,



Leggja—*cont.*

*to lavish*: þá veri tár mín þegin er ek legg út fyrir yðr dagliga, I., 366, <sub>14</sub>. — l. yfir sik, *to put on (a robe)*, I., 208, <sub>7</sub>. — *Med. leggjast með, to lie with, to fornicate*, II., 260, <sub>9</sub>. — l. í hernað, *to go to war*, I., 6, <sub>3</sub>. — l. á (*of rumour*), *to go abroad*, I., 86, <sub>9</sub>. — l. niðr í, *to fall, to sink into*, I., 24, <sub>18</sub>. — l. til fjandskapar, *to conceive hatred, malice against*, II., 263, <sub>14</sub>. — l. undan, *to lapse*, I., 118, <sub>23</sub>. — l. undir, *to be subjected to, to fall under*, I., 196, <sub>21</sub>. — l. úr, *to fall away, to vanish*: segja þá líkast at allirtregarmyndi úr leggjast málum byskups, ef þvílíkir geingi millum, I., 326, <sub>8</sub>.

Leggr (leggjar, -ir), *m., a leg*, II., 96, <sub>9</sub>. — 2. *the stand in a candlestick*, II., 234, <sub>23</sub>.

Legg-þáttr, *m., id.*, II., 234, <sub>25</sub>.

Legorðs-sök, *f., charge of fornication*, II., 116, <sub>1</sub>.

Leg-staðr, *m., tomb*, II., 86, <sub>6</sub>.

Leið (-ar, -ir), *f., way, road*, I., 104, <sub>23</sub>; II., 94, <sub>22</sub>. — 2. *way, manner, mode*, I., 142, <sub>19</sub>; sömu leið, *likewise*, I., 66, <sub>29</sub>.

Leiða (dd), *v.a., to inter, to entomb* (*cfr., láð, soil, leiði, a tomb*): hann tók or jörðu heilagan líkam Eðvarðar konungs, er leiddr hafði verit í Lundunum, I., 136, <sub>11</sub>; var ný steinþró áðr tilbúin, ok í þessari leiða þeir hinn signaða Thóman erkibyskup, I., 558, <sub>11</sub>; hvartveggi leiddist í nýrre steinþró af sínum hugðarmönnum, II., 6, <sub>6</sub>.

Leiða (dd), *v.a., to make loath, the person in dat., the thing in acc.*: tjár hann Heinreki konungi, at hann hafi þann Guð fyrir augum, er honum leiði alla lysting þessa lífs, I., 426, <sub>10</sub>. *Med. to grow tired of*, I., 34, <sub>14</sub>.

Leiða (dd), *v.a., to lead*: því er réttlígt, at sá sé leiðtogi, er ábyrgjast skal þann sem hann leiðir, I., 364, <sub>29</sub>. — *In prepositional and other phrases*: l. á einmæli, *to lead, to take aside for private talk*, I., 462, <sub>9</sub>. — l. af, *to originate in, to rise, to spring from, to grow out of, to result from*: af þeim siðleysum . . . leiddi svá langar limar, at margs manns líf dró til útleððar, I., 6, <sub>17</sub>; þar hófst únáðin, sem afskapligast mátti sýnast ok mestan úfrið kristninni af leiða, I., 132, <sub>11</sub>; þat dregr drjúgt, er af honum (*William Rufus and his rule*) leiðir, I., 136, <sub>23</sub>; annarr lutr fellr sá til, er mikla hræring leiðir af, I., 144, <sub>4</sub>; *cfr.* héðan leiðir, hvaðan leiðir, I., 146, <sub>2</sub>, 450, <sub>23</sub>. — l. aftr, *to bring back*: sýnist eingi annarr vegr lögligr eðr lofsamligr . . . enn Thómas sé aftr leiddr í alla sæmd ok virðing, I., 310, <sub>7</sub>. — l. at sökum, *to bring charges home to*, I., 396, <sub>21</sub>. — l. brott, *to lead astray*, I., 158, <sub>4</sub>. — l. framm af veröld, *to take away from the world, to bring to death*, I., 62, <sub>1</sub>. — l. getum, *to guess at*, I., 512, <sub>25</sub>. — l. hjá sér, *to let go by, to leave unheeded*, I., 444, <sub>11</sub>. — l. í. — a. *to bring into*: þessi sögn leiðir þann



Leiða—*cont.*

dyn í landit, at, &c., I., 60, 14, *cfr.* 192, 24. — b. *to introduce*: einga nýjung leiðir hann í embættisgerð sína, I., 102, 22. — l. í samþykki, *to induce to consent, to inveigle into acquiescence*, I., 450, 13. — l. inn, *to lead in, to introduce, to bring home*, I., 86, 23. — l. inn til sín, *to lay to heart, to adopt*, I., 150, 29. — l. líf, l. framm líf, líf-daga, daga, *to lead life, &c.*, I., 8, 2, 148, 8, 310, 27, 318, 24. — l. samt, *to bring together, to confront, to compare*, I., 388, 7. — l. sik til, *to bring one's self towards, to point to*, I., 52, 22. — l. skilning af, *to draw conclusion or inference from*, II., 168, 14. — l. til lykta, *to bring to conclusion, to bring to an end*, I., 276, 11. — l. til minnis, *to call to mind*, I., 80, 26. — l. til stéttar, *to advance to a position*, I., 46, 24. — l. til tára, *to bring to tears*, I., 104, 9. — l. til vott, vætti, *to call a witness, to lead witnesses*, I., 114, 6, 118, 29. — l. uppá, *to bring upon*: ríss þat mál af skutlan ok gripdeild er fyrr leiddist upp á Guðs eign, I., 118, 9. *Med.*, leiðast af, *to fall back, to recede, to withdraw from a position*: fyrir þessa hans undirtekt af leiðast þeir sinni ástöðu, I., 248, 16. — l. til, *to be persuaded into*: hann hafði leiðzt til úleifðrar samþykktar með konunginum, I., 350, 27.

Leiðangr, *m.*, *expedition, crusade*, I., 138, 10.

Leiddr, *p.p.*, *entombed, interred*, II., 2, 6.

Leiði, *n.*, *wind at will, fair wind*, I., 516, 24.

Leiðr, *ad.*, *loathsome, repulsive, disgusting*, I., 112, 18.

Leið-rétta, *v.a.*, *to correct, to bring to amended ways of life*, II., 274, 30.

Leið-rétta, *f.*, *correction, amendment, reformation (of life)*, I., 360, 22, 424, 1; II., 274, 30.

Leið-rétting, *f.*, *correction, amendment*, I., 360, 26.

Leið-sögn, *f.*, *guidance, direction, oversight*, I., 486, 21.

Leiðtoga-lauss, *ad.*, *without a head, without a leader*, II., 281, 25.

Leið-togi, *m.*, *guide, leader*, I., 18, 12, 86, 19, 364, 28; *instigator*, 516, 19.

Leifa (ð), *v.a.*, *to leave*: l. eftir sik, *to leave behind*, I., 2, 2; báðir leifðu þeir fémuni sínum kveljurum, II., 6, 5; enn þat er justisar leifa kirkjunni fari til byskups, *where leyfa is a wrong spelling*, I., 296, 16; leifði hann (*i.e.*, Petrus) oss formönnum þat dæmi, at kaupa eigi stundligan frið með vanvirðu laganna, *where leyfði is the wrong spelling*, I., 430, 25.

Leigja (ð), *v.a.*, *to hire*: leigja eitt ross fyrir penning silfrs, I., 248, 6; *to rent, to tenant*: hann gefr honum fyrst lands-kúna ok þar á ofan jarðarkot, er hann hafði áðr leigt, II., 126, 5.

Leigu-maðr, *m.*, *hireling*, I., 142, 24; 180, 20.



Leigu-mannliga, *adv.*, *hireling-wise*, *like a hireling*, I., 156, 2.

Leika (leik, lék-lékum, léki, leikinn), *v.a.*, *to play with, to deal with, to treat*: var einn maðr sva sarligha leikinn, at avgym hans var vtleyptt, II., 283, 30. — *v.n.*, *to play, to move, to wave*: yðr í hendi leikr tvíeggjat sverð til hegningar, II., 16, 18; l. á hjóli, *to move, to twist, to twirl on a wheel, to rest on a shifty, unstable foundation*, I., 394, 28. l. í eldi ástarinnar, *to play in, to be all aglow with, the fire of love*, I., 110, 9. — 2. *to move about without restriction, to vaunt, to play fast and loose, to do one's pleasure*: illviljuðum mann i var létt at lifa ok leika í hærri stétt ok lægri, I., 360, 1; brátt mun birtast, ef Thómas skal lengi leika örugg, hvat rangindum þér ok aðrir þolit af honum, I., 502, 16.

Leik-fólk, *n.*, *laity*, I., 278, 16.

Leikinn, *p.p.*, *dealt with, &c.*, *see leika*.

Leikligr, *ad.*, *indicative of sport, sporting, sportlike*: (hann) spyr þegar, því hann færir í þvílíkan stað, svo sem með leikligri hoflist, II., 142, 19.

Leikligr, *ad.*, *lay*, l. vald, *lay*, *secular power*, I., 440, 6.

Leik-maðr, *m.*, *a layman*, I., 48, 22, 68, 14, 128, 15.

Leik-mót, *n.*, *play-‘meet,’ meeting of a gay and playful character*, I., 22, 22.

Leikr (-s, -ar), *m.*, *play, amusement*, I., 32, 2, 72, 16; II., 80, 12.

Leikr, *ad.*, *lay, laic*, I., 70, 7.

Leik-vald, *n.*, *lay powers, secular powers, laity*, I., 42, 13, 260, 26, 298, 11, 344, 10.

Leingstum, *dat. pl. of leingstr (lengstr), superl. of langr, as adv., mostly, generally, usually*, I., 102, 20.

Leir-búð, *f.*, *clay tabernacle, circumscription for the frail body of man*, I., 544, 19.

Leirr (-s), *m.*, *clay*: ökkvast leirrinn við fætrna, I., 246, 9; *cfr.* 254, 25; II., 168, 6.

Leita (að, l. *subj. pl. leitaðim*, I., 406, 23), *v.a.*, *with acc., to look for, to search for*: leitaðu dæmi ritninga ok sjá, hvat þér hæfir, I., 364, 13; bréf yðar kom til vor . . . meira til áleitni enn styrkingar mót ástinnar, er eigi leitar sinn ávinn-ing, I., 398, 16. — *with gen. to seek*: því mun yðr sýnast ofmælt, at vér leitaðim saka eftir áfellit, I., 406, 23; hann hefir fallit í óblíðu nokkura, ok vill nú leita friðar, I., 158, 16; því vanmegnast þeir frá þeim krafti, er leitar eilífra fagnaða, I., 234, 18; spurt hefir hann ok, hversu föðurliga herra páfinn leitar honum lækningar, I., 340, 22; *cfr.* II., 96, 11. — 3. *to try, to endeavour*, sem þessi tilbúnaðr er allr út, leita enn lærðir menn at fá samþykkt ok játyrði kosningsins, &c., I., 80, 11. — 4. *to (look), to tend, to aim*: reykelsi lagt á glóð, leitar í loftið gjarna, I., 104, 22; svá sem vend-ir leita til himins, svá munu vaxa ok margfaldast hans dýrðar-



Leita—*cont.*

- lof fyrir Drottni, II., 60, 20. — *In prepositional and other phrases*:—l. at, *to search for*, II., 270, 10.—l. brutt, *to seek to get away*, I., 222, 21.—l. eftir, *to seek to take away*: berliga sýnist eftir leitað blóði ok lífi þessa manus, erkibyskupsins, I., 196, 5; *cfr.* 388, 12. — l. til, *to make an effort, to try, to endeavour*: ok þótt hann leiti svo til, at einginn maðr sýniligr megir honum frá hrinda, bægir honum eigi því síðr Guðs dómr ósýniligr, sem óvinrinn sjálf sé fyrir honum, II., 126, 27. — b. *to resort to*: léttr hann brutt frá því lífi, enn leitar til Theobaldum, góðrar minningar, Kantuariensis erkibyskups, I., 34, 18. — l. undan, *to seek to get away*, I., 230, 16. — l. út af, *to seek to come away from*, I., 230, 3. — *Med.* leitast um, *to feel one's way, to try*: í leyfi leggr hann þeim um at leitast, ef nokkurr friðr má formerast með þeira tillögum, I., 414, 18.
- Leita-maðr, *m.*, *one who is in the habit of resorting to*, II., 148, 27.
- Lemja (lem, lamda-lömdum, lemdi, laminn), *v.a.*, *to beat, to smite*, I., 182, 13, 286, 8.
- Lén (-s), *n.*, *feof*, I., 56, 9, 82, 17.
- Lend (-ar, -ar), *f.*, *the loin*, I., 26, 21.
- Lending (-ar), *f.*, *landing, landingstead*, I., 490, 9.
- Lengd (-ar, -ir), *f.*, *length, extent*, II., 60, 23, 206, 5.
- Lengi, *adv.*, *long*, I., 6, 8; *compar.* lengr, I., 334, 25.

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- Lengja (d), *v.a.*, *to make long, to prolong*: sendiboðar þurfa eigi at lengja sinn veg alt til Róms, I., 92, 26; *cfr.* II., 216, 17; *to continue*, þetta starf þurfi þit eigi lengja, I., 16, 10. — *Med.* *to grow longer, to go on, to proceed*, nú mun sýnast sem stigagrein þessi lúti at konunginum í Englandi, eigi því minnr þótt sagan lengist, I., 8, 23.
- Lengra, *comp.* of langt, *neut.* of langr, *as adv.*, *further*, I., 32, 16.
- Léns-maðr, *m.*, *feoffee*, I., 140, 12.
- Leo, *m.*, *a lion*, I., 156, 20.
- Léreft, *n.*, (*linen cloth?*) *some thin fabric used for monachal habits*, I., 314, 6.
- Lerka (að), *v.a.*, *to mortify the body with penances*, II., 6, 10.
- Lesa (les, las-lásun, læsi, lesinn), *v.a.*, *prop.*, *to 'lese,' to gather together; hence to read*: hver hans lífsbók, sem lesin varð, ljóðar enn leynir eigi, hver hæðar skuggsjó ok höfðingja spegill hann hefir verit, I., 2, 20; *cfr.* 38, 6, 7. — 2. *to read the service in church*: á laugardaginn, sem erkibyskup hefir lesit, I., 190, 2. — l. saman í sínu hjarta, *to digest, to lay to heart*, I., 102, 2. — 3. *to give vent to a torrent of abuse*: enn hvárt Heinrekr konungr las nokkut annat fyrr á veginum, greinir eigi bók, enn þat er skrifat, at hann setr Thómasi erkibyskupi gildan umlestr, I., 434, 3.
- Lest (-ar, -ir), *f.*, *caravan laden with provisions, a convoy*, I., 508, 2.

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- Lestr (lestrar), *m.*, *reading*, I., 20, 26.  
 Lét, léti, létum, *see* láta.  
 Letania, *f.*, *litany*, I., 228, 28.  
 Letr (-s), *n.*, *writing, written work, record, deed*: I., 2, 2, 168, 11, 352, 16; II., 108, 2. — 2. *a letter*, I., 414, 13.  
 Letr-gerð, *f.*, *writing*, I., 2, 10.  
 Letrliga, *adv.*, *in writing*, II., 208, 1.  
 Letrligr, *ad.*, *appertaining to letters*, II., 232, 3.  
 Létta (tt), *v.a.*, *to lighten, to make light, to lift*. þeir breiða klæði sín á bakið, ok létta erkibyskupi svá til reiðar, I., 248, 9; þat náttmyrkr léttest nokkuð, er lagðist yfir Englands kristni, þá er Thómas erkibyskup var saklauss drepinn, II., 44, 2. — 2. *to make light, to ease*: þat herra páfars bréf . . . sem þeir bera heim til Englands þyngir heldr enn léttestir alla þa frétt, er þeir höfðu at flytja konunginum, I., 328, 7; herra erkibyskup vildi gjarna lyfta hann upp ok létta hans harm, I., 438, 29. — 3. *to rid, to remove*: léttest ok brátt þessi tálman, því at þeir sjá lykla marga á múrinum ok bera til hvern at öðrum, þar til portinu hæfir, I., 222, 22. — *Impers. to become easy, to be relieved of pain*: líðr nú á mánadaginn, at hann liggr ok léttestir þó mikit, I., 204, 1; ok sem ek dvaldist þar nokkurar nætr, þótti mér enn framar létta fætinum, II., 96, 17.  
 Létta-kona, *f.*, *midwife*, II., 156, 4.  
 Létti (-a), *m.*, *delivery, giving birth to a child*, II., 156, 6. — 2. *ease, light-hearted demeanour*, I., 160, 16.  
 Léttir (-is), *m.*, *relief, alleviation*, II., 68, 22, 96, 12.  
 Léttliga, *adv.*, *lightly*; horfa léttliga, *to have a bright, reassuring outlook*, I., 190, 30.  
 Léttir, *ad.*, *light, easy*, I., 14, 8, 360, 1, 454, 19.  
 Leyfa (ð), *v.a.*, *to give leave, to permit*, I., 40, 23, 62, 13, 134, 15.  
 Leyfi (-s), *n.*, *permission*, I., 414, 17.  
 Leyna (d), *v.a.*, *to conceal, to hide*: I., 2, 21, 404, 2. — *Med. to remain unknown, unobserved, undiscovered*, I., 252, 2, 436, 12; *to steal away, to abscond*, I., 252, 17; 1. til, *to make a stealthy attempt*, II., 140, 3.  
 Leynd (-ar), *f.*, *a secret, secrecy*, I., 38, 13, II. 54, 16.  
 Leyndr, *ad.*, *secret, hidden, mysterious*, I., 54, 29, 82, 5, 282, 11.  
 Leyni, *n.*, *hiding place*, I., 244, 5, 318, 8.  
 Leyniliga, *adv.*, *privily, privately*, I., 64, 8, 86, 13; *secretly*, I., 156, 5.  
 Leyniligr, *ad.*, *lonely*, I., 242, 4.  
 Leysa (t), *v.a.*, *prop.*, *to loose*. — *Impers.*, *to go loose, to cut adrift*: vildi erkibyskup fá til mann, at styðja nokkut farkostinn, at eigi leysi með öllu til brots, I., 44, 24. — 2. *to solve*: er sá örvita, er þeim vill mýgja, er á stjórnarvald yfir honum bæði at leysa ok binda, I., 362, 18. — 3. *to dissolve, to break up*: enn hversu hann leysti í sundr í liðu alt þat flærðsemdar



Leysa—*cont.*

net . . . . bar mikla dásemd í hjörtum heyrandi manni, I., 302, 1; þann tíma sem fundrinn leysist ok menn búast til burtreiðar, víkr Thómas erkibyskup at Heinreki konungi ok leiðir hann á einmæli, I., 462, 8. — 4. *to solve, to unravel, to settle*: skyldumst vér af þjónustutekjunnar áhyggju at leysa þær sömu questiones, II., 52, 4. — 5. *to undo, to withdraw, to remove*, þetta áfelli skal eigi fyrr leysast, enn herra páfanum ok oss veitist lölig yfirbót, I., 358, 7. — 6. *to absolve, both in secular and ecclesiastical sense*, I., 80, 8, 174, 22, 296, 11, 350, 12. — 7. *to free, to deliver*: l. úr lífsháska, I., 34, 5; *cfr.* 238, 15. — 8. *to discharge (duty)*, II., 98, 11. — 9. *to ransom, to redeem*: heldr vill hann leysa steinninn tvennu verði, enn leggja hann efter, II., 216, 24; Jesus Krístr smíðaði sína heilaga kristni ok leysti hana til sín með svá miklu verði sem er sjálfs hans blóð, I., 344, 7. — *Med. to become free, to withdraw, to depart, to break up*: ok svá býst hann heiman í öðru lagi at byrja visiteran, síðan hann leysist af konungs garði, I., 504, 21; *cfr.* II., 218, 23.

Lið (-s), *n., a flock, a band*, I., 484, 3, 5; *an army*, II., 174, 2.

Líða (líð, leið-liðum, liði, liðinn), *v.n., to pass, to wear on*: ok er lítið leið, sögðu jústisar valdsins at þat hefði æfinliga konungs eign verit, I., 6, 11; enn er stundir liðu, eflðist svá metnaðr með honum, at

Liða—*cont.*

hann lét bera kross fyrir sér, I., 320, 18. — 2. *to pass away, to come to an end*: míner lífdagar munu brátt líða, I., 372, 20; yduart ualld . . . beri þa forsio, at þetta strid mætti líða, II., 255, 20. — *connected with this sense is the phrase*: einhvern líðr, *one comes to an end, the rendering being: next after, out-taken, excepted*: þín vinátta þótti mest verð í öllu landi þegar konunginn leið, I., 394, 27. — 3. *to take rise from, to originate in, to proceed from*: héðan líðr ok þat, er Alexander páfi elskar Heinrek konung ok þolir honum meira enn dæmi finnist til, I., 92, 13. — *Impers. to wear on*: líðr nóttina ok kemur málstefna, I., 24, 2; líðr nú til stefnudags, I., 72, 22; nú sem mjök líðr aftansöng bræðra, . . . ganga lærðir menn at erkibyskupi, I., 534, 25. — 2. *to go on, to fare*: sjám nú til, . . . hvat líðr sendiboðum til Englands, I., 70, 17; vitjar hann sjálfr mörgu sinni þessa sáluhúss, at eiginni raun sé honum ljóst, hvat þeim líðr er þar liggja, I., 108, 25; ef hann varð svikinn með fortölum, er fyrst særði erkibyskupinn, hvat mun þá hinum líða? II., 48, 15.

Liðinn, *p.p. of líða, late, i.e., gone, departed this life*, I., 26, 8.

Liðr (-s, and -ar, -ir, *acc. pl. liðu*), *m., a joint of a limb*: þar var ein kona svo bjúg ok hryggdregin, at á þrimr árum mátti hún aldri upp réttast, enn . . . gekk svo í burt,



Liðr—*cont.*

at bæði var hun rétt ok í öllum liðum albætt, II., 138, 24. — 2. *limb of the body*: þenna pilt fær hann aftr móðrinni albættan til allra liða, sem aldri hefði hann krankr orðið (*of a deformed child*), II., 136, 21. — 3. *article, point (in an argument)*: enn hversu hann leysti sundr í liðu alt þat flærðsemdarnet . . . bar mikla dásemd í hjörtum heyrandi manni, I., 302, 2.

Liðugr, *ad.*, *free, clear, quit*: þér vorut . . . leystir ok liðugr gerr af öllum þeim lutum, er konunginum ok hans garði til heyrðu, I., 192, 13, *cfr.* 220, 14. — 2. *at leisure*: gefr hann sik betr liðugan at skoða vöxt ok efni málanna, enn þeir sumir, er skrapa hinn mállausa, I., 112, 25; *cfr.* 336, 18. — 3. *at liberty, disengaged*: þegar vér verðum liðugir hér af, skulum vér gjarna til yðar koma, I., 464, 1. — 4. *free, unhindered*: ferr hann frjáls ok liðugr, því at Guð greiðir hans göngur, I., 254, 18. — 5. *free, open, admitting of free access*: eru þá liðugar dyr ok lofut innganga, II., 130, 7.

Lið-veizla (-u), *f.*, *help, aid, assistance*, I., 388, 24.

Líf (-s), *n.*, *abdomen, belly*: kviðrinn hljóp með ofverkjum í óbæriligan þrota, svá at allt lífit sýktist af upp ok niðr, II., 74, 18. — 2. *the body*: af þeim sætleik, er hann þóttist kenna um allt sitt líf í þeim blezaða drykk, vaknar hann brátt aftrdreginn í allan sinn sjúk-

Líf—*cont.*

dóm, I., 70, 7. — 3. *life, vita vitalis*: þessir . . . fara sem fljótast til Englands at taka af lífi hinn mesta úvin konungsins, I., 516, 4, *cfr.* 536, 22; vera lífs, *to be alive*, II., 152, 11. — 4. *life, moral existence, conversation, conduct*: nú sem (þeir) hafa lyktað þá grimd ok glæpsku, er þeim hlotnaðist af ljótu lífi ok illu kynferði, I., 546, 7; ekki finst hans lífe hjartara, II., 2, 21. — 5. *life, biography*: fleiri enn einn eðr tveir af þeira fjöld hafa skrifat á ýmsum tímum líf ok lofsamligar mannaunir hins ágæta Guðs píslarvotts Thóme, I., 2, 4.

Lífa (ð), *v.n.*, *to live*, I., 8, 18, and *passim.* — *v.a.*, *to live, to act, to do*: hann lærði þat eina, er hann lifði sjálfr, I., 104, 10.

Lífandi, *pres. p.*, *living*: sér lifanda *while yet alive*, I., 454, 7; *dat. pl.* lifundum, II., 166, 8.

Líf-dagar, *m. pl.*, *life-days*, I., 510, 11; II., 12, 15.

Lífga (að), *v.a.*, *to bring to life again*, II., 168, 16.

Líf-gjöf, *f.*, *grant, preservation of life*, II., 210, 3.

Líf-lát, *n.*, *the losing of life, esp. violent death, untimely end*, I., 106, 9, 202, 19; *murder*, II., 14, 2.

Lífláts-stund, *f.*, *hour of death*, II., 270, 10.

Líf-lauss, *ad.*, *lifeless, dull, sluggish*, I., 22, 18.

Lífigr, *ad.*, *life-like, fresh*, I., 554, 9; II., 288, 10.

Líf-læti, *n.*, = líf-lát, II., 4, 15.



Líf-mikill, *ad.*, *well alive, lively, healthy*, II., 156, 8.  
 Lífna (að), *v. inchoat.*, *to come to life again, to revive*, II., 164, 17.  
 Lífnaðr (-ar), *m.*, *manner of life*, I., 34, 15, 106, 9. — 2. *convent, monastery*: I., 252, 28, 368, 26, 370, 4, 7, 12.  
 Líf-saga, *f.*, *life, personal history, biography*, II., 232, 9.  
 Lífs-bók, *f.*, *book containing personal history, biographical memoir*, I., 2, 20; “*book of life*” (*biblical*), I., 156, 16.  
 Lífs-brauð, *n.*, *bread of life*, I., 40, 11.  
 Lífs-gata, *f.*, *path of life*, I., 94, 14.  
 Lífs-háski, *m.*, *peril of life*, I., 34, 5; II., 74, 6.  
 Lífs-tími, *m.*, *life time*, II., 56, 23.  
 Lífs-vegr, *m.*, *manner of life*, I., 358, 23.  
 Lífs-þátr, *m.*, (*þátr = thread, strand*), *fig.*, *thread, element of life*, II., 236, 6. — 2. (*þátr = historical thread, memoir, short biography*), *special “life,” biography*, I., 4, 4.  
 Líf-tjón, *n.*, *peril of life*, I., 168, 6.  
 Liggja (ligg, lá-lágum, lægi, legit), *v.n.*, *to lie, to lie down, to lie in bed*: sér hann, at frammi fyrir musterinu liggr maðr til bænar framfallinn alt til jarðar, I., 52, 2; líðr nú svá mánadagrinn at hann liggr, I., 204, 1. — 2. *to lie, to tend, to aim*: hans vegr liggr nokkut hærra enn þeira manna, er leggjast niðr í saur ok syndir þessa hins auma lífs, I., 24, 17, nú liggja hans vegar heimleiðis, II., 102, 18. — 3. *to re-*

Liggja—*cont.*

*main*: votta . . . at hjá þeim liggr boðskaprinn, I., 458, 27; þessir eru nokkurir konungs vanar uppnefndir ok þó enn fáir hjá þeim, sem enn liggja útaldir, I., 168, 4; tvö byskupsæti Vigornen ok Hereforden liggja höfðingjalaus, I., 134, 7. — 4. *to lie on the mind, to weigh on the heart*: þau undanskot ok skutlan, er hann kallar gjör móti krúnunni, liggja honum eigi vel, I., 144, 20; þat liggr með hans hjarta, at vitja sinn lýð ok víkja til Guðs boðorða, I., 504, 22; er þat vel trúanda, at eigi lægi honum þá í minna rúmi, hverjar lofgjörðir hann var skyldugr Thóma erkibyskupi, II., 82, 20. — *In various phrases*: 1. *eftir, to lie left behind*, I., 544, 25. — 1. *fyrir, to await, to be in store*: ferr þá enn til orðræðu hvat fyrir mun liggja, ef reiðir undir fótum, I., 436, 24, hvat liggr þá fyrir ykkir? I., 500, 9. — 1. *hægt, to lie lightly on the mind*, I., 376, 6. — 1. *í skauti, to be at stake*, I., 486, 16. — 1. *næst, to lie nearest to heart*, II., 22, 20. — 1. *til, to sort under, to appertain to*, I., 38, 3., *efr.* I., 108, 22. — 1. *undir, to lie under*, I., 286, 8. — b. *to be subject, under the dominion of*, I., 58, 4, 118, 10. — c. *to depend on*, þetta líf er svá fallit, at alt eftirlætið liggr undir ánauð ok mæðu, I., 60, 10; orðsnild hans var ok svá fallin, at mikit lá undir löngum, hverjar upptektir voru á hafðar, ef hann talaði með ríka



Liggja—*cont.*

menn, I., 36, 12. — 1. við, *to be provided against*: forboð lá við í Englandi, ef nokkurr át af sjálfdaudu kvikende, II., 120, 20. — 1. yfir, *to be imminent, to threaten*, I., 162, 22, 484, 19. — 1. þungt, *to lie heavily on, to cause great concern*, I., 332, 13.

Lík (-s), *n., a dead body, a corpse*, II., 164, 8.

Líka (að), *v.a., to make a likeness, to shape, to form, to figure*: stendr sniahuitr kistill lvktr vandlega ok orþinn með sva miclv yfirvöttis formi meistarliga, at engi iarðligs mannz hönd matti sva fagrliga líka ok grafa, II., 286, 1; *cfr.* hann er luktr ok svá líkaðr sem aldri kunni manns hand svá pollisera, I., 24, 10; hann líkar sik góðan með knéfalli ok segir svá, *puts on a fair face*, I., 216, 25; vill hann eigi hlutlauss vera af þessu illvirki, heldr líkast frændum sínum hvatandi sverðinu ofan í tóman hausinn erkibyskupsins, I., 546, 25. — 2. *Impers., to like*, I., 48, 17, 66, 12, 108, 6, 296, 27; *to please, to find acceptance*, II., 275, 31.

Líkami (-a, -ar), *m., the body (dead)*, I., 546, 18, 550, 12.

Líkamliga, *adv., in the body*, I., 354, 7, 512, 13.

Líkamligr, *ad., carnal, worldly*, I., 64, 20; *corporeal (punishment)*, I., 144, 13.

Líkamr (-s, -ir), *m., the body*, I., 8, 18, 58, 6; *a corpse*, I., 552, 13;

Líkamr—*cont.*

Drottins l., *corpus Domini, the host*, I., 208, 9.

Líkast, *superl. neut. of líkr, as adv., likeliest, most probable*, I., 326, 8.

Líkendi, *n., similarity*, I., 48, 5. — 2. *probability, likelihood*, II., 82, 4.

Líkindi (-s), *n., like manner*, II., 170, 12.

Líking (-ar, -ar), *f., semblance, pretence*, gerir hann sér þá glíking, at hann vili lögin gjarna geyma, I., 262, 5. — 2. *similitude*, nú sem manndrápsmenn eru settir undir iðran, má heyriliga segjast í þá líking, sem þat náttmyrkr léttist nokkuð, er lagðist yfir Englands kristni, II., 44, 1. — 3. *comparison*, má nú þegar hans brjósti taka þá líking, at loft hefir skírt verit, enn missi nú nokkut, ok dragi af mestu birti, I., 134, 20.

Líkja (t), *v.a., to make like*: (þeir) líkðv sik enn í því riddavrm Pilati iarls þeir er gvð krossfestv. er þeir lvtskiptv með ser sialfs drottins klæðvm, II., 270, 34, *cfr.* I., 472, 14. — *Med. to resemble*, I., 82, 3, 196, 25; II., 4, 5.

Líkligr, *ad., like to, to be expected*: nú má sýnast líkligr til þess, blezaðr Gregorius páfi . . . at erki-stólnum hafi hann gefit svá mikit frelsi, I., 124, 18; *likely, probable*, I., 104, 8, 454, 1.

Líkn (-ar), *f., mercy*, I., 174, 9, 404, 2; II., 30, 16.

Líkna (að), *v.a., to show, to have, mercy, to take pity on*, II., 40, 5, 274, 34.



- Líknar-hönd, *f.*, *hand of mercy*, I., 508, 17.  
 Líkr, *ad.*, *like, similar*, I., 18, 18.  
 — 2. *likely, suitable, fit, promising*: I., 46, 6, 280, 15; II., 122, 6.  
 — 3. *like, proper, befitting*, I., 10, 13.  
 Lík-prá, *f.*, *leprosy*, I., 364, 18; II., 172, 15.  
 Lík-prár, *ad.*, *leprous*, II., 134, 14, 226, 15.  
 Lilja (-u, -ur), *f.*, *a lily*, I., 552, 3.  
 Lima-lát, *n.*, *maiming, mutilation*, I., 142, 6.  
 Limar, *f. pl.*, *branches*, II., 60, 22. — 2. *ramifications*, I., 6, 17. — 3. *limbs*: skyldi ek hann til ríkis halda upp á mitt líf ok limar, I., 66, 28.  
 Lími (-a, -ar), *m.*, *a rod of flagellation*, I., 98, 1; II., 36, 11.  
 Limr (s, -ir), *m.*, *a limb, a member of the body*, I., 34, 1, 98, 5, 384, 19, 544, 11.  
 Lín (s), *n.*, *linen*, I., 232, 4.  
 Lina (að), *v. a.*, *to soften*, I., 376, 15. *Med.* *to soften, to sober down, to give way, to subside*, I., 492, 6; II., 12, 17. — *v. n.* *to give way, to abate, to subside (of pain or illness)*, I., 204, 2.  
 Linda-hnífr, *m.*, *a knife borne in the belt*, II., 116, 19.  
 Lin-hjartaðr, *ad.*, *tender-hearted*, I., 510, 13.  
 Lín-klæði, *n. pl.*, *linen raiment*, I., 232, 9.  
 Linleikr, *m.*, *gentleness, meekness*, I., 340, 12; II., 267, 33.  
 Linliga, *adv.*, *meekly*, I., 434, 12.  
 Linr, *ad.*, *gentle*, I., 528, 7, 29.  
 Lín-skauti, *m.*, *a clout, snip, shred of linen*, II., 80, 20 (280, 35).  
 Liquor, *fluid*, II., 154, 25.  
 List (-ar, -ir), *f.*, *adroitness, cleverness*, I., 54, 21; *art*, I., 50, 8, (II., 232, 4).  
 Listuliga, *adv.*, *stately, elegantly*, I., 48, 24, 278, 22.  
 Líta (lít, leit-litum, liti, litinn), *v. n.*, *to look, to glance*, I., 22, 17. — 2. *to regard, to consider, to give attention to, to examine*, I., 24, 23, 110, 21, 202, 8, 368, 12; II., 122, 13. *Med.* *lítast vel, to set a fond eye on*, I., 52, 27.  
 Lítill (*neut.* lítið and lít, I., 6, 11, 108, 8), *ad.*, *little, small*: *dat.* lítum, I., 24, 21; *litlu, dat. neut. as adv.*, *little, short*, I., 32, 8; *litlu síðar, a little later*, I., 12, 22. — 2. *feeble*: var lítillar heilsu ok kendi líkprár, II., 172, 15.  
 Lítill-látliga (*also spelt lítilátliga*), *adv.*, *meekly, humbly*, I., 172, 26, 486, 6. — 2. *reverently, in a devotional manner*: þeir ganga allir samt framm at steinþrónnisvo lítillátliga sem skyldugt var, II., 200, 7.  
 Lítilleikr (*spelt lítileikr*), *m.*, *narrow compass, humbleness*, II., 230, 25.  
 Lítill-lætast, *med.*, *to humble one's self*, II., 230, 12.  
 Lítill-læti, *n.*, *humility, meekness*, I., 18, 27.  
 Lítillætis-verk, *n.*, *a deed of condescension, an act of mercy*, II., 134, 19.  
 Lítill-magni, *m.*, *an inferior, an underling*, I., 110, 1; II., 262, 25.  
 Litla, *acc. neut. of lítill, used as subst.*, *a trifle*, I., 24, 11.



- Lit-prúðr, *ad.*, of fair complexion, I., 554, 10.
- Litr (-ar, -ir), *m.*, colour: vatn hans skifti v. sinnum sínum lit, II., 226, 25. — 2. hue, complexion: líkara sýndist því, at hann hefði sötliga sofnað, avgvum ok mýnni aptr loknum með lifligvum lit, II., 288, 10. — 3. feigned appearance, pretence, I., 300, 5, 320, 16.
- Lítt, *adv.*, little, I., 404, 14; líttað (= lítt at), a little, II., 262, 14.
- Ljá (ljæ, léði-léðum, léði, léð), *v.a.*, to lend, to grant the loan of, I., 188, 3; II., 124, 10. — 2. to grant, to bestow, I., 360, 23. — 3. to let loose, to slacken, to give loose: minnir hann á konunginn meirr onn um sinn, at hann ljá tauminn, ok leyfi, at formenn sé kosnir kirkjunum til stjórna, I., 134, 15.
- Ljóða (að), *v.a.*, loudly to pronounce, to enunciate, to promulgate, I., 2, 21.
- Ljóð-byskup, *m.*, a suffragan bishop, I., 88, 5, 296, 4.
- Ljós (-s), *n.*, a light, I., 198, 6; II., 14, 20; koma í ljós, to come to light, to be born, II., 156, 9.
- Ljós-ker, *n.*, a lantern, II., 158, 16.
- Ljósliga, *adv.*, clearly, unreservedly, I., 510, 9.
- Ljós-litaðr, *ad.*, of fair complexion, I., 28, 9.
- Ljóss, *ad.*, light, fair: hann var ljóss ok rjóðr yfirlits, II., 276, 30. — 2. clear, manifest, I., 2, 2, 42, 6, 218, 17. — 3. upright, sincere: Heinrekr konungr var . . . eigi ljóss í skaplyndi, I., 44, 12.
- Ljósta (lýst, laust-lustum, lysti, lostinn), *v.a.*, to smite, I., 364, 18; l. undir, to nudge, (for the purpose of a private suggestion), I., 486, 28; *impers.*, l. upp, to flash up suddenly, II., 166, 21.
- Ljótliga, *adv.*, in a fell, heinous manner, II., 14, 21, 180, 12.
- Ljótr, *ad.*, ugly, hideous, I., 112, 18, 176, 18, 318, 21; II., 12, 5; foul, I., 178, 3, 498, 15, 518, 28; lewd, abominable, I., 140, 14, 254, 10.
- Ljúfr, *ad.*, lief, sweet, acceptable, II., 291, 26.
- Ljúga (lýg, laug-lugum, lygi, loginn), *v.a.*, to lie, to speak falsehood, I., 178, 3, 402, 21.
- Ljúka, *v.a.*, to lock: l. upp, to unlock, to open, II., 188, 11. — 2. to finish, to bring to a close, II., 293, 1. See lúka.
- Loða (dd), *v. n.*, to cleave, to stick to: prov. engi tekr saa i tiorvna er eigi loði við = he that toucheth pitch shall be defiled (Eccli. XIII, 1), II., 275, 19.
- Lof (-s), *n.*, permission, I., 2, 16, 70, 15, 134, 8. — 2. grant, endowment, virtue, enn þeim steini hefir Guð lagt svo mikils háttar lof, I., 476, 14. — 3. praise, I., 2, 13, 122, 10, 300, 1; II., 4, 14.
- Lofa (að), *v.a.*, to permit, to allow, I., 202, 13, 300, 6, 406, 29; II., 283, 3. — 2. to praise, I., 258, 4, 284, 14, 430, 20; II., 283, 3.
- Lof-gerð, *f.*, praise, I., 50, 18.
- Lof-gjörð, *f.*, id., II., 72, 18.
- Lófi (-a, -ar), *m.*, the palm of the hand, II., 138, 14.



- Loflaga, *ad.*, *laudably, creditably, in a manner to be recommended*, I., 336, 31.
- Lofligr, *ad.*, *allowable, permissible, lawful*, I., 350, 11, 512, 12. — 2. *praiseworthy, recommendable*, I., 50, 27, 86, 19, 464, 11; *laudable, adorable*, I., 324, 6.
- Lof-messa, *f.*, *commemoration service*, II., 206, 3.
- Lof-samligr, *ad.*, *praiseworthy, laudable*, I., 2, 4, 50, 10, 310, 6.
- Lof-söngur, *m.*, *a song of praise*, II., 188, 17.
- Lof (-s), *n.*, *air, sky*, I., 104, 22, 134, 20, 390, 18, 510, 21.
- Lof-versi, *m.*, *panegyric, encomium*, I., 22, 1.
- Log (-s), *n.*, *a light, a torch*, II., 234, 26, 236, 18.
- Log-brandr, *m.*, *firebrand*, I., 14, 14; II., 2, 6.
- Logi (-a, -ar), *m.*, *a flame*, I., 8, 9, 14, 14.
- Loginn, *see* ljúga.
- Loglauss, *ad.*, *not lighted*, II., 226, 24.
- Lok (-s) *n.*, *close, end, termination; in the phrase: liða undir l.*, I., 28, 20, 352, 7.
- Loka (-u, -ur), *f.*, *a lock, a bolt*, II., 140, 4.
- Lokinn, *p.p.*, *finished*, I., 536, 19.
- Lokka (að), *v.a.*, *to lock*, 1. *upp.*, *unlock*, II., 140, 3. — 2. *to entice, to decoy, to beguile*, I., 116, 9, 158, 21; *to allure, to induce*, II., 274, 30, 280, 24.
- Loku-sveinn, *m.*, *porter, page*, I., 216, 21, 524, 4.
- Losta-taumr, *m.*, *rein of lust*, I., 22, 12.
- Lostinn, *see* ljósta.
- Lot, *n.*, *slackness, remissness*, I., 174, 18.
- Lotinn, *ad.*, *louting, bent, bowed down*, II., 144, 11.
- Lotning, *f.*, *reverence*, II., 108, 13.
- Lúði, *see* lýja.
- Lúðra (að), *v.n.*, *to trail, to crawl, to cringe*, II., 272, 17.
- Lugu, *see* ljúga.
- Lúka (lýk, lauk-lukum, lyki, lokinn), *v.a.*, *to lock, to close*: 1. *upp.*, *to unlock*, I., 72, 13, 192, 5. — 2. *to close an account, to settle a debt, to pay*, I., 140, 5, 188, 7, 330, 29. — 3. *to finish, to bring to a close*, I., 4, 8, 510, 10, 536, 6. — *Impers. and med.*, *to come to an end, to terminate, to finish*, I., 44, 14, 82, 9, 136, 23, 188, 23, 240, 16, 372, 22.
- Luktr, *p.p.* of *lykja*, *locked, shut, closed*: (hann) finnr þar kominn kistil einn snjóhvítan með skín-anda fílbein, hann er luktr ok svá líkaðr, sem aldri kunni manns hand svá pollisera, I., 24, 9, *cfr.* 50, 5. — 2. *shut up, shut in, enclosed*: tekr hann sér til hlífðar várs Drottins líkam, luktan í propitiatorio, I., 208, 9. — 3. *inclosed, surrounded*: er hann nú vel hirðr fyrir sínum óvinum, því at sá staðr er alla vega luktr vötnum, I., 256, 9. — 4. *drawn to, close, narrow*: hann berr fyrir utan þau klæði, sem bæði eru hvít ok hrein . . . með hvítum skinnum ok luktum ermum, I., 94, 20.



Lukti, *see* lykja.

Lund (-ar, -ir), *f.*, *temper, disposition, mind*, I., 36, 9, 62, 21, 198, 23, 280, 11, 326, 23, 448, 6. — 2. *way, mode, manner*, I., 14, 2, 78, 12.

Lús (-ar, lýss), *f.*, *a louse*, II., 271, 19.

Lustu, lustum, *see* ljósta.

Lúsugr, *ad.*, *lousy*, II., 271, 18.

Lúta (lýt, laut-lutum, lyti, lotinn), *v.n.*, *to "lout," to bow, to bend, to stoop*: ef hon (kirkjan), lýtr á kné í falli sinna formanna, eflist hon mest ok endrbætist, I., 400, 5. 2. *to bow to, to submit*: látið yðr eigi læging í þykja, at lúta þeim, er yðr skapaði, I., 424, 18. — 3. *fig., to take a downward turn, to go down*, I., 156, 11. — *Prepositional uses*: l. *at*. — a., *to incline, to point towards*: nú mun sýnast, sem stigagrein þessi lúti at konunginum í Englandi, I., 8, 22. — b. *to sort under, to appertain to*: hann skal hafa úskert konungsveld í öllum þeim greinum, er at lúta krúnunni í þessu máli, I., 66, 22; sá er samþykkr, er ásakan lýtr at, ok þegir hann þó, I., 362, 4. — c. *to come to, to fall to one's share*: skilr herra Thómas, at þessi vandi vill at honum lúta, I., 292, 10. — l. *undir*: — a., *to bow to, to submit to*: lætr hann á líkan hátt undir lúta ríkan sem úríkan, I., 140, 11. — b. *to go back to, to fall to*, ef erkistóll, byskupssæti, &c., eru höfðingjalaus . . . lúta þegar allar þessar eignir . . . undir konungs-garð, I., 296, 25.

Lutr (-ar, -ir), *m.*, *lot, part, portion*, I., 2, 20. — 2. *a thing, matter*, I., 8, 10.

Lut-skipta, = hlutskifta, *v.a.*, *to allot*, II., 270, 35.

Lutu, lutum, *see* lúta.

Lýða = hlýða, *v.a.*, I., 220, 23, 282, 17.

Lýða, *probably a mistake, for hlíta*, q.v., I., 286, 22.

Lýð-byskup, *m.*, *a suffragan bishop*, I., 124, 6.

Lýðinn = hlýðinn, I., 118, 3.

Lýð-maðr, *m.*, *a layman*, I., 404, 15; II., 282, 11.

Lýðni, *f.*, = hlýðni, I., 204, 25, 206, 8.

Lýðr (-s, -ir), *m.*, *folk, people*, I., 118, 3, 196, 26.

Lyfta (t), *v.a.*, *with acc.*, *to lift*, erkibyskup vildi gjarna lyfta hann upp, I., 438, 28. — *with dat.*, *to raise*, I., 62, 19; II., 6, 19. — l. *ferð, impers.*, *to betake one's self on a journey*, I., 90, 10. — l. *brutt, burt*, *to move away, to break up*, I., 46, 14, 474, 17. — *Med. to rise*: lyftast þessir hvarirtveggju nú þegar til únáða, I., 120, 6.

Lýg, *see* ljúga.

Lygð (-ar, -ir), *f.*, *a lie, falsehood*, I., 252, 1, 402, 22; II., 290, 27.

Lýja (lúði, lúðr), *v.a.*, *to tire, to wear out*, I., 182, 12.

Lýk, lýkr, *see* lúka.

Lykill (-s, -lar), *m.*, *a key*, I., 222, 23; II., 188, 8.

Lykja (lukti), *v.a.*, *to close*, II., 200, 11. — 2. *to deliver up to, to pay*, II., 220, 28.



- Lykt (-ar, -ir), *f.*, *fulfilment, discharge*, hvat maðr játar fyrir þröngving eina samt, geingr honum eigi nær hjarta til góðra lykta, I., 462, 5. — 2. *end, close, conclusion*: sú varð lykt á þeira máli, I., 218, 27. — at lyktum, *finally*, I., 82, 2; II., 279, 10; til lykða, *for good, utterly*, II., 277, 27.
- Lykta (að), *v.a.*, *to finish, to end, to terminate*, I., 52, 7, 132, 11.
- Lyktr, *p.p.*, *shut, closed*, II., 282, 10.
- Lýsa (t), *v.n.*, *to beam, to shine*: honum fylgir svá mikil birte, at hann lýsir í myrkri, I., 476, 17; lýsanda kerti merkir vorn Herra, II., 236, 16. — *Impers. to become light, to dawn*: ríðr hann brutt leyniliga af Lundunum fyrr enn lýsir af degi, I., 156, 5. — *v.a.*, *to throw light on, to make clear, to show, to explain, to manifest, to declare*: I., 40, 3, 208, 21, 280, 10; II., 52, 8. — *Med.*, *to become clear, manifest, to appear*, I., 44, 13, 66, 20, 136, 21, 294, 8, 526, 8. — 2. *to publish, to promulgate*, I., 418, 3, 510, 30.
- Lýsing (-ar), *f.*, *dawn (of day)*, I., 98, 31.
- Lýst, *see* ljósta.
- Lysta (t), *v.n.*, *to lust, to desire*, I., 6, 9, 40, 9, 214, 13.
- Lystiligr, *ad.*, *dainty, luscious, inviting, delicious*: enn þótt margir (réttir) ok lystiligir væri honum settir, tók hann af fám, I., 106, 27. — 2. *delightful*, II., 172, 13.
- Lysting (-ar), *f.*, *desire, lustfulness*, I., 426, 10.
- Lýstr, *p.p.*, *illuminated, enlightened*, I., 104, 3.
- Lýt, *see* lúta.
- Lýta-lauss, *ad.*, *flawless, unimpeachable*: þat, er þeir framm bera, er þegar með konungs boði skrifat sem lögprófat ok lýtalaust, I., 166, 28. — *blameless, without reproach*: því má hin rómverska móðir eigi lengi þegja yfir slíkum hlutum, svo at henne sé lýtalaust, II., 22, 23.
- Lýti, *n.*, *fault*, I., 146, 20; *blame, disparagement*, I., 294, 6, 300, 2; *misconduct, abuse*, I., 36, 23.
- Lýtttr, *ad.*, *dishonoured, disgraced*: lægðir ok lýttir eru þeir (*the priests*) komnir undir leikmanna lög, enn eigi fyrr, I., 152, 9. — 2. *deformed*, I., 234, 19.
- Lægð (-ar), *f.*, *lowness, humble condition*, II., 230, 25.
- Lægðr, *p.p.*, *degraded*, I., 152, 9.
- Lægi, *see* liggja.
- Lægi, *n.*, *a berth, road, anchorage*, I., 484, 20, 486, 23.
- Læging (-ar), *f.*, *humiliation*, I., 424, 17.
- Lægja (ð), *v.a.*, *to lower*; 1. *and* 1. segl, *to lower sail, to furl sail*, I., 486, 24, II., 208, 22. — *Med.*, *to go down, to decrease*: lægðist kviðblástrinn enn kverkr mýktust, II., 70, 26. — 2. *to keep down, to repress, to subdue*: lægit yðra úsannsýni, I., 396, 5. — 3. *to humble*: þér . . . sáð ok heyrðut, hversu ek lægði mína tign, I., 442, 5. — *Reflex.*, 1. *sik, to humble one's self*, I., 36, 28, 366, 5, 18, 430, 1. — 4. *to allay*, þat úfriðarefni hugð-



Lægja—*cont.*

- um vér at yður vitra myndi lægt hafa, I., 394, 10; páfinn er friðgjarn ok fýsti mjök, at únáðir ok deilur mætti lægjast, I., 412, 17; *cfr.* 446, 9, 528, 6.—*Impers. and med., to abate, to subside*: lægir nú heldr háfaða klerkanna, I., 24, 15, *cfr.* I., 276, 1.
- Lægri, *compar. of lágr*, I., 36, 26, 300, 25; *as subst. an inferior*, I., 356, 24.
- Læki-dómr, *m., medicament*, II., 96, 14.
- Lækning (-ar), *f., remedy*, I., 386, 7; II., 18, 22.
- Læknir (-s, -ar), *m., a leech, medical man*, I., 384, 20; II., 142, 10.
- Læra (ð), *v.a., to teach, to instruct*, I., 18, 9, 104, 10, 362, 21, 406, 21.
- Lær-dómr, *m., the learned profession, the clergy*, I., 68, 19, 344, 10; II., 8, 11.
- Lærdóms-maðr, *m., clerical person, in pl., the clergy*, I., 122, 18.
- Lærðr, *p.p., taught, instructed*: gengr hann í því embætti svá lýstr ok lærðr af Guði, at framburðrinn var bæði mjúkr ok mikilvirk, I., 104, 3. — 2. *as a noun subst., a learned man, a clerk, in pl., the clergy*, I., 128, 14, 160, 20, 294, 20; *cfr.* lærðir menn, I., 2, 2, 34, 16.
- Læri (-s), *n., the thigh*, II., 96, 9.
- Læri-sveinn, *m., disciple*, I., 110, 17, 210, 2.
- Læsa (t), *v.a., to lock, to close, to shut*, II., 202, 14; *to tie*, II., 16, 20; *to compass*, II., 236, 6.
- Læsi, *see lesa*.

- Læstr, *p.p., shut*, I., 222, 20.
- Læt, *see láta*.
- Lög, *gen., laga, n. pl., law, laws*, I., 36, 22, 38, 7, 124, 2.
- Lög-brot, *n., breach of law, trespass*, I., 110, 6, 268, 21.
- Lögðu, lögðum, *see leggja*.
- Lög-festa, *v.a., to sanction by law*, I., 152, 16.
- Lög-leiðandi, *gerund. of lög-leiða, sanctionable*, I., 284, 25.
- Lög-leiddr, *p.p., sanctioned, passed into law*, I., 168, 12.
- Lög-leysa, *f., lawlessness, illegality, abuse*, I., 118, 6, 236, 8.
- Lögliga, *adv., lawfully*, I., 152, 2.
- Lögligr, *ad., legal*: nefnir bók stund ok stað þar til . . . at hann hafi unnit með . . . lögligri ástöðu, hver landa skifti höfðu at fornu verit millum Franz ok Nordmandi, I., 56, 29. — 2. *lawful, prescribed by law, canonical*, I., 68, 9, 110, 20, 112, 6, 118, 2, 304, 18.
- Lög-maðr, *m., judge, justice*, I., 296, 15.
- Lög-mál, *n., law, law-provision*, I., 124, 2.
- Lögr (lagar, legir), *m., the sea; gen. lagar, as adv., by sea*, I., 6, 2, 258, 17, 518, 2.
- Lög-saminn, *ad., legally framed*, I., 296, 33; *good in law*, I., 302, 18.
- Lög-tekinn, *ad., passed into law, having the same power as a royally sanctioned law*, I., 332, 9. — 2. *authentic*: þat greina lög-tekinnar bækr, at herra Karúlus mikli . . . fór út yfir haf til Jór-sala, at frjálsa landit, I., 476, 1.



Lög-tekning, *f.*, *canonisation of a saint*, II., 188, 18, 194, 5.

Lönd, löndum, *see* land.

Löngu, *dat. neut. of* langr, *as adv.*, *long ago*, I., 14, 19, 58, 11.

Löngum, *dat. pl. of* langr, *tímum or stundum being understood, mostly, generally, most frequently*, I., 36, 12; II., 234, 9.

Löstr (lastar, lesti, lestir), *m.*, *vice, sinfulness, iniquity, wickedness, crime*, I., 112, 20, 360, 16; II., 6, 11, 52, 19.

Löt, lötu, lötum, *see* latr.

## M.

Má, *see* mega.

Má (ð), *v.a.*, *to wipe out*, II., 12, 9.

Maðr (manns, manni, menn, manna, mönnum), *m.*, *man, a man*, I., 2, 11, 12, 372, 8.

Magna (að), *v.a.*, *to imbue with strength*.—*Med.*, *to swell, to increase*, I., 512, 22.

Mágr (-s, -ar), *m.*, *a relative by marriage*, II., 148, 14, *father-in-law*, II., 174, 4.

Makliga, *adv.*, *deservedly*, I., 172, 17, 214, 19; II., 154, 5, 190, 16.

Makligr, *ad.*, *worthy*, I., 46, 23, 146, 21, 202, 21; II., 192, 6. — 2. *deserved, due*, I., 154, 9, 464, 14; II., 178, 26.

Mál (s), *n.*, *speech*, “*loquela*,” *facultas loquendi*, ei því ólíkast sem þá er dauðvoni maðr þiggr málit, II., 74, 3; eftir þat liðit sezt hann upp ok hefir fengit mál

Mál—*cont.*

sitt, II., 76, 9. — 2. *speech, harangue, address*: sem Thómas er inn kominn, hefir Heinrekr byskup sitt mál til hans á þessa leið, I., 76, 28, *cfr.* II., 253, 35. —

3. *discourse, writing*: nú sem greint er í stuttu máli, hversu signaðr Thómas skipar ómjukliga við sjálfs síns líf, I., 98, 10; hann bar pallium með erkibyskups nafni, sem enn mun síðar getit verða í þessu máli, I., 260, 20. —

4. *matter, subject*: lítim á þessu næst, hvat framm ferr rómverskum byskupum, at þat mál leiðist framm með skynsemd, I., 24, 25. —

5. *a case, a law case*: hann gengr oftliga til þess skóla, er heilagrar kirkju lög lesast . . . at því réttara megí hann öllum lutum skipa, sem hann skilur framar, hversu til geingr ok efni víkr málunum, I., 38, 9. — 6. *concern, business, affair*: sannliga þóttust þeir bezt hafa, er hans vinir voru, at hann flytti þeira mál, at fá einhverja sæmd, próventur eðr beneficia, I., 38, 22, vilja þeir þat ekki heyra, sem erkibyskupsins málum er til greiða, I., 272, 8. — 7. *state affairs, public matters*: í hans vald ok vilja eru nálíga komin öll konungs mál, I., 48, 12. — 8. *charge, commission*: sakir þess at Vilhjálmr hefir framit með öllu sitt mál ok vald í þessu máli, vill konungrinn honum öngva lotning veita, II., 30, 9.

Mála-efni, *n. pl.*, *the gist, bearing of a case*, II., 246, 19.



- Mála-ferli, *n. pl.*, law cases, law suits, I., 50, 22, 112, 12.  
Mála-gjöf, *f.*, a soldier's pay, I., 50, 7.  
Mála-lok, *n. pl.*, settlement, decision (in matters of law), I., 116, 12.  
Mála-skifti, *n. pl.*, nature, condition of one's affairs, affairs, II., 182, 19.  
Mála-skipan, *f.*, settling of law cases, I., 38, 5.  
Mála-vöxtr, *m.*, the state, condition, nature, gist of a case, I., 50, 24, 142, 26, 282, 2.  
Mál-efni, *n. pl.*, = mála-efni, I., 262, 21. — 2. matters of importance, affairs, I., 116, 1.  
Mál-lauss, *ad.*, speechless, mute, dumb, I., 114, 2; II., 76, 6.  
Mál-leysi, *n.*, dumbness, II., 76, 20.  
Málmr (-s, -ar), *m.*, metal, I., 104, 19.  
Mál-semð (-ar, -ir), *f.*, talk, I., 350, 22; phrase, sentence, cardinalis skeinkir honum skreyttar málsemdir, þær sem erkibyskupinn skilr eitrligar fyrir innan ok kirkjunni meinsamligar, I., 416, 7.  
Máls-hátttr, *m.*, manner of expression, hann tjár á margan veg með skreyttum málshætti, at erkibyskup vægi til fyrir þröngvandi nauðsyn, I., 164, 15.  
Mál-snild, *f.*, eloquence, I., 414, 26.  
Mál-snjall, *ad.*, eloquent, I., 260, 16.  
Mál-stefna, *f.*, meeting I., 22, 13. — 2. parliament, council, I., 190, 9; conference, I., 518, 13.  
Man=mun, II., 279, 4, 5.  
Mána-dagr, *m.*, Monday, I., 202, 3.  
Mánaðr, mánuðr (-aðar, -ir), *m.*, a month, I., 480, 2; II., 80, 27.  
Mann, manni, see maðr.  
Manna-missir, *m.*, loss of life, II., 166, 15.  
Manna-munr, *m.*, respect of persons, I., 112, 21.  
Mann-dauði, *m.*, mortality, II., 158, 6.  
Mann-dómr, *m.*, manhood (the manhood of Christ), I., 472, 16; II., 236, 18. — 2. humanity, manly, humane conduct, I., 356, 8, cfr. II., 258, 20.  
Mann-dráp, *n.*, manslaughter, I., 142, 18, 152, 6, 236, 24, 366, 8; murder, assassination, I., 518, 24, 28. — 2. mortality, loss of life: enn eigi greinir bok, at manndrap yrði mickit i þeiri sott, II., 261, 15.  
Mann-drápari, *m.*, a murderer, I., 372, 23, 542, 16.  
Manndráps-maðr, *m.*, id., II., 48, 15, 21.  
Manndráps-sök, *f.*, case of manslaughter, case of murder, II., 54, 16.  
Manneskja (u), *f.*, "humana pietas," human nature, humanity, II., 14, 10.  
Mann-fjöldi, *m.*, multitude of people, a crowd, I., 178, 11, 522, 1; II., 60, 7, 280, 6.  
Mann-kind (-ar), *f.*, human-kind, II., 228, 27.  
Mann-kostir (-s, -ir), *m.*, virtues, high, noble qualities, I., 50, 14, 316, 15, 510, 7.  
Mann-kyn, *n.*, mankind, I., 544, 10; II., 228, 30.



- Mannligr, *ad.*, *human*, I., 164, 25, 208, 8, 536, 12; *of man*, I., 236, 3.
- Mann-raun, *f.*, *trials, tribulation*, I., 2, 5; II., 276, 11.
- Mann-tal, *n.*, *number of people*, I., 100, 2.
- Mann-val, *n.*, *select company*, I., 106, 4, 130, 4.
- Mann-vandr, *ad.*, *for which it is difficult to find the fit man, requiring a man of exceptional qualities*: enn í þetta rúm, er svá var maunvant at standa miðil röksemdar Guðs laga ok framm-lútrar ágirni konungs, sér erki-byskup eingan mann líkara enn Thóman, I., 46, 4.
- Mann-virðing, *f.*, *honours*, II., 269, 19. — 2. *respect of person*, II., 263, 10.
- Marg-faldast, *med.*, *to multiply*, II., 60, 21.
- Marg-faldliga, *adv.*, *manifoldly*, I., 46, 7, 356, 10, 372, 9.
- Marg-faldr, *ad.*, *manifold*, I., 56, 12, 158, 5.
- Marg-háttaðr, *ad.*, *of many kinds, multifarious*, I., 530, 2; II., 6, 10.
- Margr, *ad.*, *many*, I., 2, 11; 30 20, *passim*.
- Marg-tækr, *ad.*, *signification doubtful; either: one who has many ways of taking matters; or, one who may be taken=sought, supplicated by many, for various and different purposes*: þetta, sem nú hefir lesit verit, er nokkur tilvísan vitrum manni, hversu margtækr ok mikilvirkur sæll Thómas erkibyskup hefir verit í sínum kraftaverkum, I., 116, 20.
- Mark (s, mörk), *n.*, *a mark, token, sign*, I., 30, 10, 48, 18, 506, 28, 554, 5, 14; II., 100, 13; *at marki, in full earnest*, I., 72, 13, 144, 19.
- Marka (að), *v.n.*, *to take mark, to observe, to perceive, to learn*, I., 246, 12, 466, 4.
- Marka-tal, *n.*, *number of marks* (*cfr.* mörk), I., 190, 27.
- Marknaðr (-ar, -ir), *m.*, *a market*, II., 120, 24.
- Marmara-hella, *f.*, *a marble slab*, II., 200, 11.
- Marmari (-a), *m.*, *marble*, I., 540, 22.
- Mat, *see* meta.
- Mátér, *n.* *measure*; *m.* er sett valdi þínu, 'habetis potestatis' 'vestræ privilegia,' I., 362, 22.
- Mátt-farinn, *ad.*, 'might-foregone,' *enfeebled*, II., 281, 8.
- Mátti, *see* mega.
- Máttigr, *ad.*, *acc. fem. sing. máttka for máttiga, mighty*, I., 214, 14.
- Máttu, máttum, *see* mega.
- Máttugr, *ad.*, *mighty*, I., 334, 4.
- Máttuliga, *adv.*, *mightily*, II., 278, 21.
- Máttuligr, *ad.*, *in proportion to one's strength, possible*, I., 84, 18.
- Mátu, mátum, *see* meta.
- Mátuliga, *ad.*, *within measure, not too much, moderately*, I., 350, 30.
- Mátuligr, *ad.*, *which circumstances permit, possible*, I., 490, 8.
- Með, *prep. with dat. and acc.*, A. *with dat.*—I. *local.* — 1. *with, in company with*: Thómas hefir sik úti með mörgum kumpánum til leiks, I., 32, 1; býðr at sú fylgd, er fara skyldi með canceler, kallist inn



Með—*cont.*

fyrir hann, I., 66, 2. — II. *of abstract associations.* — 1. *with, together with:* girndin með holdligri fýst, I., 20, 14; kom samt í einu brjósti vitrleikr með Guðs ótta, I., 80, 22. — 3. *with, by, the purpose of aiding, abetting, being implied:* konungr skiftir skape, svá nú í mót kristninni sem fyrr stóð hann með henni, I., 378, 5. — 4. *among, amidst:* þarf ok eigi at segja, at þar styndi öll kristni, þótt einn eðr tveir öfundsamr leyndist með Guðs fólki, I., 404, 2. — 5. *with, in the sense of being associated with, surrounded or accompanied by:* löng var sú dagþingan með ýmsum atvikum, I., 76, 13; svarar hinn signaði Thómas með tárur, I., 78, 7; gengr staðarfólk út í móti honum með andligri gleði, I., 86, 21. — 6. *about, in; of attributive peculiarities:* klæði . . . svá mundanglig, at hvárki voru þau né með þeim ofranar mynd né fortlitning, I., 94, 21; gæzka Guðs miskunnar var auðsýn með honum, I., 18, 2. — 7. *with, of concrete characteristics:* sýndist henni burðrinn sem einn logbrandr með svá hófum loga, I., 14, 14; var hann (óssinn) svá meinligr með hvítfyssi ok stórgryti, I., 32, 12. — 8. *with, indicating possessive notions:* með því nafni, I., 26, 9, 40, 10; vera með barni, I., 12, 13. — 9. *expressive of instrumental and medial notions; by, through:* hver höfð-

Með—*cont.*

ingja spegill hann hefir verit með hreinleik ok harðlífi, með ölmusugæði, &c., I., 2, 23; þessarri þjónar hann með hreinlífi, I., 20, 22; veita honum einhvern vansa með ofbeldi, I., 42, 10; at hann hafi unnit með sinni vitru ok löglegri ástöðu, hver landaskifti at fornu höfðu verit millum Franz ok Nordmandi, I., 56, 28; þar þiggja þeir með sönnum góðvilja herra páfans öll sín eyrendi, I., 92, 28. — 10. *against:* skipar hann sik nú enn at nýju öndverðan með allri hans yfirgirnd, I., 162, 15; taka nú refahalarnir með *'take against, = seize, receive,* svá miklu blóði, I., 232, 7; hann tekr með bréfum herra konungsins, I., 260, 28. — III. *temporal, with, by:* endar hann sitt vald með dauðadegi, I., 42, 15. — *Adverbial phrases:* með fullu, *fully,* I., 30, 1; m. leynd, *clandestinely,* I., 38, 13; m. öllu, *wholly, completely,* I., 80, 20; II., 4, 9; m. því, *whereas,* I., 22, 24, 40, 1, 52, 28. — B. *with acc.: with, suggestive of affecting or influencing the object governed by the prep.:* lengi hefir úvizkan farit með þik ok ykkarr skilnaðr mun seinn vera, I., 212, 2; mikit lá undir löngum hverjar upptektir voru á hafðar, ef hann talaði með ríka menn, I., 36, 13.

Meðal, *adv., between,* I., 274, 24.

Meðal-ganga, *f., intercession,* I., 16, 15, II., 72, 15.



- Meðal-lag, *n.*, 'middle-layer,' of a middling sort: *dat.* meðallagi as an *adv.*, middling-wise, I., 44, 8; til meðallags, *id.*, I., 376, 20.
- Meðan, *adv.*, while, during, I., 10, 13, 28, 1.
- Með-ferð, *f.*, conduct towards, II., 265, 29.
- Með-ferði, *n.*, manner of life, I., 30, 2, 20.
- Með-tekt, *f.*, reception, acquisition, II., 222, 7.
- Mega (má, mátti-máttum, mætti, mátt), *v.n.*, to may, I., 4, 3, 22, 8, 26, 18, 30, 1, 106, 7, 246, 24. — 2. to be able, to afford, to have an opportunity, I., 20, 17; II., 54, 19.
- Megin (-s, *dat.* megni, *acc.* megn), *n.*, 'main,' might, power, I., 116, 9, 128, 13, 142, 17, 162, 13; með öllu megni, as fast as he could, I., 230, 18; by might and main, I., 254, 9; öllum (avllvm) megin, on all sides, II., 277, 14.
- Megn, *ad.*, large, stout, bulky, II., 146, 22.
- Meiða (dd), *v.a.*, to hurt, to injure, II., 281, 37.
- Meiðsli, *n.*, maiming, I., 142, 11.
- Mein (-s), *n.*, harm, hurt, I., 334, 14; illness, II., 68, 19, 98, 8. — 2. trouble, I., 340, 23; vexation, I., 396, 4.
- Meina (að), *v.a.*, to harm, to hurt, I., 46, 13; to hinder, to obstruct, 400, 18.
- Mein-gerð, *f.*, hurtful deed, injury, 'iniqua obligatio,' I., 202, 28, 214, 20; 362, 17; II., 10, 17, 20.
- Meingerðar-kyn, *n.*, kind of injury, I., 504, 9.
- Meingerðar-þing, *n.*, court of persecution, I., 222, 17.
- Mein-lauss, *ad.*, harmless, guiltless, I., 324, 4, 350, 16, 444, 7, 542, 16.
- Mein-leysi, *n.*, harmlessness, guiltlessness, innocence, I., 170, 16, 194, 25; II., 10, 8.
- Meinliga, *adv.*, hurtfully, painfully, I., 420, 30; II., 142, 2.
- Meinligr, *ad.*, hurtful, troublous, wearying: vegrinn var svá meinligr, sem fyrr sagði, I., 248, 3. — 2. perilous, dangerous: var hann (óssinn) svá meinligr með hvítfyssi ok stórgrýti, at eingi hestr mátti þar fæti koma, I., 32, 12. — 3. noxious, injurious, pernicious: enn þat var af því meinlig hugsan, at nú var svá fóttroðinn vígðr sem óvígðr, ok svá dreginn til dóms lærðr sem leikr, I., 70, 5; þyngist nú enn af þessu efni hugr erkibyskups, því at hann skilr því gjörr, hversu ástundan konungs er djúp ok meinlig kristninni, I., 160, 23.
- Meinlæta-lauss, *ad.*, without hurt, without pain, I., 96, 18, 138, 14.
- Mein-læti (-s), *n.*, pain, hurt, II., 100, 3. — 2. infliction, penance: I., 556, 22; II., 62, 21.
- Mein-mæla, *v.a.*, with *acc.*, to insult with opprobrious language, I., 498, 17.
- Mein-mæli, *n.pl.*, insulting language, I., 204, 8.
- Mein-samligr, *ad.*, hurtful, harmful, I., 416, 9.
- Mein-samr, *ad.*, *id.*, I., 556, 24.



- Mein-semð (-ar, -ir), *f.*, *injury*, I., 302, 7. — 2. *disorder, perverse condition*, I., 358, 17.
- Meinsæra-maðr, *m.*, *a perjurer, a traitor*, I., 218, 17, 526, 9.
- Mein-særi (-s), *n.*, *perjury*, I., 526, 11.
- Mein-yrði, *n.pl.*, *insulting language*, I., 208, 20.
- Meiri, *comp. to mikill, more*, I., 14, 4, *passim*.
- Meirr, *adv.*, *more*, I., 36, 1, 128, 17.
- Meistara-dómr, *m.*, *scholarship, mastery*, I., 20, 4. — 2. *training*, II., 140, 25.
- Meistara-ligr, *ad.*, *masterly*, I., 172, 25.
- Meistara-menn, *m. pl.*, *men of high scholarly attainments*, I., 106, 7.
- Meistari (-a, -ar), *m.*, *master, scholar*, I., 10, 7; *master, teacher*, I., 210, 2; *master-wright*, II., 212, 1.
- Meistarliga, *adv.*, *masterly*, II., 220, 20, 285, 37.
- Mennska (-u), *f.*, *manly conduct*, I., 358, 1. — 2. *human nature, "humana pietas,"* II., 272, 22.
- Mentr, *ad.*, *educated, cultivated*, I., 238, 25.
- Merkiliga, *adv.*, *clearly, audibly*, I., 66, 9; *attentively*, I., 240, 4; *in an important manner*, I., 354, 8; *solemnly*, I., 64, 6, 80, 7.
- Merkiligr, *ad.*, *to be noted, remarkable, important, weighty*, I., 12, 14, 74, 21, 554, 3; *merkiligt, as a subst., a matter of importance*, I., 524, 7.
- Merking (-ar), *f.*, *exposition, explanation, interpretation*, I., 210, 14, 254, 13.
- Merkis-maðr, *m.*, *standard-bearer, leader*, I., 158, 20, 206, 14.
- Merkja (t), *v.a.*, *to remark, to observe, to perceive*, I., 52, 15. — 2. *to signify*, I., 16, 12, 86, 3, 232, 18, 546, 2.
- Messa (-u -ur), *f.*, *a mass, church service*, I., 102, 18.
- Messu-klæði, *n. pl.*, *mass clothes, robes*, I., 102, 11, 208, 6.
- Messu-mál, *n.*, *time for mass, service hour*, I., 102, 7.
- Messu-söng, *m.*, *mass song, chant*, I., 480, 14.
- Messu-tími, *m.*, *the hour of the mass, time for service*, II., 285, 27.
- Mestr, *superl. to mikill, greatest*, I., 30, 24, *passim*.
- Meta (met, mat-mátum, metti, metinn), *v.a.*, *to esteem, to value*, I., 518, 5; *to estimate*, II., 267, 33.
- Metinn, *p.p.*, *accounted of*, I., 30, 8.
- Metnaðar-fullr, *ad.*, *full of ambition*, I., 214, 16.
- Metnaðar-hót, *n. pl.*, *ways, manners indicative of ambitious intent: fölnan fellr í frændsemi þeira feðga, svo at margar greiner ok metnaðarhót . . . verðr þeim til áskilnaðar*, II., 172, 22.
- Metnaðar-maðr, *m.*, *a great, lordly person*, I., 48, 25; *a man of ambitious conduct*, I., 214, 23.
- Metnaðar-samr, *ad.*, *ambitious, masterful*, I., 4, 21.
- Metnaðr, (-ar), *m.*, *ambition*, I., 320, 18, 394, 20. — 2. *haughtiness*, I., 258, 29. — 3. *state, pomp*, I., 262, 13.
- Metorð, *n. pl.*, *honours*, I., 48, 10, 516, 12.



- Mey (meyjar), *f.*, a maiden, virgin, I., 4, 6, 18, 10.
- Mey-dómr (-s), *m.*, chastity, II., 284, 21.
- Miða (að), *v.n.*, to take an aim, to mark, miðar hann vit dagbrúnni, I., 52, 10.
- Miðil, *adv.*, amidst, between, I., 10, 16, 46, 5, 286, 7; hvar . . . miðil landa, where on earth, I., 406, 25.
- Mið-nætti, *n.*, midnight, I., 54, 7, 238, 12.
- Miðr, *ad.*, *dat. masc.* miðjum, *neut.* miðju, midmost, middle, I., 12, 16, 112, 22, II., 118, 7.
- Miðr, *adv. comp.*, less, I., 58, 9, 398, 21.
- Miðviku-dagr, *m.*, mid-week day, Wednesday, I., 256, 20.
- Mik, *acc. sing. of ek.*
- Mikill, *comp.* meiri, *sup.* mestr, *ad.*, great, I., 6, 14, *passim.*
- Mikilliga, *adv.*, greatly, earnestly, pressingly, I., 162, 21.
- Mikil-mennska (-u), *f.*, personal greatness, superior ability, pre-eminence, I., 88, 3, 92, 30, 128, 3, 266, 30. *Ironically, airs, self-importance*: sýnir enn Gillibert af Lundúnum sína mikilmennsku, því at hann stendr fyrstr upp, I., 274, 13.
- Mikils-háttar, *ad.*, important, high-placed, I., 278, 18.
- Mikil-virkr, *ad.*, effective, efficacious, mighty, I., 104, 4, 116, 20.
- Mikla (að), *v.a.*, to magnify, I., 214, 24.
- Míla (-u, -ur), *f.*, a mile, I., 246, 6, 518, 1.
- Mildi, *f.*, mercy, grace, I., 8, 17, 164, 26, 284, 11; II., 72, 15. — 2. bounty, liberality, I., 54, 28, 290, 5.
- Mildr, *ad.*, merciful, compassionate, II., 66, 18. — 2. kind, gentle, I., 542, 14. — 3. liberal, bountiful, I., 108, 29, 550, 8.
- Milli, *adv.*, among, I., 24, 1.
- Millum, *adv.*, amongst, I., 18, 9, 410, 9; between, I., 56, 30, 58, 16, 410, 12, í m. *id.*, I., 286, 16.
- Milska (að), *v.a.*, to mix, I., 512, 20; II., 72, 13.
- Milska (-u), *f.*, mixture, II., 74, 19.
- Mín, *gen. sing. of ek.*
- Minka, and minnka (að), *v.a.*, to lessen, to impair, to injure, I., 178, 21, 420, 29, 528, 10. *Med. and impers. to grow less, to dwindle*, I., 180, 11, 498, 28; II., 293, 2.
- Minkan (-ar), *f.*, disparagement, degradation, dishonour, I., 554, 16.
- Minkanar-grein, *f.*, disparaging remarks, I., 394, 2.
- Minkun = minkan, II., 288, 5.
- Minn (mín, mitt), *pron. poss.*, mine, I., 34, 8, *passim.*
- Minna (t), *v.a.*, m. á, to remind, to call to one's mind, I., 134, 14. *Med. to remind of one's self, to make one's self felt*: enn litlu síðar minntist aftr þrotinn, ok þó eigi svo verkmikill sem í fyrstu, II., 96, 19; to be mindful of, I., 316, 1; m. á, to recall, I., 158, 9, 192, 19.
- Minnast, *v. med.* (*cfr.* Germ. minne = love), to exhibit mutual signs of affection, to embrace, to kiss, with the prepp. til and við, I., 268, 6, 272, 9, 446, 24, 494, 20.



Minni (-s), *n.*, 'mind,' *memory, remembrance*, I., 28, <sub>24</sub>, 78, <sub>14</sub>, 546, <sub>1</sub>; hafa í minnum, *to keep in memory, to bear in mind*, II., 12, <sub>4</sub>.

Minni, *comp.*; *superl.* minnstr; *less, least; smaller, smallest*, I., 22, <sub>6</sub>, 106, <sub>10</sub>, 300, <sub>13</sub>, 342, <sub>4</sub>, 540, <sub>10</sub>.

Minnigr, *ad.*, 'mindful,' *endowed with strong memory*, I., 20, <sub>1</sub>.

Minniligr, *ad.*, *to be remembered*, I., 282, <sub>25</sub>, 394, <sub>22</sub>; II., 234, <sub>6</sub>.

Minning (-ar), *f.*, *memory, recollection, remembrance*, I., 34, <sub>18</sub>. — 2. *admonition*: eftir þat liðit hafi þeir þá minning eftir reglu, at engi þeira lesi leccionem eða frammi syngi nokkurn hlut, II., 58, <sub>5</sub>. — 3. *memorial, memento, keep-sake*: þú skalt fara til Kantarabyrgis ok bera sælum Thómasi kveðju mína með þessarri minning, II., 152, <sub>5</sub>. — 4. *mention*: nú hafa lesin verit þrjú bréf . . . er öll gera minning af þeirri rödd, er dreyri virðuligs . . . Thóme sendi til himna, I., 24, <sub>11</sub>.

Minnka, *v.a.*, *to lessen* = minka, I., 338, <sub>2</sub>.

Minnkan (-ar), *f.*, *disparagement, shame*, II., 144, <sub>2</sub>.

Minnr and minnur, *adv. comp.*, *less*, I., 228, <sub>8</sub>, 556, <sub>23</sub>.

Mirra (-u), *f.*, *myrrh*, I., 104, <sub>25</sub>.

Mis-bjóða, *v.a.*, *to ill-treat, to ill-use, to wrong*, I., 490, <sub>19</sub>, 508, <sub>6</sub>.

Mis-felli (-s), *n.*, *a matter amiss, misconduct, oversight, trespass, transgression*: viljum vér ok at þú segir oss einarðliga ok þó leyniliga, hvert misfelli þú sér oss hættligast, I., 86, <sub>14</sub>; Samúel grét

Mis-felli—*cont.*

margan dag misfelli Saul konungs, I., 388, <sub>11</sub>; sitr hann nú heima framm til jólanna, með mikilli nytsemd, leysir margan mann af sínum misfellum, I., 508, <sub>16</sub>.

Mis-för, *pl.* -farar, *f.*, *misconduct, evil ways*: Thómas erkibyskup, harmandi með tárum síð ok árla misfarar Heinreks konungs, I., 388, <sub>14</sub>.

Mis-gera, *v.a.*, *to transgress, to trespass*, I., 304, <sub>16</sub>; II., 12, <sub>12</sub>.

Mis-grein, *f.*, *difference*, I., 100, <sub>4</sub>.

Mis-haldinn, *ad.*, *ill-treated, ill-used, injured, wronged*, I., 120, <sub>25</sub>, 530, <sub>13</sub>; II., 6, <sub>22</sub>.

Mis-jafnt, *neut. of mis-jafn, as adv.*, *variously*, I., 462, <sub>1</sub>.

Mis-kunn (-ar), *f.*, *mercy, grace*, I., 16, <sub>15</sub>, 98, <sub>20</sub>.

Mis-kunna (að), *to forgive, to show mercy, to be merciful on*, I., 186, <sub>9</sub>, 348, <sub>18</sub>.

Miskunnar-faðmr, *m.*, *bosom of mercy*, I., 182, <sub>27</sub>.

Miskunnar-fullr, *ad.*, *full of mercy, having been shown abundant grace*, II., 282, <sub>35</sub>.

Miskunnar-tími, *m.*, *season of mercy, gospel dispensation*, I., 388, <sub>10</sub>.

Miskunnar-verk, *n.*, *act of mercy*, I., 178, <sub>23</sub>. — 2, *charity, alms-giving*, I., 108, <sub>30</sub>.

Miskunn-samliga, *adv.*, *mercifully*, I., 366, <sub>7</sub>.

Miskunn-samr, *ad.*, *merciful*, I., 334, <sub>3</sub>.

Mis-líka, *v.a.*, *to 'mis-like,' to take to heart, to take offence at, to dis-*



Mis-líka—*cont.*

- like*, I., 140, 6, 180, 5, 396, 18, 406, 25, 448, 3, 468, 2.  
 Mis-líkr, *ad.*, 'mis-like,' *unlike each other, varying, differing*, I., 270, 22.  
 Mis-munr, *m.*, *misconduct*, II., 126, 16.  
 Missa (t), *v.a.*, *to lose*, I., 134, 21; *with gen.*, *to forfeit*, I., 344, 1; *to forego*, 450, 9. — *Impers.* einhvers missir við, *to be no more*, I., 70, 2.  
 Misseri, *n.*, *half a year*, II., 162, 4.  
 Mis-sýni, *n.*, 'mis-sight,' *deception, delusion, mistake*: tjándi bæði mjúkliga ok þó einarðliga, hvert missýni höndlaði hug herra páf-ans, þá er hann gerði út slíka sendiboða, I., 414, 8.  
 Mis-sætti, *n.*, *discord*, I., 274, 28, 446, 10; II., 176, 16.  
 Mis-verki, *m.*, *trespass, transgression*, I., 510, 7.  
 Mis-þykt, *f.*, *id.*, I., 136, 17, 448, 9, 462, 25; II., 144, 18.  
 Mis-þyrming, *f.*, *ill-treatment*, II., 128, 21.  
 Mjófast, *v. med.*, *to grow thin*, II., 226, 17. — 2. *to become narrow, to narrow*: konungr sér nú at sundin mjófast heldr til útsiglingar, I., 460, 1.  
 Mjólk (-r), *f.*, *milk*, II., 226, 26.  
 Mjúk-látliga, *adv.*, *meekly, gently, condescendingly*, I., 98, 13.  
 Mjúklátr, *ad.*, *meek, humble, devoted*, II., 92, 4.  
 Mjúkliga, *adv.*, *humbly, lowly*, I., 264, 26; *reverentially, respect-*

Mjúkliga—*cont.*

- fully*, I., 326, 19; *sweetly, softly, gently*, II., 66, 19.  
 Mjúk-læti, *n.*, *humility, devotion*, II., 86, 9.  
 Mjúkr, *ad.*, *soft*: þótt þær kæmi svá forhrumar til hans með knút ok ofverkjum, at eigi mætti mjúkr lófi meinlætalaust í nánd koma, &c., II., 138, 14. — 2. *smooth, fair, ingratiating*: þat tekr hann til ráðs, at skrifa allan málavöxt til Thómam erkibyskups, biðjandi með mjúku yfirbragði, at hann úrskurði málit, I., 142, 27. — 3. *sweet, elegant, captivating*: frammburðrinn var bæði mjúkr ok mikilvirkr, I., 104, 4. — 4. *pliant, yielding, easy, accommodating*: Heinrekr konungr gerir sik svá mjúkan, at þeir er friðinn leita, kjósa upp á hverja grein, I., 460, 19, *cfr.* 462, 10.  
 Mjúk-yrði, *f.*, *smooth language, elegant delivery*, I., 414, 27.  
 Mjök, *adv.*, *much*, I., 20, 15; *very*, I., 44, 21; *far*, I., 50, 26.  
 Móðir (*gen.*, *dat.*, *acc.*, móður, *several times spelt móðr*), *f.*, *mother*, I., 4, 6, *passim*.  
 Móðr, *ad.*, *weary, tired*, I., 246, 17.  
 Móður-bróðir, *m.*, *uncle on the mother's side*, I., 28, 1.  
 Móður-faðir, *m.*, *grandfather on the mother's side*, I., 136, 7.  
 Móður-hús, *n.*, *native place*, II., 206, 15.  
 Móður-kviðr, *m.*, *womb*, II., 8, 2.  
 Móður-ligr, *ad.*, *motherly*, II., 276, 7.



Móður-tunga, *f.*, *native speech, vernacular language*, I., 284, 14.

Morginn (-s; *dat.* morni, I., 236, 24; morgnar), *m.*, *morning*, I., 22, 22, 204, 3; á morgin, *to-morrow*, I., 256, 21; um morgininn, *on the morrow*, I., 270, 1; í morgin, *to-morrow*, I., 290, 22. — *b.* *in the morning*: sókn með offr var svo mikil, at þótt fátaekr tæki með í morgin, væri hann fullríkr at kveldi, II., 194, 12.

Morgunn, *m.* = morginn, I., 496, 4, 506, 6, 14.

Mót (-s), *n.*, 'meet,' *meeting*: á þat mót sækir ok signaðr Thómas, I., 460, 8, *cfr.* II., 154, 18; ganga til móts við, *to go to meet*, I., 258, 15, 23. — *Dat.* móti, *and apocopated mót, used as an adv. and a prep. with dat., against*: hér runnu margir mót einum, *against, in competition with, as it were*, I., 26, 14; mót þessarri grein hvárritveggjo skipar signaðr Thómas sína góðgirnd, I., 36, 13; hvert þat brugg ílskunnar er í þeim brauzt móti Thómasi, var sannliga móti krúnunni, I., 56, 22. — 2. *in a local sense, towards*: Thómas . . . . tekr þá stefnu til Englands móti Cancia, I., 70, 22; *in a temp. sense, against*: annan tíma, móti lýsing, eru innleiddir aðrir þrettán, I., 98, 31. — 3. *contrary to*: þessir vanar bera vitni, hversu þér féllut hátt . . . . er þér sóruð . . . . at halda þá mót almenniligu frelsikirkjunnar, I., 304, 11. — 4. *in return*: gjarna

Mót—*cont.*

þágu þeir sæmdir ok sýslur at krúnunni, enn lögðu henni hatr í móti, I., 56, 21.

Mót (-s), *n.*, *mode, means, way*, I., 220, 30.

Mót-bára, *f.*, *objection, remonstrance*, I., 66, 1.

Mót-drátt, *m.*, *opposition*, II., 148, 28.

Mót-gangr, *m.*, *resistance, opposition, antagonism, contention* boðinn til mótgangs ok meingerða, I., 202, 27, *cfr.* 352, 4, 400, 15. — 2. *adversity, tribulation* II., 230, 8.

Mót-horn, *n.*, *a horn blown to call together a meeting, a bugle, a trumpet*, I., 424, 7.

Mót-kast, *n.*, *objection, remonstrance*, I., 68, 18, 76, 14, 78, 12, 168, 11, 214, 22; II., 114, 16. — 2. *vexation, trouble*, I., 304, 19.

Mót-rás, *f.*, *procession to meet one*, I., 494, 3.

Mót-ris, *n.*, *opposition, contumacy*, I., 140, 6.

Mót-staða, *f.*, 'withstanding,' *opposition*, I., 170, 16.

Móttöðu-maðr, *m.*, *opponent, antagonist, enemy*, I., 80, 27, 288, 9.

Muna (að), *v.n.*, *to make a (the) difference*, II., 180, 25.

Muna (d), *v.a.*, *to mind, to remember, to recollect*, II., 271, 29.

Mundangligr, *ad.*, *measured, moderate, modest*, I., 94, 20.

Múnka-klaustr, *n.*, *monastery*, I., 536, 4.

Múnka-regla, *f.*, *monastic rule*, II., 224, 14.



- Múnkr (-s, -ar), *m.*, a monk, I., 72, 3.
- Munni (-a, -ar), *m.*, the aperture of a boil, open sore, ulcer, II., 96, 24, 100, 13.
- Munnr (-s), *m.*, mouth, I., 28, 25, 72, 13, 306, 5; throat, I., 322, 3.
- Munu (*pres.* mun, *imperf.* mundi, *pres. subj.* muni, *imperf.* myndi, a defective auxiliary verb forming future and conditional sentences; shall, will, may; occurring frequently on almost every page.
- Múrr (-s), *m.*, a wall, I., 164, 23, 222, 24. — 2. "pavimentum," pavement, stone-floor, II., 140, 10.
- Mustari (-s), *n.*, 'minster,' a church, temple, I., 548, 8.
- Musteri, *n.*, *id.*, I., 52, 2, 540, 14.
- Musteris-dyrr, *f. pl.*, church-door, II., 126, 24.
- Mútera, *v.a.*, to change, II., 222, 16; *m.* sik frá, to depart from, to change mind, I., 80, 18.
- Mýgja (ð), *v.a.*, to oppress, to overwhelm, "potestati suæ subicere," I., 362, 17.
- Mykill, *ad.*, = mikill, II., 4, 3, *et passim*.
- Mykil-mennzka, *f.*, = mikil-mennska, II., 252, 2.
- Mýkja (t), *v.a.*, to make lithe, to make smooth: mýk þú tungu mína, II., 289, 29. — 2. to soften, to mitigate, to smooth down, to allay, I., 104, 6, 144, 14, 160, 6, 202, 25, 394, 12. — *Med.*, to become soft, to soften, I., 342, 8, 386, 19, 550, 23.
- Mýkjandi, *gerund* of mýkja, to be softened, I., 384, 24.
- Mykla, *v.a.*, = mikla, to magnify, II., 194, 23.
- Mýkt (-ar), *f.*, meekness, humility, I., 64, 26, 98, 22, 110, 6, 152, 11; submissiveness, loyalty, I., 404, 10. — 2. conciliatory disposition, I., 200, 4, 460, 3.
- Mýktar-andi, *m.*, conciliatory spirit, I., 352, 6.
- Mylna (-u, -ur), *f.*, from Lat. *molina*; a mill, "molendinum," I., 32, 9.
- Mynd (-ar, -ir), *f.*, shape, form, appearance, I., 94, 21.
- Myrginn, *m.*, = morginn, II., 285, 28.
- Myrkr (-s), *n.*, darkness, gloom, I., 232, 28, 236, 4, 448, 12.
- Myrkva-stofa, *f.*, a dungeon, I., 164, 3, 202, 19.
- Myrkvi (-a), *m.*, obscurity, I., 236, 5.
- Mys-kunn, *f.*, = miskunn, II., 30, 13.
- Mys-kunnsamr, *ad.* = miskunnsamr, II., 98, 18.
- Mæða (-n), *f.*, fatigue, weariness, I., 258, 11. — 2. worry, trouble, affliction, I., 60, 10, 90, 18, 118, 26, 192, 8, 280, 25.
- Mæða (dd), *v.a.*, occurs only in the *Med.* mood, to grow weary, I., 8, 17, 422, 3.
- Mæddr, *ad.*, hard tried, wearied, weary, I., 230, 2; II., 276, 6, 281, 8.
- Mæðgin, *n. pl.*, mother and son, II., 126, 15.



Mæðiliga, *adv., wearily*, I., 246, 12; II., 102, 24; *suffering severely*, II., 214, 4.  
 Mæði-samr, *ad., wearisome, troublesome*, II., 280, 8.  
 Mæðr, *f., mother*, I., 550, 26; II., 14, 10, 24, 1, 271, 13.  
 Mæðu-samr, = mæðisamr, II., 76, 15.  
 Mægjast, *v. med., to become allied by marriage*: m. við, II., 172, 19.  
 Mæla (t), *v.a., to speak*, I., 72, 9, 250, 16; II., 124, 2; *to contend*, I., 298, 12; *med. mælast fyrir, to be spoken of*, I., 518, 5.  
 Mær (*the oblique cases refer to the thema meý, q.v.*), *f., a may, a maiden*, I., 252, 26; II., 270, 15.  
 Mæta (tt), *v.n., to meet*, I., 120, 21. *obviam ire*, I., 482, 29. — *Reciproc. mætast, to meet each other, to meet*, I., 70, 11, 128, 24, 486, 3. — 2. *to come in for, to encounter, to undergo, to suffer*, I., 58, 7, 110, 7, 202, 18, 214, 20.  
 Mætr, *ad., precious*, I., 196, 2, 220, 22.  
 Mætti, *see mega*, I., 6, 2.  
 Mætur, (*gen. mæta*), *f. pl., high esteem*, I., 476, 28.  
 Mörg, mörgum, *see margr*.  
 Mörk (markar, merkr), *f., a mark, weight equal to half a pound or eight ounces*, II., 106, 18.  
 Mörk (markar, merkr), *f., woodland, forest land*, I., 230, 13; II., 118, 22.  
 Möttull (-s), *m., a mantle, "pallium"*, I., 538, 17.  
 Möttuls-skaut, *n., "pallii lacinia," mantle skirt*, I., 538, 21.

## N.

Ná (nær, náði-náðum, næði, náð), *v.a., to afford, to be able*: hverjar heilsubætr er hann vann fólki sínu . . . nær eingi maðr lettri lukt, II., 138, 19.  
 Náð (-ar, -ir), *f., quiet*: látið oss í friði ok frelsi heim fara til stóls vors ok þar sitja með náðum, I., 346, 9. — 2. *rest (sleep)*: sakir þess, at erkibyskup er nú vegmóðr, gefst honum brátt orlof til sinna náða, I., 130, 1; ríss hann upp svá vakrliga, at þá eru enn aðrir menn í náðum, I., 100, 19; Heinrekr konungr segir nauðsyn krefja, at menn taki náð eftir langa mæðu, I., 448, 11; gengr herra erkibyskup niðr í gröftinn, með lærðum mönnum nökkuri stund efter completorium, sem veraldar fólk er í náðum, II., 200, 4. — 3. *peace, protection, shelter, asylum*: Heinrekr konungr biðr Hlöðvi . . . at hann láti þann Thóman hvárki hafa friðland, né nokkura náð í öllum Franz, I., 264, 27, *cfr.* I., 422, 15. — 4. *immunity from molestation, safety, security*: allr varnaðr ok eignir Kantuariensis kirkju skulu standa með fullri náð, ok frelsi, I., 262, 7. — 5. *comfort*: alla þá náð ok nauðsyn, sem þér vilit af voru ríki þiggja, skal í yðru valdi vera, I., 290, 1; sé þessu næst, hversu hann setti sælum Heliseo fjóra hluti til náðar, sæng ok borð, sæti ok kertisstiku, II., 232, 18.



- Náðugr, *ad.*, *at ease, undisturbed, quiet*, I., 292, 3.
- Náðuligr, *ad.*, *quiet, calm, tranquil*, I., 316, 3.
- Nafn (-s, nöfn), *n.*, *a name*, I., 4, 13, *passim*.
- Nafn-frægr, *ad.*, *famous, celebrated*, II., 132, 11.
- Ná-frændi, *m.*, *close relative*, I., 50, 20.
- Náinn, *ad.*, *nigh, close, near (of relationship)*, II., 148, 15.
- Nálgast, *v. med.*, *to approach, to come near to*, I., 128, 11, 208, 14, 436, 8, 490, 2.
- Náliga, *adv.*, *near (each other), at short intervals (?)* sýnir Drottinn honum með tveim draumum nálíga bæði þessa heims götur ok annars lífs, hversu konunginum mundi ganga, I., 388, 17. — 2. *well-nigh, almost*, I., 6, 3, 84, 9, 242, 13.
- Ná-lægð (-ar-), *f.*, *presence*: hér fylgja þeir ríkismenn, er fyrir nálægð ok visso máttu stöðva glæpinn, ok jafnvel vernda byskupinn enn gerðu hvarki, II., 54, 18. — 2. *proximity, neighbourhood*: þessi maðr fór brutt af Dedeford (*read* Bedeford) ok í meiri nálægð við byskupsstól míns herra, II., 106, 8; í nálægð vit erkistólinn í Kanncia sat einn bóndi, II., 148, 11. — 3. *temp., in the phrase*: í nálægð, *lately, latterly, a short while ago*, I., 174, 17.
- Ná-lægjast, *v. med.*, *to come near to, to approach*, I., 506, 3; II., 58, 21, 66, 11.
- Nálægr, *ad.*, *anigh, near approaching, near to*, I., 128, 13, 506, 19; II., 68, 21. — 2. *present*: leiði hann yðr ok laði af nálægri dýflizu til . . . eilífra fagnaða, II., 194, 2.
- Nam, *see* nema.
- Nám (s), *n.*, *study, instruction*, II., 284, 18.
- Nám-tíð, *f.*, *season of study*, I., 18, 3.
- Námu, námum, *see* nema.
- Nánd (-ar, -ir), *nearness, proximity*, II., 138, 15.
- Ná-setja, *v.a.*, *to lay out (a dead body)*: síðan var þvegitt líkit ok skrytt ok nazett, II., 271, 22.
- Ná-stæðr, *ad.*, *closely related*, I., 120, 19.
- Nátt (*gen. nætr, dat., acc. nátt, pl. nætr, gen. pl. nátt*), *f.*, *night*, I., 556, 3, II., 166, 3; nátt, *as adv., anight, at night*, II., 234, 9.
- Nátta (að), *v. impers.*, *to become night, 'noctesco'*, I., 228, 24.
- Náttar-þel, *n.*, *night-time*, II., 232, 17.
- Nátt-myrkr, *n.*, *night darkness*, II., 44, 2.
- Nátt-setja, *v.a.*, *to lay out (a dead body)*, I., 554, 20. *This form, though common enough, is probably, what it is here, nothing but a corruption of the older and better násetja.*
- Náttúra (-u), *f.*, *nature, condition, constitution*, I., 108, 11, 316, 7, 12, 556, 24.
- Náttúrligr, *ad.*, *natural*, I., 400, 4.
- Nátturuligr, *ad., id.*, I., 234, 21, II., 62, 17.



Náttúru-staðfesti, *f.*, *natural steadfastness, native consistency*, II., 236, 15.  
 Náttúru-steinn, *m.*, *magic stone, a jewel of rare fine quality*, I., 476, 15.  
 Nátt-veizla, *f.*, *night quarters, entertainment for the night*, I., 432, 21.  
 Nauð (-ar, -ir), *f.*, *woe, affliction, tribulation*, I., 518, 9, II., 22, 18, 274, 7.  
 Nauðigr, *ad.*, *unwilling*, I., 98, 4, 538, 3.  
 Nauð-staddr, *ad.*, *afflicted, needy*, I., 442, 18.  
 Nauð-sun, *f.*, *need, necessity*, I., 462, 29, 558, 7.  
 Nauðsunligr, *ad.*, *needful, necessary*, II., 94, 19.  
 Nauð-syn (-ar, -jar), *f.*, *need, want*: ek skal ljá þér aðra kú fyst til þinna nauðsynja, II., 124, 11. — 2. *necessaries of life*: alla þá náð ok nauðsyn sem þér vilit af voru ríki þyggja skal í yðru valdi vera, I., 290, 1. — 3. *necessity*: konungs valdi samir eigi, at heimta þvílíkt fé með svá mikilli freku, sem önnur konungs inn-gjöld, heldr sem atvik ok nauðsyn beiddi landsfólki til friðar, I., 140, 4; Drottinn Jesús Krístr dó fyrir oss, hlýðinn föður alt til krossins, sýnandi oss svá geranda fyrir hans sök, ef nauðsyn kallar, I., 398, 19. — 4. *trouble, tribulation*: megum vér eigi baki snúa við vorum sonum, er til vor kalla í sínar nauðsynjar, I., 322, 23; enn þau hót, sem þér drógut

Nauð-syn—*cont.*

um nauðsyn herra páfars, . . . sama yðr harðla lítt, I., 404, 12. — 5. *in pl. only*: nauðsynjar, *nature's errands*, I., 556, 12.  
 Nauð-synligr, *ad.*, *necessary, needful*, I., 2, 9, 68, 21.  
 Nauðuliga, *adv.*, *perilously*, I., 360, 17.  
 Nauðungar-eiðr, *m.*, *an oath forced against one's will*, I., 350, 10.  
 Nauð-zunligr, *ad.*, = nauðsynligr, I., 494, 26.  
 Ná-verandi, *ad.*, *present*, II., 192, 15, 202, 19.  
 Ná-vist, *f.*, *in-dwelling*, II., 232, 14.  
 Ná-vista, *f.*, *id.*, I., 50, 14.  
 Né, *adv.*, *nor*, I., 94, 21; né einn, *none at all*, I., 188, 12.  
 Neðan, *adv.*, *below, beneath*, I., 32, 9, II., 88, 1.  
 Nef-langr, *ad.*, *having a long nose*, I., 28, 10.  
 Nef-lauss, *ad.*, *noseless*, I., 234, 2.  
 Nefna (d), *v.a.*, *to name by name, to mention*, I., 24, 26, 26, 5, 30, 6. — 2. *to nominate, to select*, I., 72, 18, 298, 10. — 3. *to state, to appoint*: nefnum vér yðr dag, in accessione domini sé þér þar kominn, I., 396, 24; *cfr.* 72, 19, 414, 29.  
 Nefniliga, *adv.*, *Dan. navnlig, in particular*, I., 146, 27.  
 Nef-skorinn, *ad.*, *with the nose cut off*, I., 230, 22.  
 Nei, *n.*, *negation, disapproval*, II., 144, 4; *as an adv.*, *no*, I., 532, 10.  
 Neisa (-u), *f.*, *shame, disgrace*, II., 274, 12.  
 Neisu-lauss, *ad.*, *free from shame, undisgraced*, II., 274, 14.



- Neita (tt), *v.a.*, to deny, to renounce, I., 166, 2, 430, 20; to give refusal to, to refuse, II., 292, 34.
- Nema (nem, nam-námum, næmi, numinn), *v.a.*, prop. to take, to secure: n. staðar, *locum tenere*, to stand still on the spot, I., 246, 19; hence. — 2. to catch, to learn, I., 24, 23, 172, 16. As an auxiliary verb, to do, to manage. ek nam aldri at kjósa né bera byskupsins tign ok nafn með skyldugu embætti, I., 306, 29.
- Nema, *adv.*, unless, I., 142, 7, 424, 8; except, I., 220, 29; nema heldr, as a correl. to a foregoing eigi at eins, but far rather, but moreover, I., 204, 18.
- Nenna (t), *v.n.*, to bring one's self to, to make up one's mind to, I., 478, 16, II., 214, 23.
- Neyða (dd), *v.a.*, to force, to oblige, I., 366, 15.
- Neyta (tt), *v.a.*, to use, to make use of, to avail one's self of, I., 70, 16.
- Neyti (-s), *n.*, fellowship, mutual aid, I., 470, 18.
- Níða (dd), *v.a.*, only in the med. form, níðast, in the phrase n. á, — a. to commit an act of cowardice or villany on, II., 54, 6. — b. to commit an act of apostacy, níðast á trú, I., 330, 4.
- Níðingliga, *adv.*, dastardly, I., 556, 2.
- Níðingr (-s, -ar), *m.*, prop., a dastard, a coward; one who unjustifiably rebels against spiritual authority, I., 416, 25.
- Níðings-skapr, *m.*, a dastardly crime, I., 540, 15, 546, 18; II., 22, 13.
- Níðings-verk, *n.*, a dastardly outrage, I., 546, 22.
- Niðr, *adv.*, down, adown, I., 8, 16, 84, 15, 494, 4.
- Niðra (að), *v.a.*, to slight, I., 324, 2; to dishonour, to humble, I., 432, 6, 510, 28.
- Niðran (-ar), *f.*, humiliation, abasement, I., 172, 1.
- Niðr-brjóta, *v.a.*, to break down, to bring to ruin, I., 546, 3.
- Niðr-brot, *n.*, beating down, humbling, subjugation, I., 162, 1; í niðrbrot, at the peril of destroying, I., 304, 10.
- Niðrbrots-maðr, *m.*, destroyer, I., 408, 22.
- Niðr-fall, *n.*, down-fall, I., 228, 13, 404, 23, 434, 19.
- Niðr-hrapan, *f.*, tumbling down, ruin, I., 434, 21.
- Niðri, *adv.*, down below, I., 238, 2; II., 98, 1.
- Niðr-settr, *p.p.*, allayed, II., 10, 24.
- Nítjándi, *ord. num.*, the nineteenth, II., 184, 7.
- Níu, *card. num.*, nine, I., 304, 5.
- Njóta (nýt, naut-nutum, nyti, notit), *v.n.*, to enjoy, I., 196, 8. — 2. to derive advantage, benefit, aid, avail from: þoldum vér margháttar meingerðir, hót ok brizli, forz ok fjár uppteikir; svá mjök njótum vér þess sátta-bréfs, er konungrinn sendi heim í land, at vér ok várir menn skyldim hvervetna frið hafa, I., 530, 3; *cfr.* II., 293, 8.



Nóg, *adv.*, *enough*, I., 324, 3.  
 Nógliga, *adv.*, *amply*, I., 44, 13, 300, 24, 434, 27; II., 232, 3.  
 Nógr, *ad.*, *ample*, *plentiful*, *enough*, I., 238, 2, 444, 19; *plenty (of)*, I., 64, 24.  
 Nokkurr, *pron. indef.*, *some*, *some one*, *certain*, I., 4, 2, 32, 4, 166, 24; *some = alinquantus*, I., 20, 28, 28, 12; *any*, I., 202, 9, 336, 18. — Nokkut (nökkuð, II., 146, 7), *as an adv.*, *somewhat*, I., 36, 9, 202, 20.  
 Norðan, *adv.*, *with af: from the North*, I., 26, 11, 90, 17, 416, 22.  
 Norðr, *adv.*, *north*, *northward*, I., 20, 27, 66, 7.  
 Norðr-hálfa, *f.*, *northern quarter*, *Europe*, II., 263, 28.  
 Notarius, *m.*, *a notary*, II., 78, 16.  
 Notera, *v.a.*, *to notice*, I., 122, 25.  
 Nótt (nætr, *pl.* nætr), *f.*, *night*, I., 12, 15, 84, 24, 104, 16; *um nóttina*, *over-night*, I., 268, 29, 492, 21.  
 Nú, *adv.*, *now*, I., 2, 12, *passim.* — 2. *rhet.*, *now*, *now then*, I., 26, 12, *passim.*  
 Numinn, *see nema.*  
 Ný-borinn, *ad.*, *newly born (of a calf)*, II., 120, 4.  
 Ný-farit, *supine of a v. inus.*, *nýfara*, *lately gone*, *newly departed*, sá maðr hefir nýfarit burt af Kancia, II., 102, 17.  
 Ný-fæddr, *ad.*, *newly born*, II., 156, 12.  
 Nýjung (-ar), *f.*, *news*, *tidings*, I., 390, 26; II., 110, 1. — 2. *novelty*: svá ferr hann í brutt ok frægir þenna lut sem eina nýjung, I.,

Nýjung—*cont.*

116, 13; nú er nyjung grimmleiks ok ofse údæma innleidd, II., 14, 17. — 3. *innovation*: einga nýjung leiðir hann í embættisgerð sína, I., 102, 22; biðjum vér . . . yðarn herradóm . . . at þér leiðit eigi í land yðart nýjungar í móti heilagri kirkju, I., 152, 12.  
 Nýjungr, *m.*, *innovation*, margir articuli þar af voru eigi konungs vanar heldr vándsligir nýjungar upp á skaða kirkjunnar, I., 168, 1.  
 Ný-kominn, *ad.*, *newly*, *lately*, *just arrived*, I., 40, 16, 52, 17.  
 Nýliga, *adv.*, *newly*, *lately*, *latterly*, I., 6, 15, 118, 22, 174, 28.  
 Ný-lunda, *f.*, *a new thing*, *strange occurrence*, *a marvel*, I., 516, 22; II., 280, 5.  
 Nýrr, *prop.*, *nýr*, *ný*, *nýtt*, *ad.*, *new*, I., 2, 10. — 2. *recent*: nú á nýjum tímum, I., 2, 12; at nýju, *anew*, I., 94, 3, *recently*, I., 118, 19.  
 Ný-tekinn, *ad.*, *new*, *startling*, I., 300, 16; *newly conceived*, II., 150, 15.  
 Nyt-samligr, *ad.*, *useful*, *expedient*, *profitable*, I., 2, 12, 122, 24, 268, 16, 462, 7, 470, 23.  
 Nyt-semd (-ar, -ir), *f.*, *benefit*, *profit*, *privilege*, *advantage*, I., 38, 16, 72, 2, 136, 10, 328, 18, 508, 16.  
 Nytsemdar-erindi, *n.*, *beneficial work*, II., 186, 17.  
 Ný-vorðinn, *ad.*, *lately come to pass*, II., 106, 23.  
 Nægð (-ar), *f.*, *plenty*, *fulness*, *abundance*, I., 98, 20, 232, 12; II., 92, 9, 110, 3.



Nægja (ð), *v.a.*, occurs only in the med. form, to be satisfied, I., 144, 17, 280, 21.  
 Nægr, *ad.*, plentiful, plenteous, I., 262, 13, 368, 10.  
 Næmi, *see* nema.  
 Nær, *adv.*, near, nigh, I., 12, 17, 84, 22.  
 Nær-gætr, *ad.*, guessing true, I., 252, 3.  
 Nær-hendis, *adv.*, near at hand, within reach, I., 2, 16.  
 Næring (-ar), *f.*, nourishment, II., 96, 21.  
 Nærri, *adv.*, nigh, near to, I., 100, 6; II., 110, 13.  
 Nær-verandi, *pres. p.*, present, I., 314, 14.  
 Næstr, *superl.*, nearest, next, I., 6, 26; next following, I., 28, 2; neut. næst, as an *adv.*, next, I., 12, 4; only lately, I., 186, 15; last, most recently, I., 440, 21.  
 Nöðru-kyn, *n.*, generation of vipers, I., 546, 12.  
 Nökkur, II., 212, 20; nokkvøð, II., 266, 30, *see* nokkurr.  
 Nöktr, *ad.*, naked, II., 36, 12, 290, 23.  
 Nös (nasar, nasar), *f.*, a nose, II., 287, 35.  
 Nöstr, *see* næstr.

## O, Ó.

Ob-beldi (-s), *n.*, violence, I., 410, 19.  
 Ó-beygðr, *pp.*, unbent, I., 522, 2.  
 Ó-blekktr, *pp.*, undeceived, not hood-winked, II., 236, 14.  
 Ó-brendr, *p.p.* unburnt, I., 50, 8.

Ó-bæriligr, *ad.*, unendurable, insufferable, II., 70, 17.  
 Ó-bærr, *ad.*, unbearable, exceeding one's strength, I., 78, 8.  
 Ó-bætttr, *ad.*, unreformed: svá skyggja þessir óbættir þat skæra ljós, er nú leynist í Kantarabyrgi, II., 44, 12. — 2. unatoned for, leita þú eftir enn framar þeim óbættum glæp, er þig mun þröngva því dauðligar, sem þú hefir meir vanrækt, I., 128, 17.  
 Óðal (-s, óðöl), *n.*, fixed property, I., 92, 23.  
 Odd-viti, *m.*, leader, I., 206, 15.  
 Óð-streymi, *n.*, furious torrent, rapids, I., 32, 7.  
 Ó-dygð, *f.*, disloyalty, treason, I., 214, 28.  
 Ó-dæmdr, *ad.*, not judged, not sentenced, unpunished, II., 116, 3.  
 Ó-dæmi, *n.*, unparalleled, monstrous thing, enormity, II., 8, 11, 26, 19.  
 Ó-dæmiligr, ódömiligr, *ad.*, unparalleled, unexampled, II., 18, 9, 287, 27.  
 Ofan, *adv.*, from above: hér mátti sjá akrinn Axæ döggaðan ok blómgæðan bæði ofan ok neðan, II., 88, 1. — 2. down, adown, downwards: maðrinn fellr ofan, II., 116, 16, *cfr.* 24. — Phrases: ofan á, over and above, in addition to, I., 370, 8; þar á ofan, to boot, II., 126, 4; ofan í, down into, II., 160, 13; fyrir ofan, up above, II., 116, 15.  
 Ofarr, *comp. adv.*, prop. higher up; but temp. higher up in time, later, II., 286, 12.



- Of-beldast, *v. med.*, *to become turbulent, to rebel*: Sál konungur var valdr af Guði, ok er hann ofbeldist með óhlýðni, fyrirförst hann ok öll hans ætt, I., 364, 14.
- Of-beldi, *n.*, *turbulence, arrogance*, I., 26, 10, 42, 10, 214, 21.
- Of-dirfð, *f.*, *fool-hardiness*: Þat er hann stendr á sínum skilning við hvern sem hann á at skifta, þýða þeir til einþykkis ok ofdirfðar, I., 178, 14. — 2. *overweening presumption*: Rodgeirr erkibyskup lætr bera kross fyrir sér um sýslu Kantuariensis kirkju . . . sýnist herra páfanum þessi ofdirfð á eingan veg þollig, I., 392, 2.
- Of-djarfr, *ad.*, *foolhardy, turbulent, rebellious*, I., 148, 3.
- Of-drukkinn, *ad.*, *fig. over-drunk, intoxicated, reckless, heedless*, I., 92, 4.
- Officera, *v.a.*, *to officiate*, I., 102, 8.
- Officium, *n.*, *office, church service*, I., 468, 28.
- Offr, offer (-s), *n.*, *an offering*, I., 104, 13, 15; II., 78, 1.
- Offra (að), *to offer, to bring offering and sacrifice*, I., 50, 18; II., 170, 24.
- Of-gera, *v.a.*, *to over-do, to go to excess*: enn ef hér finst nokkut ofgert í, ok vill hann bæta eftir lærðra manna dómi í sínu ríki, I., 382, 20, *cfr.* II., 20, 20, 273, 18.
- Of-geystr, *ad.*, *over-rash, reckless, heedless*, I., 454, 18.
- Of-gjöra, *see ofgera*.
- Of-metnaðr, *m.*, *presumption*, I., 506, 23.
- Of-mettr, *ad.*, *'over-fed,' surfeited*; upp frá borðinu stóð hann í hvern tíma heldr vanmettr enn ofmettr, I., 106, 30.
- Of-mæltr, *ad.*, *stated, set forth, in an exaggerated manner*, I., 406, 28.
- Ofr=offr, II., 158, 14.
- Ofra=offra, II., 206, 9.
- Ofr-afl, *n.*, *molestation beyond one's power to cope with*, I., 390, 7; *tumultuous fray*, I., 534, 18.
- Ofran=offran, II., 206, 5.
- Ofran (-ar), *f.*, *pride, presumption, superciliousness*, I., 36, 25, 94, 21.
- Ofrast, *v. med.*, *to act presumptuously and overbearingly, to exult*: (hann) skrifar til herra páfans, at hann standi sterkliga í herbúðum himna konungs, at eigi ofrist úmildir svá mjök, at þeir sýnist vega sigr á Thómasi, I., 420, 23.
- Ofr-efli, *n.*, *over-match*, I., 354, 15.
- Ó-fremjast, *v.*, *med.*, *not to dare on account of shyness, or sense of shame*, II., 136, 11.
- Ofr-hiti, *m.*, *excessive heat*, I., 234, 28.
- Ófriðar-eldr, *m.*, *heat of enmity*, I., 92, 17.
- Ó-friðliga, *ad.*, *unpeacefully, unpeaceably, threateningly*, I., 484, 14.
- Ó-friðr (-ar), *m.*, *fight*, I., 166, 11. — 2. *vexation, worry, enmity*, I., 92, 10, 226, 17; II., 256, 4. — 3. *commotion, disturbance, turmoil*, I., 482, 27.
- Of-ríki, *n.*, *oppression, molestation*, I., 276, 19.



- Ó-frægð, *f.*, *dishonour*, II., 10, 15.  
 Ó-frændsamligr, *ad.*, *unbecoming of kinsmen*, II., 174, 1.  
 Ofsi (-a), *m.* *insolence, violence*, I., 58, 10, 152, 21, 484, 8; II., 14, 18.  
 Of-sókn, *f.*, *persecution*, I., 196, 19, 368, 18, 378, 10.  
 Of-sótttr, *p.p.* of ofsækja.  
 Of-stærð, *f.*, *stomach, overweening ambition*, I., 432, 2.  
 Ofstæris-maðr, *m.*, *an overweening person*, I., 434, 16.  
 Of-sækja, *v.a.*, *to pursue*, I., 230, 21. — 2. *to persecute*, I., 226, 19.  
 Of-sæla, *f.*, *'over-bliss,' too great a happiness*, I., 368, 21.  
 Of-sævi, of-sæfi, *n.*, *high sea*, I., 264, 1; II., 246, 24.  
 Oft, *comp.* oftar, *superl.* oftast, *adv.*, *often, frequently*, I., 38, 14, 216, 4.  
 Of-tekja, *f.*, *exceeding presumption*, I., 392, 4.  
 Oftliga, *adv.*, *often, frequently*, I., 38, 6.  
 Oft-samligr, *ad.*, *frequently repeated, habitual*, I., 388, 15.  
 Of-verkir, *m. pl.*, *excessive aches*, II., 138, 13.  
 Of-þreyta, *v.a.*, *to over-fatigue, to wear out*, I., 444, 14.  
 Ó-færa, *f.*, *peril*, II., 178, 7.  
 Ó-gifta, *f.*, *ill-luck, fatality*, II., 128, 3, 292, 16.  
 Ógiftu-maðr, *m.*, *a luckless wretch, a wicked person*, II., 10, 19.  
 Ó-glaðligr, *ad.*, *cheerless*, II., 152, 21.  
 Ógn (-ar, -ir), *f.*, *threat, intimidation*, I., 182, 3, 196, 31, 498, 32, 506, 23, 532, 12. — 2. *awe, fear (of)*, I., 134, 9, 176, 27; II., 178, 16.  
 Ógna (að), *v.a.*, *to threaten*, I., 212, 9. — 2. *to awe, to inspire with a sense of fearing devotion*: þegar sem hann sér messu-klæðin ok skrudann at sér borinn, ógnar hann sinni samvizku með svá lítillátri hugleiðing, at þegar eru tárin úti, I., 102, 12.  
 Ógnan, (-ar, -ir), *f.*, *threat*, II., 90, 5.  
 Ógnandi, *m.*, *threatener*, II., 90, 18.  
 Ógnar-hót, *n. pl.*, *threats intended only to intimidate*: enn Guðs maðr gjörir sér ekki meira um, enn svarar: Ógnarhót eru slíkt, I., 520, 3. — 2. *threats of a fearful nature, threats of terrible intent*, I., 528, 27.  
 Ógnar-orð, *n. pl.*, *threatening words*, I., 456, 23; II., 180, 16.  
 Ó-greiði, *m.*, *tardiness, reluctance to facilitate transaction of business*, I., 72, 18.  
 Ógrligr, ógurligr, *ad.*, *awful, fearful*, II., 18, 8, 278, 7.  
 Ó-græðiligr, *ad.*, *incurable*, I., 196, 22.  
 Ógustus, *m.*, *the month of August*, II., 261, 13.  
 Ó-hallr, *ad.*, *not leaning, strait*, II., 234, 24.  
 Ó-hamingja, *f.*, *mishap, misfortune*, II., 10, 9.  
 Ó-hegndr, *ad.*, *unpunished*, II., 44, 6, 46, 26.  
 Ó-heyrðr, *ad.*, *unheard of*, I., 348, 6, 424, 12.  
 Ó-heyriligr, *ad.*, *unheard of, monstrous*, II., 12, 3, 86, 5.  
 Ó-hlýðnast, *v. med.*, *to disobey*, I., 366, 5.  
 Ó-hlýðni, *f.*, *disobedience*, I., 364, 15, 406, 12.



- Ó-hæfa (u), *f.*, enormity, abomination, II., 8, 20.  
 Ó-hægindi, óhægendi, *n.*, uneasiness, discomfort, II., 82, 26, 282, 5.  
 Ó-hægliga, *adv.*, uneasily, in a troublesome manner, II., 94, 4.  
 Ó-hæverska (-u), *f.*, incivility, want of good manners, I., 462, 26.  
 Ó-jafn, *ad.*, 'uneven,' unequal, not to be compared, II., 216, 3.  
 Ok (-s), *n.*, a yoke, I., 218, 20, 234, 14.  
 Ok, *conjunct.*, and, I., 2, 7, *passim*. — 2. then, I., 382, 20.  
 Okkarr, okkur, okkart, *possess. ad.*, of the first pronoun dual, our, ours, II., 228, 17.  
 Okkr, *dat. and acc.*, dual of ek, II., 170, 21.  
 Ó-kominn, *ad.*, to come, future, I., 460, 10; II., 132, 25, 224, 10.  
 Ó-kristiligr, *ad.*, unchristian, II., 142, 24.  
 Ó-kunnr, *ad.*, strange, not known to those present, II., 104, 12. — 2. unknown (to), II., 182, 4.  
 Ó-kunnugr, *ad.*, unknown (to), unfamiliar (to), I., 80, 15.  
 Oleum, *n.*, oil, II., 88, 4.  
 Ó-leyfðr, *ad.*, not permitted, illicit, unlawful, I., 298, 18.  
 Ó-leyst, *ad.*, un-released, un-re-moved, I., 78, 9. — 2. un-absolved, II., 48, 11.  
 Ó-lífi (-s), *n.*, fatal state of (a person's) life; særa til ólís, to wound mortally, I., 142, 14.  
 Ólís-maðr, *m.*, a person of forfeit life, I., 148, 1.  
 Ó-líkr, *ad.*, unlike, different, various, I., 48, 26, 190, 7; II., 14, 1, 74, 2.  
 Olli, *pret. of valda*, *q. v.*  
 Ó-lýginn, *ad.*, 'unlying,' truthful, II., 278, 26.  
 Ó-lærðr, *ad.*, unlearned, as a subst., a laic, II., 60, 7, 192, 20.  
 Ó-lögliga, *adv.*, unlawfully, illegally, II., 186, 22.  
 Ó-lögligr, *ad.*, unlawful, illegal, I., 236, 7.  
 Ó-makligr, *ad.*, unworthy, undeserving, II., 128, 8, 168, 17.  
 Ó-megin (-s), *n.*, fainting swoon, II., 126, 19.  
 Ó-mildr, *ad.*, iniquitous, wicked, I., 182, 17, 276, 18.  
 Ó-mjúkliga, *ad.*, un-indulgently, austere, severely, I., 98, 11, 202, 17.  
 Ó-náð, *f.*, disturbance, II., 122, 25; worry, vexation, I., 370, 16.  
 Óp (-s), *n.*, whoop, cry, I., 230, 13, 534, 11.  
 Opin-bera (að), *v.a.*, to lay bare, to unveil, to discover, to reveal, I., 66, 10, 516, 10.  
 Opin-berliga, *adv.*, publicly, I., 40, 15, 146, 2, 454, 4.  
 Opin-berr, *ad.*, open, public, I., 56, 2, 144, 15; discovered, found out, I., 176, 19; manifest, I., 214, 12.  
 Ó-píndr, *ad.*, unpunished, I., 454, 22.  
 Opinn, *ad.*, open, I., 524, 4; patent: o. bréf, I., 452, 5; segja í opin augu, to declare in one's face, I., 458, 16.  
 Or = úr, I., 154, 11, 516, 7.  
 Orð (-s), *n.*, a word, I., 2, 14; gera at orðum, to make a common topic of, I., 48, 23.  
 Orða-fjöldi, *m.*, diffuse discourse, I., 280, 25.



- Orða-fulltingi, *n.*, *pleading in behalf of others*, I., 54, 26.  
 Orða-gerð, *f.*, *construction of words, framing of speech*, I., 200, 5; *assertion*, II., 114, 18.  
 Orða-glæsur, *f. pl.*, *slippery language*, I., 458, 17.  
 Orða-grein, *f.*, *articulation of speech*, II., 280, 20.  
 Orða-laust, *neut. ad.* orða-lauss, *as an adv., unmentioned: láta o., to pass over in silence*, II., 264, 36.  
 Orða-skreyting, *f.*, *elegance of expression*, I., 380, 15.  
 Orð-fagr, *ad.*, *fair-spoken, eloquent*, I., 44, 11.  
 Orð-fall, *n.*, *expression, saying*, II., 212, 7.  
 Orð-felli, *n.* *speech, talk*, I., 36, 17, 290, 16.  
 Orð-flaug, *f.*, *ejaculation*, I., 216, 23, 520, 11. — 2. *travelling rumour*, I., 556, 13.  
 Orð-frægr, *ad.*, *praisefully spoken of*, I., 20, 24.  
 Orðinn, *see* verða.  
 Orð-lof, *n.*, *public praise*, I., 38, 13.  
 Orð-rómr, *m.*, *rumour*, I., 86, 9, 202, 16.  
 Orð-ræða, *f.*, *talk, language, discussion, conversation*, I., 170, 1, 246, 25, 318, 6, 472, 17, 498, 15, 524, 6.  
 Orð-sending, *f.*, *message*, I., 72, 4, 132, 6, 252, 12.  
 Orðs-kviðr, *m.*, *a proverb*, I., 484, 11.  
 Orð-snild, *f.*, *eloquence*, I., 36, 11, 74, 14.  
 Orð-snjallr, *ad.*, *eloquent*, I., 44, 8.  
 Orðs-tírr, *m.*, *fame*, I., 394, 21.  
 Orð-tak, *n.*, *mode of expression*, II., 4, 23, 168, 5.  
 Organum, II., 200, 13.  
 Or-lof, *n.*, *permission, leave, liberty*, I., 52, 14, 64, 30, 212, 18, 296, 6, 504, 11. — 2. *leave, audience*, I., 290, 15, 306, 2; *leave, farewell*, I., 290, 7.  
 Or-lofa, *v.a.*, *to permit*, I., 294, 12, 528, 22.  
 Ó-rói (-a), *m.*, *disturbance*, I., 60, 13, 192, 23, 300, 10; *worry, vexation*, I., 90, 18, 276, 7.  
 Orrusta (-u, -ur), *f.*, *a battle, fight*, I., 8, 1.  
 Or-skorðr, *m.*, = or-skurðr, II., 249, 13.  
 Or-skurða (að), *v.a.*, *to decide*, I., 296, 15, 302, 19.  
 Or-skurðr (-ar, -ir), *m.*, *decided answer, decision*, I., 190, 26, 198, 7, 266, 16, 466, 18.  
 Ort, orti, &c., *see* yrkja.  
 Ó-sannligr, *ad.*, *baseless*, II., 114, 16.  
 Ó-skaddr, *p.p.*, *un-scathed*, II., 106, 13.  
 Ó-skýrr, *ad.*, *indistinct*, II., 76, 10.  
 Ó-snöggliga, *adv.*, *unstintedly*, II., 216, 23.  
 Ó-sómi (-a), *m.*, *disgrace, dishonour*, I., 148, 10, 490, 28; *wickedness, crime*, I., 152, 5.  
 Ó-sprunginn, *p.p.*, *'un-burst,' un-heart-broken*, II., 70, 20.  
 Oss, *dat. and acc. pl. of* ek.  
 Óss (gen. óss, pl. ósar), *m.*, *the mouth of a river*, I., 32, 11.  
 Ostr (-s, -ar), *m.*, *cheese*, I., 250, 9.  
 Ó-styrkr, *ad.*, *feeble, weak*, II., 212, 29, 226, 12.



- Ó-sýniligr, *ad.*, *invisible*, II., 128, <sub>1</sub>.  
 Ó-tallegr, *ad.*, *innumerable*, II., 188, <sub>19</sub>.  
 Ó-talliga, *adv.*, *innumerably*, II., 86, <sub>20</sub>.  
 Ótta (-u), *f.*, *early morn*, I., 50, <sub>29</sub>.  
 Ótta (að), *v.n.*, *to fear*, I., 82, <sub>7</sub>. — *Impers.*, óttar oss, *me fears*, I., 226, <sub>6</sub>. — *Med. to fear, to mis-doubt*, I., 56, <sub>4</sub>, 176, <sub>18</sub>, 198, <sub>2</sub>; II., 274, <sub>3</sub>.  
 Ótta-efni, *n.*, *cause of fear*, I., 80, <sub>16</sub>.  
 Ótta-lauss, *ad.*, *fearless*, I., 520, <sub>21</sub>; II., 22, <sub>4</sub>.  
 Óttanligr, *ad.*, *fear-inspiring*, I., 306, <sub>18</sub>.  
 Ótti (-a), *m.*, *fear*, I., 18, <sub>5</sub>, 158, <sub>17</sub>.  
 Óttu-söngur, *m.*, *matins*, á hverja nótt, sem úti er óttu-söngur, eru innkallaðir þrettán fátækir menn í nokkut leyniligt herbergi, I., 98, <sub>15</sub>; *cfr.* II., 64, <sub>5</sub>. — *cfr.*: "*diebus singulis post synaxim decantatam, quam cito post gallicinium sub profunda nocte decantare consueverat, mox clam in conclavi aliquo introducebantur fratres tredecim.*"  
 Ó-umræðiligr, *ad.*, *unspeakable*, I., 318, <sub>10</sub>; II., 84, <sub>19</sub>.  
 Ó-vani (-a), *m.*, *abuse*, af þeim innleiðslum, siðleysum ok óvönum leiddi svá langar limar, at margs manns líf dró til útlegðar, &c., I., 6, <sub>17</sub>.  
 Ó-varliga, *adv.*, *unwarily, heedlessly*, II., 76, <sub>20</sub>, 208, <sub>9</sub>.  
 Ó-varr, *ad.*, *unaware, unwary*; at óvöru, *unawares*, II., 10, <sub>23</sub>, 96, <sub>5</sub>.  
 Ó-venja (-u), *f.*, *abuse*; hann barðist fast, ok brátt niður siðvenivur er allra kellt vorv oveniur, bæði nyiar ok fornar, II., 276, <sub>3</sub>.  
 Ó-verðugur, *ad.*, *unworthy*, I., 292, <sub>21</sub>.  
 Ó-veri (-a), *m.*, *irritation, itch*, þar sem fótrinn sýndist sléttari ok minnr blásinn, þutu upp smábólur með óvera, II., 98, <sub>4</sub>.  
 Ó-vígðr, *ad.*, *not ordained, lay*, I., 70, <sub>6</sub>, 194, <sub>13</sub>.  
 Ó-vin, *m.*, = óvinur, I., 214, <sub>27</sub>.  
 Ó-vinur, *m.*, *an enemy, a foe*, I., 166, <sub>12</sub>, 486, <sub>10</sub>. — 2. *the fiend*, II., 58, <sub>19</sub>, 128, <sub>2</sub>.  
 Ó-vit, *n.*, *state of unconsciousness, fainting swoon*, II., 84, <sub>4</sub>.  
 Ó-vitandi, *ad.*, *not knowing, ignorant of, in ignorance*, II., 56, <sub>19</sub>.  
 Ó-vægiligr, *ad.*, *not to be weighed, measureless*, I., 6, <sub>1</sub>.  
 Ó-vöru see óvarr.  
 Óx, see vaxa.  
 Ó-þokki, *m.*, *ill-feeling, enmity*; konungrinn hugði allan óþokka niðrsettan á þeim fundi, er friður formeraðist í Franz, II., 10, <sub>23</sub>; *dislike, antipathy*, II., 154, <sub>5</sub>.  
 Ó-þolligr, *ad.*, *intolerable*, I., 378, <sub>13</sub>.  
 Ó-þrotnandi, *ad.*, *that does not waste*, II., 88, <sub>4</sub>.  
 Ó-þökk, óþavk, *f.*, *censure, blame*, II., 271, <sub>2</sub>.



## P.

- Páfa-dómr, *m.*, *popedom, papacy*, I., 90, 26.  
 Páfa-garðr, *m.*, "*pope's garth*," the *papal court*, I., 124, 9.  
 Páfa-sæti, *n.*, *papal see, the see of Rome*: ok at rækðvm ok reknvm Octoviano af pafvasæti valdi hvn ser til herra ok hirðis Alexandr, II., 275, 16.  
 Páfa-tal, *n.*, *succession of popes*, I., 90, 15.  
 Páfi (-a, -ar), *m.*, *pope*, I., 40, 16; *passim*.  
 Pallium, *n.*, *the episcopal pall*, I., 42, 1, 90, 8, 124, 9.  
 Pálmari (-a, -ar), *m.*, *a palmer, a pilgrim*, I., 136, 12.  
 Pálmi (-a, -ar), *m.*, *a palm-tree*, hjartteignafórn hins blezaða Thóme erkibyskups samlíkist vel þeim uppreistum viði, er páلمي heitir, II., 146, 20.  
 Pálm-vöndr, *m.*, *a palm wand, a branch of the palm-tree*: hann berr fagran pálm-vönd í sinne hende, II., 136, 7.  
 Pantr (-s), *m.*, *a pawn, pledge, security*, I., 224, 16.  
 Páska-dagr, *m.*, *the day of Easter*, II., 76, 3.  
 Páska-vika, *f.*, *Easter week*, II., 86, 3.  
 Páskir, *f. pl.*, *Easter*, I., 86, 27; II., 74, 15.  
 Pati (-a), *m.*, *a child's pet expression for father*: skal ek

## Pati—cont.

- þetta drecka, pati minn? II., 281, 3.  
 Patronus, I., 542, 12.  
 Pax, *the kiss of peace*, I., 468, 26.  
 Pell (-s), *n.*, *a pall, a coverlet of precious fabric*, I., 14, 22.  
 Penigr (-s), *m.*, *a coin*, I., 188, 3; II., 122, 10.  
 Penningr (-s), *m.*, *id.*, I., 98, 25; *money*, II., 56, 7.  
 Persóna (-u), *f.*, *person*, I., 16, 21.  
 Pílagrímr, *m.*, *a pilgrim*, I., 540, 26.  
 Pílagríms-ferð, *f.*, *pilgrimage*, I., 258, 20; II., 106, 16.  
 Piltr, *m.*, *a lad*, I., 14, 18.  
 Pína (u), *f.*, *pain, suffering*, I., 196, 30, 330, 6. — 2. *punishment, penalty*, I., 184, 5, 540, 11. — 3. *passion (death)*, I., 552, 16; II., 4, 18.  
 Pína (d), *v.a.*, *to plague, to inflict pain*, I., 98, 4. — 2. *to vex, to annoy, to worry*, I., 310, 3. — 3. *to censure, to punish*, I., 334, 24, 396, 15.  
 Pínandi, *gerund. of pína, to be punished*, I., 496, 19.  
 Píning (-ar), *f.*, *passion, suffering of death*, I., 558, 8; II., 196, 9.  
 Píningar-dagr, *m.*, *day of passion*, II., 192, 21.  
 Píningar-rödd, *f.*, *cry announcing passion*, II., 26, 12.  
 Píningar-vottr, *m.*, *a martyr*: er þat boðanda þeim Guðs píningar-vott til lofs ok virðingar, at himneskt ljós kom íij. sinnum yfer hans alltari, II., 226, 21.  
 Pínu-lauss, *ad.*, *unpunished*, I., 356, 11.



- Pipra (að), *v.n.*, to tremble, to quiver, to shake, I., 182, 10.
- Písl (-ar, -ir), *f.*, passion, II., 4, 22, 112, 4.
- Píslar-efni, *n.*, cause of suffering, I., 368, 18.
- Píslar-mark, *m.*, sign, emblem of passion, the cross, I., 208, 23.
- Píslar-pálmi, *m.*, palm of passion, II., 6, 1.
- Píslar-sigr, *m.*, victory through passion, martyrdom, II., 236, 24.
- Píslar-vátt, and -vottr, *m.*, a martyr, I., 2, 5; II., 108, 6.
- Píslar-vætti, *n.*, martyrdom, I., 14, 17.
- Plága (að), *v.a.*, to plague, to torment, I., 98, 4.
- Plága (-u), *f.*, severe punishment, torment, I., 144, 17.
- Plástr (-æs), *m.*, "emplastrum," a plaster, II., 96, 13.
- Pollísera, *v.a.*, to polish, to execute dainty handiwork: (hann) finnr þar kominn kistil einn snjóhvítan, með skínanda filbein, hann er luktr ok svá líkaðr, sem aldri kunni manns hand svá pollísera, I., 24, 10.
- Port (-s), *n.*, a gate, I., 222, 19.
- Postoli (-a), *an apostle*, I., 40, 11.
- Postoligr, *ad.*, apostolic, I., 26, 6.
- Potagium, *n.*, soup, meat: bróðirinn kaupir úti, hvárt sem verðr ertra-réttr eðr eitthvert potagium, I., 242, 17.
- Prédika (að), *v.a.*, to preach, I., 104, 2.
- Prédikan (-ar), *f.*, preaching, I., 118, 1; II., 230, 7.
- Presenta (u), *f.*, a present, I., 262, 15.
- Presentera, *v.a.*, to present, I., 54, 1.
- Prestr (-s, -ar), *m.*, a priest, I., 86, 31.
- Prests-vígsla, *f.*, a priest's ordination, I., 88, 23.
- Prímas, *a primate*, I., 40, 18.
- Príórr (-s), *m.*, a prior, I., 32, 20, *passim*.
- Prísand, *f.*, prison, I., 556, 22.
- Príss, *m.*, state, pomp, lordliness, I., 262, 23.
- Privilegium, I., 40, 19, 122, 23.
- Procession, *f.*, procession, I., 86, 22.
- Próf (-s), *n.*, legal inquiry, I., 118, 25, 282, 3.
- Prófa (að), *v.a.*, to examine, I., 124, 10, 182, 21. — 2. to try, to test, to make an experience of, to prove, I., 46, 8, 474, 4. — 3. to attempt, to make a trial of, to try, I., 16, 4. — 4. to prove, to demonstrate, I., 54, 11. — 5. to try, to vex, to worry, I., 158, 6.
- Prófan (-ar), *f.*, examination, I., 110, 20.
- Propheta, II., 228, 14.
- Propiciatorium, I., 208, 10.
- Prósa, *a hymn introduced into the mass on certain festival days*, I., 20, 26, 22, 5.
- Protomartyr, I., 206, 26.
- Proventa, *f.*, prebend, advancement, I., 38, 23.
- Provocera, *v.a.*, II., 54, 2.
- Prúðligr, *ad.*, glorious, II., 292, 17.
- Prúðr, *ad.*, glorious, II., 292, 24.
- Prýða (dd.), to beautify, to bedeck, I., 550, 26; II., 88, 15; to glorify, II., 210, 9.
- Prýði, *f.*, beauty, glory, II., 190, 19, 290, 10, 293, 12.



Publicera, *v.a.*, 458, <sub>24</sub>.

Púki (-a, -ar), *m.* 'puck,' the fiend, II., 291, <sub>32</sub>, 293, <sub>2</sub>.

Pund (-s), *n.*, pound, in the biblical sense of grant, bestowal, I., 84, <sub>27</sub>.

Punktr, pungtr, II., 247, <sub>14</sub> (-s, -ar), *m.*, point, nick of time, I., 66, <sub>4</sub>, 86, <sub>2</sub>, 266, <sub>26</sub>, 330, <sub>29</sub>, 486, <sub>9</sub>, 506, <sub>7</sub>. — 2. circumstance, state, I., 170, <sub>3</sub>. — 3. decision, step taken, I., 194, <sub>24</sub>.

Pytttr (-s), *m.*, a pit, pool, II., 271, <sub>8</sub>.

## R.

Ráð (-s), *n.*, advice, counsel: Mailld móðir hans var bæði vitr ok viljug til at gefa honum góð ráð, I., 18, <sub>8</sub>; eru (lærðir) . . . dregnir undir limalát ok skemdir, nema þeim verði undan skotið með röksemd ok ráði herra erkibyskups, I., 142, <sub>7</sub> (þeir) ganga . . . framm í veg um nóttina sem Jesús Krístr gerir ráð fyrir, I., 230, <sub>7</sub>. — 2. settled agreement, resolution: af þeirri gisting gerast þau ráð með fornum félagsskap, at Thómas muni lyfta sinni ferð ok gerast heimonligr Richeo, I., 30, <sub>15</sub>. — 3. consultation, deliberation: hversu erkibyskup skipast virðuliga til sætis, ráðs ok tillögu með herra páfanum þarf eigi langmælis, I., 130, <sub>6</sub>; gengr hann á ráð með sínum spekingum, hvat upp skal taka í þvílíkum vanda, I., 148, <sub>26</sub>; siti þeir nú um stund á ráði, sem þeim líkar, I., 240, <sub>3</sub>. — 4. discre-

Ráð—*cont.*

tion, judgment, way of thinking and doing: bíðandi höfum vér beðit ef þér vildut víkja yðru ráði á réttan veg, I., 360, <sub>13</sub>; geym at þínu ráði, at þá sér þú eigi vanbúinn, því at nú er þinn tími, I., 366, <sub>22</sub>. — 5. councillor, councillors, council: . . . konungsins kanceler ok landstjórnarmaðr, þar með æzta ráð, ok þeira lögum eigi nær enn úvígðr leikmaðr, I., 68, <sub>13</sub>; því sitr herra Thómas með sínu ráði (=ráðuneyti, I., 112, <sub>16</sub>), I., 112, <sub>19</sub>; um morgininn tímanliga kallar konungrinn sitt ráð, birtandi þeim bréf ok beiðslu erkibyskups, I., 270, <sub>2</sub>. — 6. rule, power: hann verðr sem annarr höfðingi yfir öllu Englandi, næstr konungi í virðing, ráði ok metorðum, I., 48, <sub>10</sub>.

Ráða (ræð, réð-réðum, réði, ráðinn), *v.a.*, to unravel, to interpret: finst henni um drauminn ok segir einum vitrum manni, ok sá ræðr harðla spakliga, I., 12, <sub>19</sub>. — 2. to affect, to determine: þessum tveim leyfist í herra páfans bréfi at beiða pallium af rómversku sæti, enn því ræðr líf ok hlýðni, hvárt þeir fá þat, I., 42, <sub>2</sub>; Guðs réttr er svá röksemdarfullr, at ekki hatr eðr hermd á honum at ráða, I., 170, <sub>6</sub>. — 3. to resolve on, to decide: svá feingu þeir ok dáligan enda, er réðu manndráp eðr vunu úbættir með öllu, I., 236, <sub>24</sub>. *Prepositional uses*; r. á, to attack, to sei on, I., 544, <sub>13</sub>. — r. af, to make up one's mind, to decide, I., 252, <sub>2</sub>. —



Ráða—*cont.*

- r. í veg, *to betake one's self a-journeying, to set off*, I., 262, 13.
- Ráða-gerð, *f.*, *project, plan, plot, conspiracy*, I., 44, 6, 216, 5, 240, 3, 346, 27, 410, 12, 516, 27.
- Ráða-gjörð, *f.*, = ráðagerð, II., 262, 20.
- Ráð-gjafi, *m.*, *counsellor*, I., 36, 5; *councillor, minister of state*, I., 44, 21, 190, 11.
- Ráðinn, *ad.*, *made up, resolved, decided, determined*, I., 64, 9, 390, 2, 414, 9, 434, 1.
- Ráð-lauss, *ad.*, *heedless*, I., 222, 13; *misguided, astray*, I., 486, 17.
- Ráð-leggja, *v.a.*, *to counsel, to advise*, I., 206, 25, 316, 11.
- Ráð-leysi, *n.*, *folly, recklessness*, I., 204, 24, 358, 14, 472, 23, 532, 26.
- Ráðning (-ar), *chastisement, rebuke*, I., 342, 19, 392, 9.
- Ráðu-neyti, *n.*, *council*, I., 60, 17, 112, 16; *counsel*, I., 296, 30.
- Ráð-vandr, *ad.*, *just, strict, upright*, I., 112, 8, 260, 17.
- Rak, *see* reka.
- Raka (að), *v.a.*, *to shave*, II., 8, 15.
- Ráku, rákum, *see* reka.
- Rakinn or raktr? II., 291, 16.
- Rakki (-a, -ar), *m.*, *a cur, a dog*, I., 512, 5, II., 140, 24.
- Rakti, *see* rekja.
- Ramliga, *adv.*, *strongly, firmly*, I., 182, 7.
- Rán (-s), *n.*, *robbery, usurpation*, I., 60, 13, 152, 6, 364, 1.
- Rán-fengi, *n.*, *spoils, plunder*, II., 8, 23.
- Rang-dæma, *v.a.*, *to judge unjustly*, I., 204, 23.
- Rang-dæmdr, *p.p.*, *wrongfully judged*, I., 206, 4.
- Rangindi, *n. pl.*, *wrongs, injustice, iniquity*, I., 502, 16, 526, 7.
- Rang-látr, *ad.*, *wrongful, unjust, iniquitous*, I., 118, 4, 334, 9, 424, 8.
- Rangliga, *adv.*, *wrongly, wrongfully, unjustly, unlawfully*, I., 8, 11, 148, 20, 324, 12.
- Rang-læti (-s), *n.*, *iniquity, wickedness*, I., 358, 14, 424, 9.
- Rangr (röng, rangt), *ad.*, *wrong, perverse, evil*, I., 192, 4.
- Rang-snúa, *v.a.*, *to pervert*, I., 112, 20.
- Rangyndi = rangindi, II., 263, 18.
- Rann-sak, *n.*, *inquiry*, I., 294, 27.
- Rann-saka, *v.a.*, *to inquire*, I., 110, 23.
- Ráns-maðr, *m.*, *a plunderer, robber*, I., 418, 16, II., 56, 17.
- Rás (-ar), *f.*, *course*, I., 508, 23.
- Rasa (að), *v.n.*, *to stumble, to trip*, I., 222, 11.
- Rasandi, *p. pres.*, *headlong, heedless*, I., 6, 20, 222, 13, 276, 3, 332, 28.
- Raska (að), *v.a.*, *to disturb, to interfere with*, I., 140, 13.
- Rauð, *see* rjóða.
- Rauðr, *ad.*, *red, blushing*, I., 4, 19, 194, 24; II., 60, 13, 130, 17, 226, 26.
- Rauf, *see* rjúfa.
- Rauk, *see* rjúka.
- Raun (-ar, -ir), *f.*, *trial*, I., 156, 3, 194, 26, 464, 24. — 2. *experience*, I., 32, 13, 108, 24, 258, 28. — 3. *proof*, I., 354, 15.
- Raust (-ar, -ir), *f.*, *voice*, II., 40, 22.



- Refa-hali, *m.*, a fox tail, I., 232, 3.  
 Refligr, *ad.*, vixen, foxlike, I., 236, 20.  
 Refr (-s, -ar), *a fox*, I., 236, 22.  
 Refsa (að), *v.a.*, to chastise, I., 526, 23.  
 Refsing (-ar), *f.*, chastisement, I., 182, 20, 416, 27.  
 Regla (-u, -ur), *f.*, rule, ordinance, I., 36, 27, 84, 17; II., 58, 5. — 2. *monastic rule, religious order*, I., 370, 9.  
 Reglu-faðir *m.*, founder of a religious order, I., 370, 8.  
 Reglu-hald, *n.*, observance of monastic rule, religious discipline, II., 58, 3.  
 Reglu-hús, *n.*, religious house, I., 76, 3, 84, 10.  
 Reglu-lifnaðr, *m.*, religious order, I., 76, 2.  
 Reglu-maðr, *m.*, member of a religious order, a regular, I., 72, 15, 94, 15, 106, 15.  
 Regn (-s), *n.*, rain, I., 256, 1.  
 Reið (-ar), *f.*, a ride, riding, I., 248, 10.  
 Reiða (-u), *f.*, readiness: vera til reiðu, to be ready, I., 488, 4.  
 Reiða (dd), *v.a.*, properly to let ride, but only impers., to rock, to shake, to quake, to become unsettled: ferr þá enn til orðræðu, hvat fyrir mun liggja, ef reiðir undir fótum, in case their position should become untenable, I., 436, 25.  
 Reiðast, *v. med.*, to become angry, wroth, wrathful, I., 36, 15, 346, 22.  
 Reið-fara, *ad.*, a-faring, a-journeying: verðr konungr vel reiðfara, the king sped well, I., 60, 18, cfr. 246, 5.  
 Reiði, *indecl. f.*, wrath, anger, I., 150, 17. — 2. a deed that deserves, provokes anger, I., 418, 9.  
 Reiðr, *ad.*, angry, wroth, wrathful, I., 188, 19, 528, 5.  
 Reið-skjóti, *m.*, a riding horse, I., 248, 5.  
 Reiðu-búinn, *ad.*, ready, I., 150, 17.  
 Reiðuligr, *ad.*, looking angry, II., 180, 7.  
 Reifar, *f. pl.*, swaddling cloth, I., 510, 4.  
 Reika (að), *v.n.*, to wander, to stray: proverb: fari sá ráðlauss, sem reika vill, I., 432, 8.  
 Reikan (-ar), *f.*, wandering in quest of livelihood: þessu næst skoðar hann, ef vígslan ferr framm, hverja forsjó eðr beneficium hverjum hann meggi veita, at eigi þröngvi þann öreign á reikanar stig: “ne postquam promoti, palantes et vagi, seu conductitii, sacros ordines non religioni, sed potius quæstui haberent et ostentui,” I., 110, 27.  
 Reikna (að), *v.a.*, to reckon, to calculate, to sum up, I., 188, 1, 190, 18. — 2. to number, to count, I., 198, 5. — 3. to account of, to charge, I., 498, 18.  
 Reikningr, (-s -ar), *m.*, account, I., 190, 15; 212, 29.  
 Reinn=hreinn, II., 275, 18.  
 Reis, see rísa.  
 Reisa (t), *v.a.*, to let rise, to raise, to rear: þat er háttr góðs höfð-



Reisa—*cont.*

ingja, at reisa kirkjur, I., 362, 9; r. upp, *to raise up from the dead*, II., 124, 17; r. ráð móti, *to conceive an availing plan against, to counteract*, II., 174, 22; reisast á, *to rear up against, to raise the standard of revolt*, I., 394, 15. — 2. 'to set up,' *to construct, to compose, to frame*: þat (bréf) er svá reist með mýkt ok bænarorðum, at herra páfinn muni senda tvo legatos at prófa öll þau mál, I., 412, 5.

Reiting (ar), *f.*, *provocation, affront*, II., 144, 27.

Reitr (-ar, -ir), *m.*, *the space between two rungs in a ladder*, I., 8, 16; *space*: víkja sæmdir sér um reit, *the succession to the crown passed from one branch of the family to the other*, I., 26, 22.

Reka (rek, rak-rákum, ræki, rekinn), *v.a.*, *to drive, to chase, to expel*: því var hann líkþrá lostinn ok or kirkju rekinn, I., 364, 18; konungr kallar yör. Til þess, segir einn af kumpánum, at reka oss alla brutt af ríkinu, I., 438, 11; at rækðvm ok reknvm Octoviano af pafvasæsti valði hvn ser til herra ok hirðis Alexanðr, II., 275, 15; r. af höndum, *to repudiate*, II., 277, 26. — 2. *with gen.*, *to wreak, to assert*, I., 118, 13. — *Med.*, *to go on a toilsome journey*, I., 408, 3.

Rekendur, *the spelling indicates probably that to the scribe the gender was f. pl., although the word is otherwise a m. pl., and*

Rekendur—*cont.*

*generally spelt rekendr, e.g.*, her með hafði hon sva marga rekendr ok lása, *Post. Sög.*, 601, 29, (*Cod. Skardensis*), *chains*, II., 16, 21.

Rekja (rek, rakða -röktum, rekti, rakinn), *v.a.*, *to unfold, to spread*, I., 14, 27.

Rekkja (-u), *f.*, *a bed*, I., 316, 9, II., 78, 23.

Rekstr (-rar), *m.*, *toilsome journeying, proceeding with labour and trouble, wearying travel*: rekstr ok mæðu erkibyskups með útleğðar pínu harmar herra páfinn ok hans cardinales, I., 290, 17; sem ek veik aftr í veg skipaðist nú annan veg við rekstrinn enn fyr, því at nú létti dag frá degi, I., 100, 11. — 2. *proceedings, especially relating to law contests, law dispute, litigation*: þær eignir sem nýliga hafa undan lagzt . . . tekr hann með sterkri hendi án öllu prófi aftr undir erkistólinn, því at hann segist eingan rekstr eðr mæðu vilja bera fyrir því fé ok frelsi er hann veit efalaust kirkjunnar eign: "*respondit nullo modo se velle litigare super his quæ ad dominium suum pertinere fuisset notissimum*," I., 118, 26; um fjárlán, heilagr faðir, er eigi at tala, því at rekstr ok útgerðir konungsmanna hafa sópat öll vor lausafè, I., 386, 12; biðjum vér at þér víkit til friðar ok frjálsit oss af rekstri, I., 396, 27; sú er bæn konungs til þeira (kardinála) at þeir bjóðist til rekstrar ok mæðu þar um . . .



Rekstr—*cont.*

ok fáí vald at dæma yfir Thómam erkibyskup, I., 412, 13.

Rénan (-ar), *f.*, *decrease, wane*, I., 52, 28.

Renna (renn, rann-runnum, rynni, runninn), *v.n.*, *to run, to go, to proceed on foot*: bryggja . . . er féhirðar vöndust at renna, I., 32, 8; þeir renna þegar í bygðina, er næst var, I., 248, 6; enn er hann nálgast kastalann, rennr út margt fólk á veginn móti honum, I., 436, 9; syrgja sárlega góðir menn rennandi framm til kirkjunnar, I., 550, 5. — 2. *to flow*: I., 12, 16, 542, 24. — *Prepositional uses*: r. at, *to flow together, to converge, to combine*, I., 68, 14. — r. fyrir: — a. *to precede, to take place previous to*, I., 332, 11. — b. *to go before, to portend*, I., 12, 13, 16, 17. — r. mót, *to run against, to race against*, I., 26, 14. — r. móti: — a. *to go to meet*, I., 90, 13. — b. *to run counter*, I., 192, 4. — r. til hugar, *to occur to*, II., 80, 22. — r. til sýnar, *to give a glance, to turn the eye, to look about*, II., 156, 2. — r. undir, *to come to the aid of*, 'succurrere,' I., 36, 18. — r. upp, *to sprout, to shoot up*, II., 58, 23. — r. yfir, *to fall on, to spread on, to sink on*, I., 14, 12.

Rennari (-a), *m.*, *a runner, courier, king's messenger*, I., 262, 10.

Renta (-u), *f.*, *rent, income*, I., 38, 3, 294, 21.

Resignera, *to resign*, I., 82, 16.

Rétta (tt), *v.a.*, *to make straight, fig., to right*: einn klerkr hans kom fyrir hann ok bað hann rétta mal sitt við einn konungsman, II., 271, 36; r. við, *to be righted, to recover*, II., 118, 3; réttast upp, *to stand straight*, II., 138, 21. — 2. *to stretch*: sem fálkinn snarar upp efter einum fugli, réttar einn kvistr sik meinliga í mót honum, II., 142, 2.

Réttar-bót, *f.*, *law amendment, a 'novel,' enactment*, I., 146, 22, 152, 27, 324, 7.

Rétt-borinn, *ad.*, *legitimate, lawful*, I., 330, 8.

Rétt-dæmi, *n.*, *justice*, I., 8, 17.

Rettendi, *n. pl.*, = réttindi, I., 530, 14. — 2. *privilege*, II., 4, 10.

Réttindi, *n. pl.*, *right, justice, fairness, lawfulness*: I., 232, 20, 182, 21, 262, 21, 346, 7, 362, 5.

Rétting (-ar), *f.*, *righting, reformation*, II., 274, 28.

Rétt-kallaðr, *ad.*, *truly found, rightly judged*, I., 220, 1.

Rétt-kenndr, *ad.*, *recognised*, I., 250, 14.

Rétt-kjörinn, *ad.*, *canonically elected*, I., 350, 21.

Rétt kristinn, *ad.*, *catholic*, I., 362, 19, 552, 22.

Rétt-leitr, *ad.*, 'straight-faced,' of regular features, I., 28, 10.

Réttliga, *adv.*, *rightly*, I., 148, 5, 306, 22.

Réttligr, *ad.*, *fair, reasonable, equitable*, I., 364, 28.

Rétt-læta, (tt), *v.a.*, *to justify*, II., 230, 11.



Réttlætis-vopn, *n. pl.*, *weapons of righteousness*, I., 70, 16.  
 Rétr, *ad.*, '*right*,' *straight*: fellr erkibyskup framm á gólfít með réttum líkama, I., 544, 9; gekk hún svo í burt, at bæði var hún rétt ok í öllum liðum albætt, II., 138, 23; af miðri understöðu þeira fóta skal legginn rísa rétr ok óhallr allan veg, II., 234, 23. — 2. *fig.*, *straight, unbent, not giving signs of succumbing to adversity*, I., 436, 5. — 2. *unbiased*: sitr heilagr Thómas rétr ok úhallr í málaferlunum, I., 112, 19. — 3. *upright, straightforward*: konungr er æskumaðr ok áhlýðinn, enn ráðgjafar ríkir ok eigi mjök réttir, I., 44, 21. — *just*, II., 2, 15. — 4. *due, according to law*, I., 108, 23. — 5. *lawful, legitimate*, I., 266, 11. — 6. *proper, fit*, I., 86, 19, 306, 9. — *Neut. rétt, as adv., right, true, rightly, aright*, I., 46, 12, 100, 11, 298, 11. — 2. *just, even*, I., 66, 4, 170, 22, 52, 16; með réttu, *rightly, rightfully, truly*, I., 4, 3, 106, 7.  
 Rétr (-ar), *m.*, *right, law*, I., 146, 17, 152, 14; II., 273, 21.  
 Rétr (-ar, -ir; *acc. pl. réttu*), *m.*, *a dish, course, cover*, I., 106, 27, 250, 7, 13.  
 Rétt-skilinn, *ad.*, *rightly understood*, I., 232, 14.  
 Rétt-skýrt, *neut. ad.*, *as adv., rightly interpreted*, I., 268, 18.  
 Rétt-vísi, *f.*, *justice*, I., 112, 17, 196, 13, 442, 6.  
 Rétt-víslega, *adv.*, *justly*, II., 2, 18.

Rétt-víss, *ad.*, *in the right*, I., 284, 18; *just*, I., 236, 7; II., 2, 14, 4, 8.  
 Reykkja, = rekkja, II., 283, 9.  
 Reyna (d), *v.a.*, *to try, to strain*: hann reiknast á meðal þeirra manna, er Guðs þolinmæði hafa reynt í fremsta lagi, II., 180, 28. — 2. *to come to certainty about, to experience, to prove*, I., 158, 13, 190, 8, 300, 13, 358, 16.  
 Reyndr, *ad.*, *proven*, I., 104, 5.  
 Ribaldi (-a), *m.*, *a 'ribald,' a lawless person*, I., 110, 2.  
 Ríð, = hríð, I., 258, 23.  
 Riða (-u), *f.*, (*prop. 'tremor,' cfr. reiða, verb.*) *ague, 'quartanæ'*, II., 72, 7.  
 Ríða (ríð, reið-ríðum, ríði, ríðinn), *v.n.*, *to ride*, I., 32, 5, 200, 19. — 2. *to swing, to roll*; r. at, *to come down upon unawares*, I., 300, 16.  
 Riða, *different word from the preceding, though identical in form, v.a., to rub, to smear*, II., 281, 27.  
 Riddara-dómr, *m.*, *knighthood*, I., 156, 17.  
 Riddaraligr, *ad.*, *knightly*, I., 502, 9.  
 Riddari, (-a, -ar), *m.*, *a knight, champion, soldier*, I., 6, 22, 50, 4; II., 270, 34.  
 Ríð-skelfdr, *ad.*, *'tremor-shaken,' smitten with ague*, II., 226, 18.  
 Ríðu-sjúkr, *ad.*, *suffering from ague*, II., 80, 22.  
 Ríðu-sótt, *f.*, *ague*, II., 78, 20.  
 Rigna (d), *impers.*, *to rain*, I., 230, 27.  
 Rík-dómr, *m.*, *riches, wealth*, I., 20, 16, 122, 21, 474, 12.  
 Ríki (-s), *n.*, *reign*: Vilhjálmr tók ríki, því at hann var elztr, I., 4, 18; var Robert næstr ok tók



Ríki—*cont.*

- ríki at öldrum, I., 6, <sub>26</sub>, *cfr.* 336, <sub>8</sub>.  
 — 2. 'rick' (in bishop-rick), rule, episcopal government, I., 132, <sub>23</sub>.  
 — 3. kingdom, realm (in a geographical sense), I., 44, <sub>5</sub>, 56, <sub>10</sub>, 198, <sub>27</sub>; but eilíft ríki, kingdom of heaven, I., 336, <sub>9</sub>. — 4. feoff, feud: konungrinn veitir honum sérliga til aftektar ok ávinnings þat ríki, er nýir menn kalla báruniam, I., 56, <sub>8</sub>.  
 Ríkis-maðr, *m.*, a mighty, powerful man, a magnate, a lord, I., 118, <sub>24</sub>, 212, <sub>20</sub>.  
 Ríkis-stjórn, *f.*, government of the realm, 'government,' I., 48, <sub>12</sub>, 122, <sub>4</sub>; administration, I., 144, <sub>10</sub>.  
 Ríkja (t), *v.a.*, to reign, I., 28, <sub>1</sub>, 252, <sub>25</sub>.  
 Ríkr, *ad.*, mighty, powerful, high, great, I., 50, <sub>27</sub>, 60, <sub>6</sub>. — 2. masterful, overbearing, I., 44, <sub>21</sub>. — 3. rich, wealthy, I., 48, <sub>15</sub>, 494, <sub>5</sub>. — 4. stern, severe, I., 110, <sub>1</sub>. — 5. heavy, bitter: en þo braz enn harmrinn yfvir hvgganina, ok varð ríkri, II., 283, <sub>2</sub>. — *Proverb*: sjón sögu ríkri, trustier sight than 'say,' II., 284, <sub>5</sub>.  
 Ríkuligr, *ad.*, opulent, luxurious, I., 200, <sub>19</sub>.  
 Rísa (ríss, reis-risum, risi, risinn), *v.n.*, to rise; *r.* upp, to rise, stand up, I., 52, <sub>6</sub>; *fig.* to regain footing, to take a former stand, I., 166, <sub>1</sub>; to rise up from the dead, II., 46, <sub>13</sub>. — *Mostly in prepositional phrases and fig. sense*: to take origin from; to rise, rear (against), &c.: ríss þat mál af því lastúðga

Rísa—*cont.*

- grunni, originates in the wicked cause, I., 118, <sub>7</sub>; greinir r. af, differences arise from, I., 162, <sub>12</sub>; r. af grunni, to rise from the bottom, to swell from the inmost core (of the heart,) I., 352, <sub>1</sub>; r. í móti, to rise against, I., 126, <sub>6</sub>; r. miðil, to rise between, I., 10, <sub>16</sub>.  
 Rísanda, *neut. gerund. in impers. sense*: ef ek segi konungs vilja þvert í móti rísanda: if I say that the will of the king should be risen against, I., 198, <sub>2</sub>.  
 Rita (að), *v.a.*, to write, I., 70, <sub>7</sub>, 412, <sub>9</sub>.  
 Ritning (-ar), *f.*, scripture, I., 28, <sub>15</sub>, 76, <sub>17</sub>, 100, <sub>26</sub>, 364, <sub>13</sub>.  
 Rjóða (rýð, rauð-ruðum, ryði, roð-inn), *va.*, to redden, to make blush, I., 200, <sub>9</sub>.  
 Rjóðr, *ad.*, red, blushing, fresh (in the face), II., 44, <sub>21</sub>.  
 Rjúfa (rýf, rauf-rufum, ryfi, rofinn), *v.a.*, to 'rive,' to rend, to rescind, to break, I., 202, <sub>15</sub>, 296, <sub>33</sub>, 362, <sub>5</sub>, 448, <sub>4</sub>, 518, <sub>27</sub>; II., 256, <sub>11</sub>.  
 Rjúka (rýk, rauk-rukum, ryki, rokin), *v.n.*, to 'reek,' *prop.* to steam, to smoke, to fly up in spray before the gusts of a hurricane, but in a slang sense, to 'fly': segist hafa verit þyngaðr fyrir hans skyld um allan þann dag, ok þat fleira sem hann lætr rjúka, beside other things which he lets fly (at Thomas): *cfr. Engl.*, a torrent of abuse, I. 448, <sub>17</sub>.  
 Róa (ræ, reri-rerum, reri, róinn), *v.n.*, to row, to go out a-fishing, II., 162, <sub>21</sub>.



Roði (-a), *m.*, *redness*, II., 96, 10.  
 Roðinn, *p.p.* of *rjóða*, *reddened*,  
*stained with blood*, I., 548, 26;  
 II., 192, 12.  
 Roðna (að), *v.*, *inchoat.*, *to become*  
*red*, I., 552, 2; *to blush*, II., 136, 15.  
 Rófa (-u, -ur), *f.*, *a tail*, I., 508, 4.  
 Rofinn, *see* *rjúfa*.  
 Róg (-s), *n.*, *slander*, I., 64, 25,  
 176, 27, 502, 11, 512, 18; II., 54, 1.  
 Rokinn, *see* *rjúka*.  
 Róma (að), *v.a.*, *to speak about*, *to*  
*pass opinion on*, I., 464, 28.  
 Róma-skattr, *m.*, *Peter's pence*, I.,  
 380, 2.  
 Rómr (-s), *m.*, *expression of opinion*:  
*svá segir Ríkarðr ok fær góðan*  
*róm á sínu máli*, I., 80, 6; *hver*  
*mun rómr á falla, ef konungrinn*  
*tekr öxi fyrir ástúð, hamar fyrir*  
*heiðr, &c.* I., 396, 3; *sættabréf*  
*þetta heimkomit í landit fær*  
*þungan róm af ranglátum*, I.,  
 480, 24.  
 Rómverskr, *ad.*, *Roman*, I., 24, 24,  
 42, 1.  
 Róner, *pl.* of *róinn*, *see* *róa*.  
 Rósa (-u), *f.*, *a rose*, I., 552, 3.  
 Ross, *n.*, *a horse*, I., 248, 7.  
 Rót (-ar, rætr), *f.*, *a root*, I., 182, 6,  
 430, 14; II., 146, 22.  
 Rotinn, *ad.*, *'rotten,' withered*,  
 II., 228, 24.  
 Ruðu, *see* *rjóða*.  
 Rufu, *rufum*, *see* *rjúfa*.  
 Rugla (að), *v.a.*, *to shuffle*, *to let*  
*slip by dishonest means*: *því*  
*krefjum vér yðr, . . . at alla þá*  
*klerka, sem þér rangliga ruglið*  
*undan voru valdi í ýmissa staði*

Rugla—*cont.*

. . . *skipi þér aftr undir vorn*  
*handlegg*, I., 148, 21. — 2. *to con-*  
*found*, I., 272, 5.  
 Ruku, *see* *rjúka*.  
 Rúm (-s), *n.*, *'room,' place, seat*  
*(metaph. from an oarsman's seat*  
*on the rowing bench)*, I., 12, 1,  
 118, 12, 250, 21. — 2. *space*, I.,  
 16, 3. — 3. *fig.*, *abode, station,*  
*stand*, I., 158, 12. — 4. *place, i.e.*  
*office, post, position, condition*, I.,  
 292, 22, 384, 9. — *liggja í rúmi,*  
*to have on the mind*, II., 82, 21.  
 Rúmr, *ad.*, *loose, easy*, I., 236, 16;  
 II., 287, 37.  
 Rýð, *ryði*, *see* *rjóða*.  
 Ryfi, *see* *rjúfa*.  
 Ryki, *see* *rjúka*.  
 Rykr (-jar, -ir), *m.*, *a wrench, pull,*  
*swoop*: *þá er hann sór sik undan*  
*honum, hugðist hann at vinna í*  
*einum rykk báða samt, herra páf-*  
*ann ok herra Thóman*, I., 410, 22.  
 Rýma (d), *v.n.*, *to make room, to go*  
*away, to quit, to vacate*, I., 8, 16,  
 10, 17, 60, 1, 92, 19, 212, 11, 442, 20,  
 480, 17, 524, 3. *Impers. to re-*  
*move, to dissolve, to 'lift,'* II.,  
 50, 15.  
 Ryttr, *m.*, *'vox,' a cry*: *ryttr var*  
*heyrðr, grátr ok mikil ýling: vox*  
*. . audita est, ploratus et ulula-*  
*tus multus*, II., 271, 15.  
 Ræða (dd), *v.a.*, *to speak, to talk, to*  
*discourse*, II., 278, 16.  
 Ræða (-u, -ur), *f.*, *speech, talk*, I.,  
 272, 26, 308, 2; *a sermon*, I.,  
 510, 22.  
 Ræði, *n.*, *stewardship*, I., 320, 28.



Ræfr (-s), *n.*, *roof, vault in a church*, II., 278, 34.

Rægja (ð), *v.a.*, *to slander*, I., 142, 16, 176, 21, 184, 2, 502, 20.

Rækðr, *p.p. of rækja to reject, repudiate*, II., 275, 15.

Ræki, *see reka*.

Ræki-brekka (rækibraeka) *f.*, *better ræsi-brekka = the modern hræsi-brekka, stall of praise, which, no doubt, represents the true primitive form; a stall where sellers praise their wares exposed for sale*, I., 24, 3.

Ræna (d), *v.a.*, *to rob, to plunder*, I., 344, 28, 364, 8.

Ræsibrekka, *f.*, *see ræki-brekka*.

Rætast, *v. med.*, *to come true*, I., 416, 6.

Ræzla = hræðsla, II., 271, 30.

Rödd (raddar, raddir), *f.*, *voice*, I., 88, 11, 102, 17, 238, 12.

Röður = ræður, *pl. of ræða*, II., 285, 23.

Rökkur, *f. pl. (Dan. rug, Swed. rugg), rugs, wrappings*, II., 54, 14.

Röksamligr, *ad.*, *conformable to law, "canonice intrans": hann lætr sér hugkvæmt vera, hversu forfeðr í Kancia höfðu röksamligir verit í sinni inngöngu*, I., 84, 8. — 2. *conformable to the laws and methods of exegesis: þat blezaða hugskot sitr þá enn eftir í sama stað, lesandi saman í sínu hjarta, sem hunangligan sætleik, þat, sem áðr var tracterað með röksamligum skilning ok concorderan*, I., 102, 4. — 3. *bold, frank, zealous, authoritative*, I., 132, 8, 184, 6, 466, 15.

Röksemd (-ar -ir), *f.*, *reason, reasoning, argument*, I., 104, 5, 124, 9, 182, 15. — 2. *authority*, I., 40, 4, 76, 17, 94, 5, 142, 7, 194, 5, 334, 23.

Röksemdar-fullr, *ad.*, *zealous, decided, authoritative*, I., 110, 1.

Röktu, röktum, *see rekja*.

Röskliga, *adv.*, *briskly, energetically*, I., 174, 16, 470, 3.

Röskligr, *ad.*, *dauntless*, I., 542, 19.

Röskr, *ad.*, *brisk, active, stout, energetic*, I., 58, 1, 244, 18, 458, 13, 500, 24; II., 168, 25.

## S.

Sá, *see sjá*.

Sá (sú, þat, *gen. þess, þeirar* [þeirrar, II., 8, 20], *þess, dat. þeim, þeiri* því, *acc. þann, þá, þat, Pl. þeir, þær, þau; þeira, without exception; þeim; þá, þær, þau*), *pron. dem., this, that*, I., 12, 8, *passim*.

Sá (pret. sáði, p.p. sáð), *v.a.*, *to sow*, I., 300, 20.

Sáð (-s), *n.*, *seed*, II., 291, 32.

Saddr, *ad.*, *satisfied, satiated*, I., 324, 2.

Sáð-jörð, *f.*, *'seed-earth,' soil*, II., 274, 33.

Sáð-korn, *n.*, *seed-corn, seed*, II., 274, 33.

Safna (að), *v.a.*, *to gather, to combine*, I., 140, 7; II., 178, 2.

Safnaðr (-ar, -ir), *m.*, *congregation, I., 20, 12; meeting, I., 74, 18; company, II., 156, 10; number, II., 168, 20.*



Saga (sögu, sögur), *f.*, 'saga,' a narrative, history, tale, I., 8, 4; II., 112, 12.

Sagða, *see* segja.

Sagðr (sögð, sagt), *p.p.* of segja, said, aforesaid, afore-mentioned, I., 10, 10, 146, 5.

Sagnar, sagnir, *see* sögn.

Sakaðr, *pp.*, accused, incriminated, II., 50, 18.

Saka-fullr, *ad.*, loaded with guilt, II., 274, 2.

Sakar, *see* sök.

Sakar-gift, *f.*, charge, indictment, I., 446, 12.

Sak-bitinn, *ad.*, 'guilt-bitten,' guilty, II., 52, 21.

Sakir, *see* sök.

Saklauss, *ad.*, innocent, guiltless, I., 6, 6, 270, 9, 400, 10; saklausir sveinar 'Innocents,' II., 22, 8.—2. 'immunis,' exempt from: sé þeir svá saklausir af þínunni, sem þeir eru frjálsir af sökinni, "sint immunes a pœna sicut extiterunt a causa," I., 540, 10.

Sakleysi (-s), *n.*, absence of cause: var þat eigi fyrir sakleysi, at hann mæddist nokkut, it was not that there was not a cause why, &c. i.e., it was not without reason, not to be wondered at, or: no wonder that, &c., I., 422, 3.

Sak-næmr, *ad.*, involving guilt, imputable, I., 350, 28.

Sakrista, *m.*, sacristan, II., 72, 8.

Sak-vernd, *f.*, palliatives, but in the sense of shuffling, quibbling, prevarication, I., 444, 23; II., 28, 20.

Sál (-ar, -ir), *f.*, the soul, I., 8, 13, 54, 17.

Sala (sölu), *f.*, sale, II., 120, 23.

Sála (-u), *f.*, soul, II., 230, 3.

Sálmr (-s, -ar), *m.*, psalm, hymn, I., 20, 29; II., 58, 7.

Saltari (-a), *m.*, Psalter, I., 20, 29.

Sálu-bót, *f.*, salvation, II., 220, 7.

Sálu-búð, *f.*, a hospital, I., 108, 26.

Sálugr, *ad.*, *cfr.* Dan. sölle, 'silly,' hapless, wretched, unfortunate, doomed, fated, I., 190, 23, 488, 1; II., 134, 23, 136, 2.

Sálu-hús, *n.*, a hospital, I., 108, 24.

Sálu-messa, *f.*, soul-mass, requiem, I., 468, 25.

Sálu-tjón, *n.*, soul's peril, perdition, I., 386, 4.

Sama (d.), *v.n.*, to beseem, to behove, to suit, I., 42, 7, 140, 2, 334, 20, 342, 13, 404, 13; II., 220, 25.

Saman, *adv.*, together, I., 76, 7, 102, 2.

Saman-brotinn, *ad.*, folded up, I., 14, 23.

Saman-kominn, *ad.*, come together, I., 552, 21; II., 64, 4, 150, 13.

Saman-ruunninn, *ad.*, run together, coagulated, I., 550, 19.

Sam-band, *n.*, alliance, I., 330, 18, 350, 22.

Sambands-maðr, *m.*, a confederate, conspirator, I., 532, 24.

Sam-binda, *v.a.*, to knit together, to join, I., 38, 24; *Med.* to ally together, I., 216, 18.

Sam-bland, *n.*, intermixture, I., 394, 1.

Sam-blanda, *v.a.*, to mix, I., 534, 20.

Sam-blandinn, *ad.*, mixed, I., 4, 3; mixed up with, II., 152, 7.



Sam-bundinn, *ad.*, *implicated, involved in*, II., 44, 6.

Samdi, *see* semja.

Samdr, *p.p.*, *framed, settled*, II., 22, 3.

Sam-drátt, *m.*, *a hoard of stolen goods, pelf*, II., 140, 14.

Sam-dægris, *adv.*, *on the same day*, I., 452, 27; II., 210, 9.

Sam-eiginn, *ad.*, *common*, I., 108, 16, 29, 138, 11; II., 194, 24.

Sam-fastr, *ad.*, *continuous*, II., 38, 2.

Sam-fljóta, *v.n.*, *to flow into, to flow together with*, I., 98, 21.

Sam-haldinn, *ad.*, *continuous*, I., 174, 11.

Sam-harma, *v.n.*, *with dat.*, *to grieve with one*, I., 204, 7, 348, 30.

Sam-harman, *f.*, *grieving together with*, I., 206, 19.

Sam-hleypi, *n.*, *concourse, banding together, raid*, I., 486, 10.

Samhleypis-maðr, *m.*, *one who joins in a raid*, II., 54, 6.

Sam-hljóða, *v.n.*, *to concord, to accord, to agree with*, II., 24, 14.

Saminn, *ad.*, *gathered, placed among*: saminn til helgra doma með sæmd j sialfri Roma, *entered among saints, &c.*, II., 292, 29. — 2. *settled*, I., 150, 11.

Sam-kall, *n.*, *summons*, I., 66, 18.

Sam-kunda, *f.*, *a gathering*, I., 100, 6; *a conference*, II., 218, 21.

Sam-kvæmr, *ad.*, *conjoint?* II., 8, 16.

Sam-lag, *n.*, *fellowship, communion, community*: varast samlag eðr samneyti þrætu-manna, I., 344, 21; óbætt þessi glæpr fyrerbýðr þér kristinna manna samlag, II., 128, 24; leiði hann

Sam-lag—*cont.*

yðr ok laði sem sína eiginsonu af nálægri dýflizu til samlags valdra manna ok eilífra fagnaða, II., 194, 3.

Sam-laga (að), *v.a.*, *to join, to add to, to unite with*: hann (páfinn) samлагаði sína röksemd byskupsins valdi, I., 354, 11. — *Med.*, *to enter fellowship with, to join*: of mjök af leiðist þá hit rómverska vald sinni skyldu, ef vér skulum sýnast . . . þeim samlagast, er byskupinn forðast, I., 328, 15. — 2. *to join in*: þvílíkum þakklætisgerðum við sjálfan Guð samlagast sömum páskum sú kona, er Ermelin hét, II., 82, 23. — 3. *to have share in, to partake of*: legg eingum manni vígsluhönd án forsjó, at eigi samlagist þú syndum hans: “*manus cito nemini imposueris, ne communices peccatis alienis*,” I., 110, 19; hann hafði skrifat til herra páfans, hversu skrifta skyldi þess háttar mönnum, er á nokkurn hátt hafði samlagast þeim háðuliga glæp, er varð í drápi erkib., II., 42, 1.

Sam-lesinn, *ad.*, *collected*, II., 228, 7.

Sam-liðs, *gen. of sam-lið, as ad.*, *in the phrase*: vera samliðs, *to be jointly aiding*, I., 518, 23.

Sam-líkan, *comparison*, I., 18, 22.

Sam-líkjast, *med.*, *to resemble*, I., 540, 3; II., 146, 19.

Sam-líkr, *ad.*, *equal*, II., 234, 22; *comparable to*, II., 26, 7.

Sam-milskáðr, *ad.*, *blended together with*, I., 108, 15.



- Sam-myndaðr, *ad.*, 'conformis,' I., 96, 1.
- Sam-myndast, *med.*, to conform (to): virðist honum heyriligt, at hann sammyndist þeim í klæðnaði, I., 312, 24.
- Samnast, *med.*, to gather together, to congregate, II., 271, 9.
- Samnaðr (ar -ir), *m.*, 'capitulum,' congregation, chapter (of a cathedral), I., 68, 8.
- Sam-netja (að), *v.a.*, to entangle: bjóðum vér þér, undir hæstu banns þínu, at þú samneteter hvárki konunginn né aðra menn þínu forboði, I., 358, 25, *cfr.* II., 259, 27; páfinn vill tjá fyrir lærðum mönnum at þeir geymi sín með varygð, at samnetjast eigi þrætumönnum, I., 130, 15.
- Sam-netjaðr, *p.p.* of samnetja, entangled, involved in, I., 418, 24.
- Sam-neyta (tt), *v.a.*, to communicate with, to be in communion with, I., 406, 19, 482, 14.
- Sam-neyti, *n.*, communion, I., 344, 21, 382, 22.
- Sam-neytuðust, a slip for samnetjuðust, II., 56, 3.
- Sam-pínast, *med.*, to have sympathy for, to take compassion on, I., 188, 17, 388, 29.
- Sam-píning, *f.*, sympathy, I., 110, 10, 268, 13.
- Sampíningar-vatn, *n.*, tears of compassion, I., 164, 22.
- Samr (söm, samt), *ad.*, the same, I., 66, 29, 102, 2.
- Sam-ráðr, *ad.*, of one mind with another, II., 24, 5.
- Sam-reiknaðr, *ad.*, added up, I., 46, 16.
- Sam-reiknast, *med.*, to be counted among, II., 184, 17.
- Sam-ræða *f.*, conversation, I., 250, 20.
- Sam-setja, *v.a.*, to put together, to compose, to frame: byskupinn samsettr þat sama bréf með úeinuð, I., 338, 19.—2. to concoct, to invent, to get up: enn þeir, er samsetja svá mikinn sáluháska, segja, at þessir eru nokkurir konungs vanar uppnefndir, I., 168, 1.—3. to put together, to amalgamate, to unite: þat hefir þann skilning, at sér greint lögmál kirkjunnar ok curiæ samsetist undir siðvenjur, ok tapi svá kirkjan æfinliga sinni frumtign, I., 406, 7.
- Sam-settr, *ad.*, composed of, made up of, I., 236, 17.
- Sam-sveit, *f.*, congregation, company, II., 186, 7.
- Sam-sverjast, *med.*, with *dat.*, to conspire with one, I., 334, 9.
- Sam-sæti, company at table, 'party,' I., 106, 21, 200, 20, 454, 1; II., 106, 21.
- Samsætis-bruni, *m.*, fellow burning, I., 8, 20.
- Samsætis-menn, *m. pl.*, company at table, I., 106, 13.
- Samt, *neut.* of samr, used as an *adv.*, together: setja s., to put together, to compose in writing, I., 2, 13; þar koma samt fjórtán lýðbyskupar, I., 88, 5; vér vildum hafa komit undir yðarn dóm þessu öllu samt, I., 384, 7; nú lystir oss at leiða samt ij. vini Guðs, I., 388, 7.



- Sam-tal, *n.*, *discussion, conversation, conference*, I., 74, <sub>17</sub>, 414, <sub>28</sub>, 492, <sub>10</sub>; II., 28, <sub>11</sub>.
- Sam-tempran, *f.*, *mixture, composition, i.e., ointment, unguent*, II., 82, <sub>14</sub>.
- Sam-tengja, *v.a.*, *to conjoin, to make consistent with*, II., 52, <sub>1</sub>, 176, <sub>26</sub>.
- Sam-tíða, *adv.*, *at one and the same time*, I., 258, <sub>2</sub>, 318, <sub>3</sub>, 436, <sub>17</sub>; II., 76, <sub>24</sub>, 78, <sub>18</sub>.
- Sam-velldi, *n.*, *communion*: maa þaa hverr sia ok skilja hvartt hann er staddr ok skipaðr innan faðms kristninni eða afsniðinn hennar samvelldi, II., 275, <sub>12</sub>.
- Sam-vild, *f.*, *consent, assent*, II., 196, <sub>16</sub>.
- Sam-vinna, *v.a.*, *to cooperate*, I., 360, <sub>3</sub>.
- Sam-vinnandi, } *see samvirðandi.*  
 Sam-vinnandisk, }
- Sam-virðandi, *ger. of sam-virða, to be estimated equal to or equal with: this should be the reading*, II., 4, <sub>17</sub>: Hver heilagra manna er samvirðandi framar sjálfri Guðs þínu, *who among saints has suffered passion more closely resembling the passion of Christ than Thomas? So also the passage*, II., 46, <sub>13</sub>: ef þú reist upp, samvinnandi píslarvottum, sem vær trúum, *is evidently a corruption of the older passage, preserved in A. M. 234: ef þv hefvir sannliga vpprisit ok ert þu samvirðandi píslarvattum gvðs sem ver trvvm*, II., 277, <sub>7</sub>.
- Sam-vitand, *f.*, *cognisance, connivance*, I., 516, <sub>9</sub>; II., 12, <sub>7</sub>.
- Sam-vizka, *f.*, *conscience, mind, reason*, I., 78, <sub>10</sub>, 236, <sub>6</sub>; II., 154, <sub>9</sub>. — 2. *consciousness*: Samson kvezt hann heita, góðrar samvizku, *on recovering his full consciousness, he told people his name was Samson*, II., 76, <sub>22</sub>.
- Sam-þykki, *n.*, *consent, assent*: ekki bréf geingr út af garðinum utan með hans vild ok samþykki, I., 48, <sub>4</sub>; Guðs forsjó ok vart samþykki hefir kjörit yðr til erki-byskups, I., 78, <sub>1</sub>, *cfr.* 200, <sub>2</sub>. — 2. *agreement, concord, state of being of one mind*: varð því nokkuru líkt um þeira samþykki meðan þeir lifðu báðir, I., 10, <sub>13</sub>; fémál er í milli ok greinir mest í sundr yðart samþykki, I., 224, <sub>15</sub>; oftliga vinnr meira til samþykkis linleikr ok hógbær hvíld, enn stríðleikr ok stórmæli, I., 340, <sub>12</sub>.
- Sam-þykkja (t), *v.a.*, *to bring into harmony, into concord and good understanding, to bring into oneness of mind*: mikla stvnd leggr konvngur á at samþykkja Thomas við sik, II., 263, <sub>8</sub>. — 2. *to consent to, to assent to, to agree to*: biðjum vér at þér samþykkit vorn vilja í Guðs nafni, I., 78, <sub>5</sub>; þetta samþykkja formenn kirkjunnar, at skript ok stúkur upp lúkast, II., 86, <sub>11</sub>. — *v.n.*, *to correspond to*: hugsit um . . . hvárt gullkerit í Babylon samþykkir eigi hjörtum yðrum, I., 404, <sub>17</sub>; setjum nú Sunamitem þessa fyrer sál hins signaða Thome, at vær sjáum því betr, hversu samþykkist sannleikr ok fígúra, II., 230, <sub>27</sub>. — 2. *to*



Sam-þykkja—*cont.*

*accord with, to agree with*: nú mun svá sýnast, með bráðu tilliti, at þat samþykki varla kirkjunnar lögum, at konungligt vald setti svá mikinn þátt í kosning þenna, I., 68, 4; má þar nefna til þrjár greinir . . . er allar þurftu frumtignar af herra páfanum, ef þær samþykkja lögunum, I., 124, 1.

Sam-þykkir, *ad.*, *consenting*, I., 362, 3.

Sam-þykt, *f.*, *agreement, concord, one mind*: . . . at heilög kristni mætti fagnat fá með samþykt ok vináttu beggja sinna höfðingja, I., 386, 21. — 2. *consent, assent*: leita enn lærðir menn at fá samþykt ok játyrði kosningsins af signuðum Thómase, I., 80, 12, *cfr.* 18, 296, 29. — 3. *concordance*: . . . at þeir báðir samt greini fagrlega eftir réttu formi ritninganna, hversu þat rennr í samþykt, sem sýnist sundrligt, I., 100, 26.

Sannara, *comp. adv.*, *truer*, I., 148, 13.

Sanna (að), *v.a.*, *to find to be true*, II., 4, 19; *to declare to be true*, I., 214, 15; *to prove, to demonstrate*, II., 273, 27.

Sannendi and sannindi, *n. pl.*, *truth, truthful statement*, I., 166, 20, 192, 17, 238, 28, 380, 15; II., 12, 20, 100, 19.

Sann-heilagur, *ad.*, *truly holy, catalogued a saint*, II., 292, 28.

Sann-kristinn, *ad.*, *truly christian, i.e., unschismatic, orthodox, catholic*, I., 330, 8.

Sannleikr (-s), *m.*, *truth*, I., 54, 15; *reality*, I., 294, 7.

Sannliga, *adv.*, *truthfully, veraciously*, I., 312, 17; *reliably, certainly*, I., 264, 8; *verily*, I., 34, 7, 56, 22.

Sannligr, *ad.*, *true, just, fair*, I., 212, 26.

Sann-orðr, *ad.*, *true-spoken, truthful*, II., 60, 5.

Sann-prófan, *f.*, *truthful, reliable proof*, I., 52, 13.

Sannr (sönn, satt), *ad.*, *true, real*, I., 18, 27, 62, 2, 234, 5; *sincere, upright*, I., 150, 23; satt er þat, *iron., why, of course, no doubt!* I., 248, 13. — 2. *trusty, firm, strong*, II., 200, 1.

Sann-sögur, *f. pl.*, *reproaches*: enn er þeir finnast, fara í orð nokkur ok sannsögur með þeim, “*inter viandum mutuo se invicem objurgantes*,” I., 470, 5.

Sannyndi = sannendi, I., 372, 27.

Sann-yrði, *f.*, *truthfulness*, I., 398, 4.

Sár (-s), *n.*, *a sore, a wound*, I., 232, 23, 384, 21.

Sárleikr, (-s), *m.*, *pain, passion*, II., 18, 18, 98, 6.

Sár-liga, *adv.*, *sorely, painfully, hurtfully, bitterly*, I., 204, 14, 390, 21, 512, 20, 550, 5.

Sárr, *ad.*, *wounded, hurt, bruised*, I., 108, 17. — 2. *sore, tender, apprehensive*: samvizkan tjár þeim þær ljótar sakir, þótt enn sé leyndar, er þeir óttast með sárum hug, ef opinberar koma undir erki-byskups dóm, I., 176, 19. — 3. *bitter*: þeir ero með sárum angri,



Sárr—*cont.*

I., 228, 3.—4. *painful*: s. dauði, I., 236, 3; er hitt miklu sárara, at þér hafnit þann, er yðr skapaði, I., 334, 15.

Satt, *neut. of sannr*, I., 308, 19, *where I now think satt is a better reading*: satt friðkaup heilagrar kristni = *true, real purchase of peace for holy church*.

Sátrr, *ad., agreed, of one mind*, I., 170, 11; at peace again, reconciled, I., 352, 26.

Sauða-geymsla, *f., shepherding*, I., 18, 22.

Sauða-hús, *n., a sheep-pen, a fold*, I., 306, 10.

Sauðr (-ar, -ir), *a sheep*, I., 170, 15, 210, 1, 504, 27.

Sauma (að), *to sew, to stitch*, I., 554, 1.

Saung-laust, *see sönglaust*.

Saung-raust, *see söngraust*.

Saurr (-s), *m., filth*, I., 24, 18.

Saurga (að), *v.a., to defile*, I., 170, 10; II., 8, 6. — 2. *to violate, "deturbare,"* II., 14, 10.

Saurigr, *contr. saurgr, ad., unclean*, II., 282, 25.

Sé, *see sjá, and vera*.

Sefa (að), *v.a., to calm down, to soothe, to soften*, I., 144, 16.

Segja (segi, sagða-sögðum, segða, sagðr), *v.a., to say*: vel má segja, at hans blezut ásjóna hefir dreift farit, I., 2, 17, *passim*. — 2. *to declare*: sögðu justisar valdsins, at þat hefði æfinliga konungs eign verit, I., 6, 11, *passim*. — 3. *to narrate, to tell*: finst henni um

Segja—*cont.*

drauminn ok segir einum vitrum manni, I., 12, 19.

Segl (-s), *n., a sail*: lægja s., *to take in, to furl sail*, II., 208, 22.

Seinn, *ad., occurs only in the neuter seint, as adv., slowly*, I., 134, 17. — 2. *late*, I., 278, 26.

Seinna, *comp. adv., later*, I., 432, 29.

Sekja (t), *v.a., occurs only in the pass. sense, to incur guilt, to be made guilty*, I., 500, 29.

Sekk, *see sökkva*.

Sekr, *acc. sing. fem. sekja*, I., 78, 10, *ad., guilty*, I., 294, 2, 362, 2; II., 48, 15.

Sekt (-ar, -ir), *f., guilt*, I., 386, 10; II., 154, 4.

Sektar-fullr, *ad., guilty*, II., 170, 3.

Selja (d), *v.a., to sell*, II., 122, 11, 289, 6; s. framm, *to give up, to deliver*, I., 532, 8.

Sem, *rel. part., as*, I., 2, 9; *which*, I., 2, 20; *temp. part., when as, when*, I., 16, 18; *in all these senses very frequent*.

Semja (sem, samdi-sömdum, semdi, saminn), *v.a., (prop. to join), to put together*: af einum valdsmanni var alt hans ráðuneyti svá sett ok samit í varygð ok völdum réttvísi, I., 112, 16. — 2. *to concert, to settle*: yðvarri tign, heilagur faðir, sýndist betr at semja ok frið gera millum Englands konungs ok Thómam erkibyskups, II., 20, 12. — 3. *to compose, to shape, to frame, to form*, I., 2, 10, 94, 12, 296, 1, 412, 3. — *v.n., to agree*: geri hann þat sama vit mik, ok



Semja—*cont.*

- munum við vel semja, I., 428, 24.  
 — *Refl. constr.* s. sik *to shape one's course of life, to conduct one's self*, I., 342, 23.  
 Senda (d), *v.a., to send*, I., 100, 24.  
 Sendi-boð, *n., a message*, I., 482, 16.  
 Sendi-boði, (-a, -ar), *m., a messenger, a legate*, I., 66, 12, 326, 28.  
 Sendi-maðr, *m., (episcopal) messenger*, I., 270, 19, 360, 18, 370, 23.  
 Sending (-ar), *f., a gift, a present*, I., 54, 2, 106, 22, II., 234, 5; *god-send*, I., 258, 4.  
 Senniliga, *adv., truthfully*, II., 284, 17.  
 Sentencia, *m!* I., 144, 1.  
 Sér, *dat. of the refl. pron., sibi*, I., 24, 23.  
 Sér-hverr, *pron. indef., each*, I., 80, 8, 382, 1, 430, 9.  
 Sér-hvorr, *pron. indef., each of two*, II., 60, 14.  
 Serkr (-s), *m., a sark, a shirt*, I., 12, 17.  
 Sérliga, *adv., specially*, I., 56, 8, 298, 19.  
 Sérligr, *ad., separate, apart*: skipar erkibyskupinn riddurum ok öðru hoffólki sérligt borð, I., 106, 18.  
 Sess, *m., a seat*, I., 106, 14.  
 Set, *n., a see (episcopal chair)*, sendiboðar taka kórsbræðr ok munku með konungs orðsending ok bréfum, hvern kosning hann vill gerast láta yfir setið í Kancia, I., 72, 5; honum er eigi ókunnigt, hvat setið í Kancia hefir til vegs ok vanda, I., 80, 15.  
 Seta (-u), *f., sitting, i.e., the establishment of a royal court*: Vend-

Seta—*cont.*

- ir konungr í Normandí ok effir þar stóra setu, I., 472, 20.  
 Setja (tt), *v.a., causal, to sitja, to let sit, to set*. — I. *with acc. only, to set, to seat, to place*: fyrir píslar vætti var hann krúnaðr ok settr í hit himneska sæti, I., 14, 17. — II. *with dat. of the person and acc. of the thing, to set before, to offer, to give*: hann er postuli Englismanna ok setti þeim lífsbrauð af munni Augustini, I., 40, 11; þótt margir (réttir) ok lystiligr væri honum settir, tók hann af fám, I., 106, 28. — 2. *to 'set,' to enforce*: setti lögliga prófan þeim, er vígjast vildu, I., 110, 20. — *Med., to sit down, to take a seat*: Thómas erkibyskup sezt niðr með sínum klerkum, I., 212, 10. — 2. *to settle, to alight*: haukrinn snarar langt ífrá honum eftir bráðinni framm yfir á nokkura ok sezt þar, I., 32, 4. — s. sik móti, *to set one's self against*, I., 130, 15. — 2. *to put together, to compose, to frame*: þat er einn setti framar ok fullkomliga, lét annarr um líða, . . . virðist eigi nauðsynlegt at setja sem með nýrri leturgerð þat, er áðr var fært, I., 2, 7, 9. — *Phrases*: s. borð, *to 'set' a table*, I., 98, 16. — s. lög, *to enact laws, to legislate*, I., 152, 13. — s. ráð, *to arrange, make plans, to bring matters about*, I., 446, 4. — s. skilning af, *to put a matter in such and such a way*, II., 198, 6. — s. skrift, *to shrive, to prescribe*



Setja—*cont.*

- penance*, I., 182, 22. — s. (sætta-) fund to call a (peace-) meeting, I., 460, 3. — s. þing, to open a council, a parliament, I., 184, 18. — s. (stein) í fingrgull: flutti hann þenna karbunkulum heim í Franz ok lét setja í skærasta fingrgull, to 'set' a stone in a ring, I., 476, 24. — *Prepositional uses*: s. gjald á, to impose taxes, to levy imposts, I., 6, 6, 138, 4. — s. á erindi, to rise to deliver a speech, to hold forth, I., 164, 12. — s. í sitt compon, to insert, I., 52, 21. — s. í sæti, to show to a seat, to bid be seated, to install, I., 14, 17. — s. í varðhald, to put in prison, I., 8, 2. — s. samt, to compose, I., 2, 13.
- Setning (-ar, -ar), *f.*, tradition, I., 102, 23, II., 273, 21. — 2. enactment, rule, canon, ordinance, I., 124, 11, 152, 16, 194, 12, 334, 18. — 3. enshrinement, translation (of a saint's relics), II., 212, 19.
- Sétti, *ord. num.*, sixth, I., 296, 18.
- Settr, *p.p.*, set forth, stated, I., 68, 19.
- Sex, *card. num.*, six, I., 240, 15.
- Sex-tigir, *card. numb. m. pl.*, II., 216, 27.
- Síð, *adv.*, comp. síðar, I., 2, 8, *sup.* síðast, II., 56, 20, late, at a late hour: síð ok árla, late and early, I., 388, 13; koma þar síð um kveldit, I., 522, 6; skryðizt nú kennimenn gvðs rettlæti, þó at nockvrv se til síð, although it be at a somewhat late hour, II., 275, 5.

- Síða (-u, -ur), *side*, 'latus,' af sinni síðu, *ex latere suo*, II., 18, 13.
- Síða-bækr, *f.*, *pl.*, 'rule-books,' statutes, monastic rules, I., 368, 29.
- Síðan, *adv.*, from the time that, after, *Germ. seit*, I., 6, 9; *si-thence*, then, afterwards, I., 52, 7, 80, 9; *since*, *inasmuch*, *whereas*, I., 92, 18, 410, 11.
- Síðari, síðastr, *comp. and sup. ad.*, later, latter; latest, last, I., 8, 1, 248, 19; at and í síðustu (*dat. sing. fem. stund being understood*), at last, I., 236, 2; II., 26, 21.
- Síðarla = síðarlíga, *adv.*, late, I., 480, 18.
- Síð-bót, *f.*, correction of morals, héðan ferr hann til síðbótar fólkinu, tjándi með sætum áminningum, at þeir forðist misverka, I., 510, 7. — 2. morals, moral conduct, manner of life, hvárrtveggi maðr . . . hjartr í allri síðbót, I., 54, 27.
- Síð-ferði, *n.*, habits of life, conduct, I., 94, 10, 106, 8. — 2. morals: leiðandi aftr í faðm heilagrar kristni þá, sem áðr höfðu sínum manukostum ok síðferði hörmulíga tapat, II., 58, 18.
- Síð-góðr, *ad.*, of high morals, of noble conduct of life, "sanctitate præclarus," I., 88, 16.
- Síðir, *acc. pl., f.*, of síð = late hour, which does not occur as a noun in *Thom. Saga*; in the phrase: um síðir, at last, I., 6, 18, 20, 4, 232, 11, 456, 17.
- Síð-kveld, *n.*, advanced evening, á s., late at night, I., 50, 28.



Síðla, *adv.*, late, I., 228, 1.

Sið-látr, *ad.*, religious, of pure manner of life: prófast . . . at sá er s. er grunsamr maðr hugði sér líkan; "*factum est ut religiosus inveniretur qui luxuriosus putabatur*," I., 54, 16.

Sið-leysa, *f.*, abuse, corrupt practice or customs: af þeim innleiðslum, siðleysum ok óvönum leiddi svá langar limar, at margs manns líf dró til útleigðar, I., 6, 17; setr hann (páfinn) á endaligan orskurð, at þessir níu vanar eru bölvæðar siðleysur, ok afdæmdar allri Guðs kristni, I., 304, 6, *cfr.* II., 42, 11.

Sið-læti (-s), *n.*, religion, religious constancy: látið hann eigi fá fyrirkomit ykkru siðlæti: "*ne, quæso, fratres, religionem vestram circumveniat*," I., 498, 31.

Siðlætis-maðr, *m.*, a man of strict religious principles, I., 10, 7.

Siðr (ar, -ir), *m.*, custom, 'consuetudo': nú vill konungrinn sættast, at höldnum sið ok sóma, er höfðu fyrri konungar, I., 396, 13. — 2. *habit, rule (monastic)*: hyggi þér, herra ábóti, at eingi megí Guði líka án yðrum sið? I., 76, 6. — 3. *manner of life, morals*: ungr maðr ok tíginna ættar, fagr í siðum ok góðrar frægðar, I., 134, 25. — 4. *rite, creed, religion*: savk heilagleiks hans hefvir verit vandlæti almenniligrar trvar ok vornu (*i.e.* vors) kristiligs siðar, II., 276, 2.

Síðr, *ad.*, long (of clothes), I., 94, 19, 232, 5; slouching, II., 144, 10.

Síðr *comp.*, sízt *sup.*, *adv.*, less, least, I., 14, 11, 282, 15.

Sið-samr, *ad.*, religious: sé, minn herra, sagði hann, hversu siðsamann mann ok heilagan þér vilit setja yfir þat háleita sæti, "*Quam religiosum*," inquit, "*virum, quam sanctum in tam sancta sede . . . constitui desideras*," I., 64, 14.

Sið-semd, *f.*, religion: segja þat úheyriligt ok aflaga, at sá skipist forstjóri yfir reglumönnum ok siðsemdar, sem áðr svimr í lausung veraldarinnar, I., 72, 15. — 2. *religious observance*: etr hann kjöt, ok allir aðrir í höllinni, segir því fylgja meiri siðsemd til dýrðar hátíðinni, "*se jucundum exhibuit, ita etiam quod ea die, quæ sexta feria erat, et Natalis Domini dies, carnibus, sicut alii, vesceretur; eas tali die sumere, quam abstinere religiosius judicans*," I., 512, 11.

Siðsemdar-hús, *n.*, religious house: eigi var ek kjörinn til þess valds ok virðingar af kirkjunni eðr klerkum, eigi af klaustri eðr siðsemdarhúsi: "*non sicut prædecessores mei de ecclesia, sed de aula assumptus sum ad officium hoc. Non de claustro, nec de loco religionis aliquo*," I., 172, 11.

Sið-vendi, *f.*, zealous observance of good morals, I., 74, 14.

Sið-venja, *f.*, custom, habit, customary observance, II., 126, 22. — 2. 'customs,' 'consuetudines,' royal customs, '*jus consuetudinis*,' I., 70, 4, 218, 17, 344, 18.



- Sí-fella, *f.*, continuity, í s., without intermission, II., 283, 25.
- Sí-felldr, *ad.*, constant, continuous, II., 78, 21.
- Síga (síg, seig-sigum, sigi, siginn), *v.n.*, to sink, to fall, I., 14, 8.
- Siglinga-maðr, *m.*, sailor, I., 486, 2.
- Signaðr, *ad.*, blessed, I., 18, 13.
- Signum, *n.*, a sign, I., 292, 15.
- Sigr (-s, rar), *m.*, victory, I., 50, 7, 154, 13, 552, 15.
- Sigra (að), *v.a.*, to conquer, to overcome, I., 108, 3.
- Sigr-samligr, *ad.*, auguring of victory, victorious, II., 190, 17.
- Sigr-vegari (-a), *m.*, conqueror, victor, I., 548, 4.
- Sik, *pron. refl.*, himself, I., 8, 11, *passim*.
- Silfr (-s), *n.*, silver, I., 84, 27, 248, 7.
- Sili (-a, -ar), *m.*, a halter, þeir . . . leigja eitt ross . . . þat er beisl-laust ok söðullaust, nema hefir sila-nokkurn um hálsinn, "*tantum prolectam circa collum habebat*," I., 248, 8.
- Silki-klæði, *n. pl.*, silken raiment, I., 84, 15; II., 60, 9.
- Silki-koddi, *m.*, a silk-covered pillow, II., 60, 12.
- Silki-þráðr, *m.*, a thread of silk, II., 130, 17.
- Sil-vetni, *n.*, *Provinc. Swed. selavatten*, still-water, pond, I., 32, 24.
- Simonia, I., 112, 10.
- Sin (-ar, -ar), *f.*, a sinew, a nerve, II., 283, 12.
- Sína, apparently a mis-writ for sýna *acc. fem. from sýnn*, clearly to be seen, open, clear, evident, II., 54, 22.
- Sinn (sín, sitt), *pron. poss.*, his, her, hers, I., 4, 5, *passim*. — 2. each, either, II., 60, 11.
- Sinn, *n.*, moment of time, hour, time, I., 32, 13; um s., once, I., 38, 15, 134, 15; at sinni, this time, I., 478, 19.
- Sinna (t), *v.a.*, to heed, I., 270, 23.
- Sinnis, probably a corrupt reading for síns máls, I., 72, 10.
- Sinodus, I., 6, 13.
- Sín. and síns *gen. of sik*, I., 36, 1, 54, 19, *passim*.
- Síra, *indecl.*, sir, a title applied to all orders of the clergy from the bishop to the deacon, both exclusive, I., 76, 16.
- Sitja (sit, sat-sátum, sæti, setinn), *v.n.*, to sit, I., 98, 19. — s. hjá, to sit by, to take no part in, I., 22, 16. — s. eftir, to remain sitting, I., 102, 2. — s. yfir málum, to hear causes, I., 108, 9. — 2. to reside, I., 60, 17. — *v.a. in s. dóm*, to sit in judgment, I., 216, 8.
- Sitjan (-ar), *f.*, siding with, taking party, II., 54, 8.
- Sjá (*pres. sér (ek)*, I., 448, 4; *pl. sjám*, I., 22, 10, 386, 4; *pret. sá*, *pl. 2. sáð*, I., 442, 4; *imperat. sé*, I., 246, 21, 448, 17; *sjá*, I., 364, 13), *v.a.*, to see, I., 12, 5, *passim*. — *Reciproc. to see each other, to meet*, I., 354, 6, 472, 18. — *Med. sjást fyrir, to look before one's self, to be cautious*, I., 464, 22. — s. um, to look round, II., 68, 27. — b. to give heed to one's self, to amend one's ways, to reform, I., 352, 21.
- Sjá, *pron. dem.*, this, II., 68, 13, 276, 9.



Sjáldr (-s), *n.*, *the pupil of the eye*, II., 14, 20.  
 Sjálf-dauðr, *ad.*, *dead a natural death, not killed*, II., 120, 21.  
 Sjálfr, *dat. sjólfum*, I., 198, 3, 358, 17, *pron. dem., self*, I., 6, 22; *very*, I., 14, 8.  
 Sjálf-ráði, *ad.*, *on one's own accord, free to act, at liberty to do what one pleases*, I., 502, 24.  
 Sjám, *see* sjá.  
 Sjánda (= sjáanda), *gerund of* sjá, *to be seen*, I., 42, 13.  
 Sjándi, *pres. part. of* sjá, *looking, having an eye to*: *ei til gullpennings sjándi*, I., 112, 9.  
 Sjappel, *n.*, *a chaplet*, I., 232, 2.  
 Sjó-bygð, *f.*, *the sea-coast, the country-sides along the sea*, I., 520, 11.  
 Sjóðr (-s, -ir), *m.*, *a purse*, I., 508, 8.  
 Sjófar-kyn, *n.*, *nature of the sea*, II., 96, 5.  
 Sjó-ferð, *f.*, *sea voyage*, I., 244, 18; II., 208, 4.  
 Sjón (-ar, -ir), *f.*, *that which is seen, a sight, reality*, II., 284, 4. — 2. *countenance, face, presence*, II., 288, 7.  
 Sjór (*gen. sjófar*, I., 230, 24), *m.*, *the sea*, I., 56, 27.  
 Sjúk-dómr, *m.*, *sickness, illness, disease*, I., 62, 1; II., 68, 19.  
 Sjúknaðr (-ar), *m.*, *id.*, II., 100, 3.  
 Sjúkr, *ad.*, *sick*, I., 108, 17, 202, 6; *diseased*, I., 360, 5; *unhealthy, unwholesome*, I., 356, 10.  
 Sjö, *card. num.*, *seven*, I., 20, 4.  
 Sjöndi, *ord. num.*, *seventh*, I., 296, 23.  
 Sjöttján, *card. num.*, *seventeen*, II., 134, 27.

Skaði (-a), *m.*, *'scathe,' hurt, harm, injury*, I., 146, 14, 168, 1, 198, 14, 268, 15. — 2. *loss*, II., 142, 8.  
 Skað-vænlig, *ad.*, *dangerous, perilous, hurtful*, I., 160, 9, 194, 4.  
 Skaka (skek, skók-skókum, skæki, skekinn), *v.a.*, *to shake*, I., 156, 22, 170, 14; II., 162, 22; *s. höfud, to wag one's head*, II., 18, 2. — 2. *to brandish, to flourish (a weapon)*: *segja þann ótta yfirkominn, sem konungsins sverð sé skekit yfir hans háls*, I., 164, 19; *þeim má réttlíga virðast at dauða sverð sé skekin yfir hans höfði*, I., 532, 19.  
 Skakkr (-s, -ar), *m.*, *obliqueness*: *ein draka gekk af hægri veg hans ennis í skakk um þvert andlitið, aslant, right across the face*, I., 554, 4.  
 Skal, *see* skulu.  
 Skalf, *see* skjálfa.  
 Skamm, = skömm, II., 14, 13.  
 Skammast, *Med.*, *to be ashamed*, I., 200, 8; II., 18, 14.  
 Skammar, *see* skömm.  
 Skammr (skömm, skamt), *ad.*, *short*, II., 40, 10.  
 Skamm-sýni, *f.*, *fig.*, *short-sightedness*, I., 232, 28.  
 Skamr, *ad.*, = skammr, I., 32, 11, 494, 9.  
 Skap (-s), *n.*, *mind, temper*, I., 280, 7; II., 92, 2.  
 Skapa (að), *v.a.*, *'to shape,' to create*, I., 248, 24, 334, 16.  
 Skapan (-ar), *f.*, *creation*, II., 146, 6.  
 Skapari (-a), *m.*, *Creator*, I., 54, 18.



Skap-lyndi, *n.*, *temper*, I., 44, 12, 54, 25.

Skap-raun, *f.*, *provocation*, I., 400, 16, 408, 20.

Skari, (-a, -ar), *m.*, *a crowd, flock*, II., 148, 16.

Skarts-maðr, *m.*, *a man of show and magnificence*, I., 54, 21.

Skaum (skavm) = skömm, II., 272, 25.

Skaut, *see* skjóta.

Skaut (-s), *n.*, *a 'sheet,' a skirt of a garment, into which lots to be drawn were thrown, hence: Þótt ek víska at líf mitt lægi í skauti, skal ek framm halda, even if I knew that the lot of my life was to be drawn = that my very life was at stake; cfr. "nec si membratim discerpendus sim ab incepto itinere desisterem,"* I., 486, 16.

Skauti (-a), *m.*, *a corner, a piece of cloth, a clout of linen*, II., 80, 4.

Skein, *see* skína.

Skek, skekinn, &c., *see* skaka.

Skelf, *see* skjálfa.

Skelmis-drep, (?) *n.*, (?) *pestilence?* II., 274, 24.

Skemd (-ar, -ir), *maiming*, I., 142, 6. — 2. *shame*, I., 148, 7.

Skemmd, *f.*, *shame*, II., 90, 2.

Skemdr, *ad.*, *maimed*, II., 130, 15. — 2. *ill-treated, shamed*, I., 184, 5.

Skemta (t), *v.a.*, *to amuse*; *s. sér, to amuse one's self*, II., 168, 24.

Skemtan (-ar, -ir), *f.*, *amusement*, I., 30, 24, 106, 19.

Skemtiliga, *adv.*, *merrily, gaily*, I., 310, 26.

Skenkja, *spelt* skeinkja (t), *v.a.*, *to pour out for, to serve drink*, I., 416, 7.

Skepna (-u, -ur), *f.*, *matter, element, substance*, I., 540, 25.

Skepnu-börn, *n. pl.*, *s. Guðs, children created in the image of God*, I., 520, 15.

Skerpa (-u, -ur), *f.*, *throe, anguish of travail: með fyrstu skerpu, sem henni kemr, fæðir hún sveinbarn*, II., 156, 6.

Skeyti (-s), *n.*, *a shaft, a dart*, I., 234, 29.

Skifta (t), *v.a.*, *to distribute, to divide: gjaldit aftr heilagri kirkju eignir sínar . . . er þér hafit skift ok skutlat higat ok þagat*, I., 346, 6; *skiftir síðan verðinu miðil erkibyskups ok sín*, II., 122, 11. — 2. *to 'shift,' to change: nokkurir segja, at þat muni konunginum vænast til hugbótar, ef skift er formanni í Kancia*, I., 308, 14; *s. skapi, to change one's mind*, I., 378, 4; II., 92, 2. — 3. *to interchange: maðr ok fugl skiftu svo, at maðrinn hafði fugls auga, enn fuglinn þá aftr manns auga*, II., 146, 1. — 4. *to exchange: skiftandi leirbúð heimsins í höll himinríkis*, I., 544, 19. *Prep. uses: s. um, to change from one (place or state) to another*, I., 118, 12; II., 286, 7. — *s. við, to deal with*, I., 178, 13.

Skifti, *n. pl.*, *dealings, transactions*, I., 6, 30, 284, 18.

Skikkja (-u, -ur), *f.*, *a cope (monk's cope)*, I., 84, 16; *a cloak*, II., 136, 1.



Skikkju-skaut, *n.*, the sheet, the skirt of a cloak, II., 136, 13.

Skila (að), *v.a.*, to deliver (the thing delivered in dat.), II., 154, 16.

Skildi, see skjöldr.

Skildi, skildu, &c., see skilja.

Skilja (d, supine skilt), *v.a.*, prop. to divide, to part asunder; in which sense it occurs only in the med.: ok skiljast þeir með fullri blíðu, they part in full friendship, I., 122, 6. — 2. s. við, to separate from, to divorce, II., 182, 14. — Med. skiljast við, to desert: vart er, at skiljast eigi við yðr, I., 150, 15. — b. to separate: svá skiljast þeir þar við, enn ríða til Lundúna, I., 72, 22. — 3. Impers., to divide, to separate: skilr þeira konunga rétt svá mikit sem gull ok blý, I., 210, 7. — b. to part: skilr svá með þeim, thus they parted, I., 32, 3. — c. s. á, to diverge, to differ, to disagree, ef lærða menn skilr á eðr leikmenn, I., 294, 20. — 4. to digest, to understand, I., 20, 4, 24, 16, 30, 1, 58, 11, passim.

Skil-máli, *m.*, condition, I., 406, 4.

Skilnaðr (-ar) *m.*, parting, I., 64, 6, 212, 2; gera s. við, to separate from, to desert, I., 158, 2.

Skilning (-ar), *f.*, understanding, I., 14, 6, 28, 13. — 2. discretion, I., 280, 16. — 3. interpretation, sense, II., 52, 14.

Skilningar-aldr, *m.*, age of discretion, I., 348, 12; II., 126, 14.

Skilningr (-s), *m.*, understanding, I., 132, 4. — 2. interpretation, I., 102, 4. — 3. sense, reason: hans

Skilningr—cont.

erendi ferr þvílíkt, sem þat hafi öngvan skilning, as if no one understood what it could mean, I., 504, 13. — 4. understanding, agreement, negotiation, I., 66, 18. — 5. gist, point (of an argument), II., 228, 6.

Skil-orð, *n.*, saving clause, condition, reservation, I., 180, 6, 326, 15, 374, 16.

Skil-ríki, *n.*, account: veita s., to render account, I., 212, 17. — 2. evidence, substantial proof, I., 374, 18. — 3. good faith, honesty, I., 460, 23.

Skil-ríkr, *ad.*, upright, honest, I., 38, 18. — 2. authentic, genuine, I., 120, 1. — 4. authorised, trustworthy, reliable, I., 186, 4. — 5. convincing, satisfactory as to evidence, II., 78, 1.

Skilríkuliga, *adv.*, truthfully, reliably, II., 108, 27.

Skin (-s), *n.*, shine, lustre, II., 275, 1.

Skína (skín, skein, skinit), *v.n.*, to shine, to beam, in fig. sense only, II., 2, 5, 50, 15, 114, 13, 275, 33.

Skínandi, *ad.*, shining, bright, I., 24, 9; II., 84, 20.

Skin (-s), *n.*, a skin: hvít s., ermine, I., 94, 20.

Skip (-s), *n.*, a ship, I., 256, 5, 484, 16.

Skipa (að), *v.a.*, to ordain, to order, to command: skipar herra páfinn með valdi Róma kirkju, hversu ríkit skal sundr greinast undir formanna stjórn í byskups sýslur, I., 40, 13; konungi líkar svá vel



Skipa—*cont.*

ok bezt sem hann skipar, I., 48, 18. — 2. *to appoint*: þjónar þessum ok þvær einn bróðir skipaðr af erkibyskupi, I., 98, 32; hún lærði hann at virða hina sælu mey, Mariam, ok skipa hana lífs ok vega hinn vísasta leiðtoga, I., 18, 11; segja þat ok einkar mjök úheyrligt ok aflaga, at sá skipist forstjóri yfir reglumönnum ok siðsemdar, er áðr svimr í leik veraldarinnar, I., 72, 15; Heinrekr konungr bað oss, at vér skipaðim yðr byskupsstól í Lundúnum, I., 376, 26. — 3. *to settle, to dispose of*: (hann) býðr Thómase canceler at skipa kirkjunni ok gózi hennar þá forsjó af krúnunnur hálfu, I., 64, 1; hann geingr oftliga til þess skóla, er heilagrar kirkju lög lesast, at því réttara megí hann öllum lutum skipa, sem hann skilur framar, hversu efni víkr málunum, I., 38, 8; einn hofgarð fann ek þann, er gull fyrirmsár, ok skipar þó málum harðla vel, I., 116, 15; allar þær greinir, er oss koma til áskilnaðar, gefum vér í Guðs vald, at þér skipit eftir yðvarri vild, I., 426, 30. — 4. *to bequeath*: hann lagði ástúð til kirkjunnar í Kanncia skipandi þangat með ánefndu æskiligt offr í gulle ok silfri, II., 182, 12. — *Med., to be disposed, to be placed, to be translated*: skipast hann sannheilagr maðr upp í millim annarra heilagra dóma í því nývígða musteri, I., 136, 12. — 2. *to change*: sem ek

Skipa—*cont.*

veik aftr í veg, skipaðist nú annan veg við rekstrinn, II., 100, 10; s. sik, *to take up a position*, I., 292, 23. — *Prepos. uses*: s. aftr, *to return, to restore*, I., 8, 19, 204, 4. — s. mót: mót þessarri grein hvarritveggjo skipar signaðr Thómas sína góðgirnd: *arrays, arranges, sets*, I., 36, 14. — s. við, *to deal with*, I., 98, 13, 146, 17. — s. or, *to order out, to expel*, I., 152, 7. — s. til sætis, *to show to a seat, to bid be seated*, I., 292, 11.

Skipan (-ar, -ir, *f.*, *disposition, arrangement*, I., 8, 14; II., 220, 25. — 2. *order (of a procession)*, I., 536, 10. — 3. *change*, I., 12, 3, 434, 25. — 4. *order, command*, I., 280, 16.

Skipari (-a), *m.*, *a sailor*, I., 486, 24.

Skipveri (*pl.* skipverjar), *m.*, *one of a crew, pl. a crew*, II., 208, 22.

Skíra (ð), *v.a.*, *to baptize*, I., 14, 19; II., 156, 12.

Skír-dagr, *m.*, *Maundy Thursday*, II., 84, 16.

Skírleikr, *m.*, *brightness*, II., 288, 6.

Skír-lífi, *n.*, *chastity*, I., 52, 23.

Skír-lífr, *ad.*, *chaste, pure of life*, I., 50, 3.

Skírn (-ar), *f.*, *baptism*, I., 458, 21.

Skírr, *ad.*, '*sheer, bright*', I., 2, 19, 210, 9. — 2. *serene (sky)*, I., 134, 21. — 3. *pure*, II., 275, 18.

Skjaldar, *see* skjöldr.

Skjálfa (skelf, skalf-skulfum, skylfi, skolfinn), *v.n.*, *to tremble, to quake*, II., 20, 4.

Skjálfti (-a), *m.*, *shivers, tremor*, II., 78, 21.



- Skjóta (skýtt, skaut-skutum, skyti, skotinn), *v.a.*, to 'shoot,' I., 6, 22. *Fig.* skjóta undan, to shove off, to get surreptitiously out of the way, I., 142, 7; s. á erindi, to burst into talking, I., 432, 4; s. í brjóst, to inspire, to inspirit, II., 274, 18.
- Skjóti (-a, -ar), *m.*, a horse, a riding nag, I., 492, 21, 508, 3.
- Skjótr, *ad.*, swift, fleet, II., 40, 10, 280, 18. — 2. sudden, II., 291, 21.
- Skjótt, *neut.* of skjótr, as *adv.*, soon, *comp.* skjótara, I., 78, 21, 290, 12; *superl.* skjótast, in short, II., 276, 19.
- Skjöldr (skjaldar, skildi, *pl.* skildir), *m.*, a shield, I., 50, 6; *fig.*, protection, defence, I., 154, 13, 184, 4.
- Skoða (að), *v.a.*, to look after, to look into, to inquire, to examine, to consider, I., 110, 25; II., 116, 18, 124, 19, 228, 5.
- Skógar-nef, *n.*, the skirt of a wood, II., 118, 15.
- Skógr (-ar), *m.*, a wood, a forest, I., 508, 6; II., 16, 23.
- Skók, skóku, skókum, *see* skaka.
- Skóla-bók, *f.*, a school-book, I., 28, 27.
- Skóla-klerkr, *m.*, a scholar, II., 285, 5.
- Skolfit, *see* skjálfa.
- Skóli (-a, -ar), a school, I., 18, 7.
- Skorin-orðr, *ad.*, out-spoken, free-spoken, frank, I., 28, 11.
- Skorpnaðr, *p.p.* of skorpna, shrivelled, II., 287, 35.
- Skorta (t), *v.a.*, to be 'short' of, to lack, I., 162, 16, 216, 19; II., 212, 20; s. við, to be lacking, II., 28, 19.
- Skó-sveinn, *m.*, a page, I., 100, 24.
- Skot-spónn, *m.*, a butt, a target to be shot at, a mark, I., 366, 18; II., 18, 1.
- Skotinn, *see* skjóta.
- Skrapa (að), *v.a.*, to 'scrape,' I., 114, 2.
- Skraut (-s), *n.*, pomp, state, I., 68, 16.
- Skraut-menni, a man of state, pomp, magnificence, I., 54, 23.
- Skreið, *see* Skríða.
- Skreyta (tt), *v.a.*, to make fair, to bedeck, to palliate, I., 300, 5.
- Skreyttr, *p.p.* of skreyta, ornate, decorous, I., 164, 15, 278, 21.
- Skríða (skrið, skreið-skriðum, skriði, skriðinn), *v.n.*, to creep, to crouch, II., 130, 5.
- Skrið-ljós, *n.*, 'lanterna,' a lantern, I., 54, 7; II., 46, 20.
- Skriðr (-s), *m.*, pace of a vessel sailing, 'way'; taka skrið, to be under way, II., 208, 7.
- Skrifa (að), *v.a.*, to write, I., 30, 3, *passim.*
- Skrift (-ar-ir), *f.*, a record, I., 178, 28. — 2. penitence: þegja skulu allar kirkjur ok eingin þjónusta fremjast utan skírn, ok skrift dauð-stöddum mönnum, "omni ecclesiæ cessante officio præter baptismum parvulorum et pœnitentias morientium," I., 458, 21. — 3. shriving, shrift, penance, I., 182, 22; II., 36, 2.
- Skrifta (að), *v.a.*, to shrive, to impose penance, I., 142, 2, 324, 3. *Med.* to confess, II., 128, 12.
- Skrifta-boð, *n. pl.*, canonical shrift, I., 140, 10, II., 58, 10.
- Skrín, *n.*, a shrine, II., 212, 5.



Skrín-gjörð, *f.*, *shrine making*, II., 210, 24.  
 Skrín-setning, *f.*, *enshrinement*, II., 196, 3.  
 Skript (-ar), *f.*, *a crypt*, II., 86, 4, 196, 18.  
 Skrúði (-a), *m.*, *clerical robes of office*, I., 24, 19. — 2. *church ornaments*, II., 204, 22.  
 Skrýða (dd), *v.a.*, *to robe*, I., 234, 29. — 2. *to enshroud*, þessu næst skrýða þeir hann til graftar, I., 558, 3; síðan var þvegitt likit skrytt ok nazett, II., 271, 22.  
 Skrýddr, *ad.*, *robed*, I., 208, 6, 482, 18.  
 Skrýðing (-ar), *f.*, *robing*, I., 102, 10. — 2. *enshrouding*: ok er þeir afklæða likit til þvattar ok skryðingar þaa finnz þat er fair vissu fyrr, II., 271, 17.  
 Skrök-semd (-ar, -ir), *f.*, *dissimulation, hypocrisy*, II., 12, 16.  
 Skuggi (-a, -ar), *m.*, *a shadow*, I., 176, 12, 196, 12, 236, 27.  
 Skugg-sjó, *f.*, *a mirror*, 'speculum,' in the *fig.* sense of *high type, pattern for imitation*, I., 2, 21, 324, 15.  
 Skukka (-u, -ur), *f.*, *a fold, plait, crease*, "sinus," I., 232, 9.  
 Skukkótttr, *ad.*, *foldy*, "sinuosus," I., 232, 4.  
 Skuld (-ar, -ir) *f.*, *a debt*, I., 220, 16.  
 Skuld-bundinn, skull-bundinn, II., 269, 24, *ad.*, *in duty bound*, I., 404, 10.  
 Skulfu, &c., see skjálfa.  
 Skulu (*pres.* skal, *imperf.* skyldu, *skyldi*, *subj. pres.*, skuli, *imperf.* skyldu and skyldi), *a defective*

Skulu—*cont.*

*auxiliary verb for forming the infinitive tenses*; shall, should, the notion of destiny, duty, necessity, determination or settled purpose being implied; very frequent.  
 Skunda (að), *v.n.*, *to hasten*, I., 206, 18, 250, 3, 490, 15.  
 Skundi (-a), *m.*, *haste*, I., 174, 6.  
 Skúr (-ar, -ir), *f.*, *a shower*, I., 510, 19.  
 Skur-goð, *n.*, *a carven image, an idol*, I., 386, 3.  
 Skut-breiðr, *ad.*, *broad of beam, of bow*, I., 314, 24.  
 Skutla (að), *v.a.*, *to dissipate*: "distribuerere," I., 6, 10, 346, 6. — *Med.* to be dissipated, made away with, II., 132, 24. — b. to be shaken, to be confounded, I., 132, 4. — c. to split (into factions), I., 90, 23.  
 Skutlan (-ar), *f.*, *dissipation*, I., 118, 8. — 2. *subterfuge*, I., 144, 20.  
 Skutu, skutum, see skjóta.  
 Skyggja (ð), *v.a.*, *to obscure*, II., 44, 11.  
 Skygn, *ad.*, *seeing, having the sight of one's eyes*, II., 106, 5, 146, 7; s. augu, *seeing eyes*, I., 86, 17. — 2. *fig. clear-sighted, discerning*, I., 284, 5; II., 236, 14.  
 Skygnast, *v. med.*, *to look about, to spy*; s. um, *to pry about*, I., 54, 11.  
 Skýla (d), *v.a.*, *to screen, to shelter*, II., 168, 20.  
 Skyld (-ar, -ir), *f.*, *sake, in the phrase*: fyrir (einhvers) skyld, *for one's sake*, I., 266, 25, 448, 16.  
 Skylda (u, ur), *f.*, *duty*, I., 140, 5, 278, 20, 334, 26.



- Skylda (að), *v.a.*, to charge with, to order, to command, I., 332, 6. *Med.* to be in duty bound, to be obliged, I., 338, 5, 368, 27, 404, 8, 510, 3; to owe, to be beholden to, I., 524, 16.
- Skyld-bundinn, *ad.*, in duty bound, I., 322, 24. — 2. beholden to, I., 334, 1, 524, 28.
- Skyldi, *see* skulu.
- Skyldr, *ad.*, related to, I., 348, 5. — 2. due, "debitus," I., 380, 21. — 3. duty-bound, I., 524, 17.
- Skyli, *see* skjálfa.
- Skyn (-s), *f.*, discernment, judgment, reason, I., 332, 28; II., 20, 21. — 2. account, reason rendered, I., 190, 14, 212, 14, 526, 16.
- Skynja (að), *v.a.*, to consider, to revolve in one's mind, I., 52, 4; I., 248, 23; to inquire into, to examine, II., 146, 4.
- Skyn-lauss, *ad.*, destitute of reason, brute, I., 516, 1.
- Skyn-leysi, *n.*, senseless behaviour, I., 216, 19.
- Skyn-samligr, *ad.*, reasoning, endowed with the faculty of reasoning: *s.* skilningr, II., 230, 15. — 2. reasonable, fair, equitable, I., 168, 19.
- Skynsamr, *ad.*, rational, I., 516, 1.
- Skynsemd (-ar, -ir), *f.*, perception, observation, I., 108, 1. — 2. reasonableness, rational principle, reason, I., 60, 7; *in. pl.*, reasoning, sensible argument, I., 278, 3. — 3. sense, common sense: sumir töluðu skynsemd, I., 76, 14. — 4. *rationale*, just account, I., 190, 25.
- Skynsemi, *f.*, reason, I., 196, 2. — 2. reason, cause, I., 62, 7.
- Skýra (ð), *v.a.*, to explain, I., 50, 3.
- Skýring, (skýringina, II., 46, 18,) *f.*, explanation, I., 16, 12, 302, 17.
- Skýrliga, *adv.*, in a manner clear and conscious, II., 110, 23.
- Skýrr, *ad.*, distinct: enn er þessa manns orð heyrast svá skýr ok fagnaðarfull, II., 112, 5. — 2. clear, well-spoken, 'disertus': skorin-orðr ok skyr i frambvrði, II., 288, 17. — 3. express, detailed: þótt þat standi eigi með greindum atburðum eðr skýrri frásögn, I., 56, 25; *cfr.* I., 36, 28. — 4. trustworthy, upright, honest, reliable, hafði jafnan verit með skýrum mönnum, II., 76, 23.
- Skýt, *see* skjóta.
- Skyti, *see* skjóta.
- Skæðr, *ad.*, 'scathing,' savage, I., 542, 14.
- Skærleikr, *m.*, brightness, purity, II., 284, 28.
- Skærliqr, *ad.*, clear-sounding, I., 238, 12.
- Skærr, *ad.*, 'sheer,' glittering (penn-ingr, gull), I., 98, 25, 476, 24. — 2. bright, shining (ljós), II., 44, 12; *fig.*, bright, beaming, fair: fölnaði eigi því heldr sú skæra andlitsins fegrð, I., 554, 12. — 3. sincere, upright, honest: heyrðum vér ok hversu skæra játning þú gerðir af þínum kosning, I., 310, 16.
- Skömm, skavm, (skammar, skamm-ir), *f.*, shame, II., 22, 23, 272, 25.
- Slá (slæ, sló- slógum, slægi, sleginn), *v.a.*, to 'slay'; to smite, I., 556, 2.



Slá—*cont.*

— 2. *to kick*: kornhestr konungsins slær fætinum til mannsins, II., 168, 27. — 3. *to fling*: snýr hann aftr ok slær upp kirkjunni, *flings open the church door*, I., 536, 24. — 4. *to knock*: konungs ógnir slógu brutt af þeim, 'knocked out of them,' allan styrk, I., 182, 3. — 5. *to slap, to snub*: ferr þó eftir hit herra, þá er páfinn slær hann, I., 200, 10. — 6. *to break, to burst*; *in the phrases*: slá sér lausum, *to break out, to burst loose*, i.e., *to behave in an uncontrolled and swaggering manner*, I., 216, 21; and slá sér inn, *to break, to burst into, to seize hold of, to occupy*, I., 202, 5. — *Med.*, slást í föruneysi, *to throw one's self in among, to join company with, travellers*, I., 264, 12. — *Impers.*, *to burst*: sló þrota í holdit, II., 96, 9.

Slagr, (-s, -ir), *m.*, *a knock*, II., 96, 8; *a kick*, II., 126, 19. — 2. *fig.*, *a tack*: má vitr maðr eftir leita, hví konungr þessi hafði annan slag frá herra páfanum ok annan til, *steered one tack towards, the other away from, the pope*, i.e., *played fast and loose with him*, I., 410, 17.

Sleginn, *see slá*.

Slétt-mælgí, *f.*, *smooth, specious loquacity*, II., 236, 12.

Slétt-mæli, *n.*, *smooth language*, I., 394, 1.

Sléttr, *ad.*, *even, plain, flat*, I., 550, 25. — 2. *smooth*: þar sem fótrinn sýndist sléttari ok minnr blásinn,

Sléttr—*cont.*

þutu upp smábólur, II., 98, 3. — 3. *fig.*, *smooth, soft*: eigi er brjóst-it hjart, þótt orðin fari slétt, I., 448, 7.

Slíðrar, *f. pl.*, *a sheath, a scabbard*, II., 16, 1.

Slíkr, *ad.*, *such*, I., 56, 2.

Slíta (slít, sleit-slitum, sliti, slitinn), *v.a.*, *to tear, to break*, I., 238, 16.

Sljófa (að), *v.a.*, *to blunt*, II., 26, 16. — 2. *to dumbfound, to confuse*, I., 276, 24.

Sló, *see slá*.

Slógu, slógum, *see slá*.

Slokna, *v.n.*, *to be extinguished, to expire, to die*, II., 112, 17.

Slyppa (-u, -ur), *f.*, *a surplice*, I., 84, 16.

Slyppr, *ad.*, *scot-free, 'immunis'*, II., 268, 2.

Slæ, *see slá*.

Slægð (-ar, -ir), *f.*, *wiles, astuteness*, I., 200, 8, 236, 22; II., 28, 20.

Slægi, *see slá*.

Slægligr, *ad.*, *wily*, I., 236, 21.

Slökkva (t), *v.a.*, *to extinguish*, II., 14, 20.

Smá (ð), *v.a.*, *to make little of, to throw contempt upon*, I., 360, 4.

Smá-barn, *n.*, *little child*, II., 162, 13.

Smá-bóla, *f.*, *small blain, in pl. a rash*, II., 98, 4.

Smá-brotinn, *ad.*, *minute*, I., 370, 10.

Smáðr, *p.p. of smá*, *dishonoured*, I., 144, 7.

Smá-dropi, *m.*, *small drop*, II., 92, 12.

Smá-leitr, *ad.*, *slight to look at*, I., 262, 16.



Smán (-ar, -ir), *f.*, a slight, dishonour, I., 450, 12; II., 42, 12.  
 Smá-piltr, *m.*, a little boy, II., 134, 20.  
 Smár, *comp.* smæri, II., 146, 27; *ad.*, small, I., 550, 20.  
 Smá-rakki, *m.*, a lap-dog, II., 118, 18.  
 Smá-smugliga, *adv.*, minutely, in detail, I., 174, 8; II., 228, 5. — 2. in close conformity, strictly, II., 236, 10.  
 Smá-smygli, *n.*, exactness, punctiliousness, II., 236, 23.  
 Smá-stigr, *m.*, a by-path, a foot-path, I., 242, 4.  
 Smá-sveinn, *m.*, a little boy, I., 18, 22; in *pl.*, the young, I., 436, 12.  
 Smá-vægr, *ad.*, of small weight, light, slight, II., 140, 8.  
 Smá-þing, *n.*, a trifle, I., 22, 23.  
 Smíða (að), *v.a.*, prop., to forge; to create, to rear, to set up, to build, I., 344, 6, 508, 6; II., 232, 11. — 2. to frame, to concoct, I., 450, 13.  
 Smíði, *n.*, a smith's work, II., 234, 21.  
 Smjúga (smýg - smaug, smugum, smygi, smoginn), *v.a.*, to creep through, to penetrate: flórin smaug aldri hans samvizku, I., 112, 13.  
 Smurðr, *ad.*, anointed, I., 498, 17.  
 Smurning (-ar), *f.*, ointment, unguent, II., 82, 13. — 2. anointment, unction, I., 338, 5, 342, 25. — 3. embalmment, I., 558, 7.  
 Smyrja (smyr, smurða, smyrði, smurðr), *v.a.*, to smear, to rub, to lubricate, (in a somewhat slang use =) to bribe, I., 116, 7. — 2.

Smyrja—*cont.*

to anoint, I., 18, 20, 450, 10. — 3. to embalm, I., 104, 26, 558, 4.  
 Smýg, smýgr, see smjúga.  
 Smyrsli, *n.*, ointment, unguent, II., 96, 22.  
 Snara (að), *v.n.*, to shoot, to turn quickly, to fly with exceeding swiftness: haukrinn snarar langt í frá honum eftir bráðinni, I., 32, 3; *cfr.* II., 142, 1; the reading hnara, and footnote <sup>3</sup>, I., 32, to be cancelled; skipit snaraði framm, swept along, II., 208, 21. — *Med.* snarast, to turn: s. í gegn, to turn against I., 268, 19. — s. millum, to turn up between, to cause a dispute, I., 290, 23. — s. móti = s. í gegn, I., 34, 16, 150, 25. — s. undir einn skjöld, to huddle together, take shelter under, I., 154, 12.  
 Snara (snöru, snörur, snaror, II., 252, 25), *f.*, a snare, 'laqueus,' I., 238, 16, 276, 10; a halter, a hangman's rope, II., 110, 1.  
 Snarleiki, *m.*, swiftness: s. vindarins, the force of the wind, II., 208, 26.  
 Snarpleiki, *m.*, roughness, I., 234, 28.  
 Snarpr, (snörp, snarpt), *ad.*, rough, "hirsutus," I., 94, 17, 556, 24. — 2. keen, acute: s. í grein ok skilning, 'rationis vigeat acumine,' I., 28, 12. — 3. harsh, bitter, severe: erkibyskup lætr hrynja snarpt eyrendi á berar brýnn Hilario byskupi, I., 156, 1. — 4. forcible, effective, trenchant: konunglig ógn kann at vega nógu snarpt, I., 384, 26. — 5. fresh, brisk: byrrinn var snarpr, II.,



Snarpr—*cont.*

- 208, <sub>20</sub>. — 6. *severe, acute*: fær hann í þann sama punkt svo snarpan sjúkdóm, at hann sezt aftr, ok er hvergi fær, II., 178, <sub>14</sub>.  
 Snarr (snör, snart), *ad.*, *swift*, II., 140, <sub>24</sub>. — 2. *smart, sharp*: sá maðr fékk snart svipuhögg af Thómasi, II., 178, <sub>12</sub>. — 3. *fig. uncompromising, peremptory*: þeir flytja svá snart erindi sem hér stendr, I., 164, <sub>6</sub>.  
 Snemma, *adv.*, *early*, II., 271, <sub>22</sub>.  
 Sneri, snerist, snerum, *see* snúa.  
 Snerpa (t), *v.a.*, *to point, to add force to, to impress pointedly*, I., 134, <sub>17</sub>.  
 Snerta (snert, snart-snurtum, snyrti, snortinn), *v.a.*, *to touch, to concern*, I., 192, <sub>14</sub>.  
 Snia-hvitr = snjóhvitr, II., 285, <sub>36</sub>.  
 Sníða (sníð, sneið-sniðum, sniði, sniðinn), *v.a.*, *to cut, to slice, to chip*, I., 374, <sub>7</sub>, 544, <sub>14</sub>; *s. sundr, to rend, to cut asunder*, II., 80, <sub>23</sub>.  
 Sníð-hvasst, *adv.*, *trenchantly, bitterly*, I., 120, <sub>8</sub>.  
 Sniðinn, *see* af-sniðinn.  
 Snild, snilld (-ar), *f.*, *elegance*, I., 392, <sub>17</sub>; *scholarship*, II., 276, <sub>27</sub>.  
 Snildar-maðr, *m.*, *a man of scholarly attainments*, II., 44, <sub>15</sub>.  
 Snjallr (snjöll, snjallt), *ad.*, *elegant, smart*, I., 278, <sub>2</sub>.  
 Snjó-hvitr, *ad.*, *white as snow*, I., 24, <sub>9</sub>; II., 202, <sub>4</sub>.  
 Snúa (sný, sneri-snerum, sneri, snúinn), *v.a.*, *to turn, with acc.*: eigi kom fyrr aftr straumrinn at snúa hjólit, enn, I., 34, <sub>1</sub>. — 2. *with dat., fig. to turn*: sneri hann

Snúa—*cont.*

- sínum glæp upp á herra konunginn, I., 276, <sub>12</sub>. — 2. *to convert*: snúandi hennar (kirkjunnar) tign ok frelsi upp í háð ok herfiligan þrældóm, I., 148, <sub>4</sub>. — 3. *to change*: snýr erkibyskup ræðu sinni, I., 510, <sub>21</sub>. — *with prepp.* *s. aftr, to turn back*, I., 506, <sub>21</sub>. — *s. brott, to turn away*, I., 250, <sub>5</sub>. — *s. til herbergis, to turn in*, I., 230, <sub>28</sub>. — *Med. snúast, to turn*: *s. í brutt, to turn away*, I., 64, <sub>7</sub>; *s. í hag, to turn about in one's favour*, I., 200, <sub>25</sub>. — 2. *to change*: snerist konungrinn . . . til fremri iðranar, II., 180, <sub>15</sub>, blý snýst í silfr, II., 222, <sub>16</sub>.  
 Snúðigr, *ad.*, *in the phrase*: fara snúðigt, *to proceed with a disorderly, riotous demeanour, 'grassari'*, I., 522, <sub>21</sub>.  
 Sný, *see* snúa.  
 Snæðingr (-s), *m.*, *a meal, repast*, II., 158, <sub>22</sub>.  
 Snör, *see* snarr.  
 Snöru, snörur, *see* snara.  
 Sofa (sef, svaf-sváfum, svæfi, sofinn), *v.n.*, *to sleep*, I., 98, <sub>27</sub>; II., 277, <sub>26</sub>.  
 Sofandi, *ad.*, *sleeping, asleep*, II., 232, <sub>19</sub>.  
 Sofna (að), *v.n.*, *to have a sleep*, I., 108, <sub>7</sub>, 242, <sub>7</sub>; *to fall asleep*, I., 390, <sub>17</sub>, 554, <sub>10</sub>.  
 Sofnaðr, *p.p.*, *fallen asleep*, II., 232, <sub>26</sub>.  
 Sókn (-ar), *f.*, *concourse of people*, II., 90, <sub>9</sub>, 224, <sub>26</sub>. — 2. *parish, see kirkju-sókn*, II., 280, <sub>10</sub>.  
 Sóknar-fólk, *n.*, *parishioners*, I., 494, <sub>1</sub>.



Sóknar-menn, *m., pl., id.*, I., 180, 13.  
 Sól (-ar), *f.*, *the sun*, II., 44, 11.  
 Sólar-hiti, *m.*, *the heat of the sun*, II., 222, 16.  
 Sól-staða, *f.*, *solstice*, II., 110, 13.  
 Sóma (d), *v.n.*, *to beseech*, I., 264, 20.  
 Sómi (-a), *m.*, *honour*, I., 34, 17. — 2. *preferment*, I., 38, 3. — 3. *prerogative*, I., 146, 25.  
 Sonr (sonar, syni, synir), *m.*, *son*, I., 4, 17, 14, 11.  
 Sopa (að), *v.a.*, *occurs only in med. phrase*, sópast um, *to sweep up, to rake together*, II., 140, 7.  
 Sór, *see sverja*.  
 Sorg (-ar, -ir), *f.*, *sorrow*, I., 556, 4.  
 Sorgar-efni, *n.*, *cause of sorrow*, I., 404, 23.  
 Sorgligr, *ad.*, *sorrowful*, II., 50, 4.  
 Sótt (-ar, -ir), *f.*, *illness, disease*, II., 80, 29. — 2. *epidemic*, II., 158, 4. — 3. *travail of childbirth*, I., 14, 7.  
 Sóttar-far, *n.*, *nature of disease*, I., 202, 8; II., 152, 24.  
 Sótti, sóttu, &c., *see sækja*.  
 Spá (ð), *v.a.*, *to (prophecy), to pre-figure*, II., 286, 15.  
 Spacera, *v.n.*, *spatiari*, I., 486, 2.  
 Spá-dómr, *m.*, *prophecy*, I., 438, 13; II., 224, 11; *gift of prophecy*, II., 224, 14.  
 Spádóms-orð, *n., pl.*, *words of prophecy*, II., 224, 28.  
 Spakliga, *adv.*, *sagely, wisely*, I., 12, 19; II., 152, 23.  
 Spalmr, *m.*, *psalm*, II., 247, 35.  
 Spá-maðr, *m.*, *a prophet*, I., 234, 9; II., 228, 8.  
 Spá-orð, *n.*, *prophecy*, II., 271, 14.  
 Spara (ð), *v.a.*, *to spare, to reserve*: sparit heldr Guði nokkut, *enn*

Spara—*cont.*

ætlit yðr allan dóm, I., 394, 17. — 2. *to spare, to forbear putting into use*: hvárki líf né líkam sparir hann til at efla ríkit, I., 58, 6; kardinalis sparir hvárki klerkdóm né klókskap, I., 298, 25. — s. sik, *to spare one's self, to forbear doing, to recoil from*: þeir mega réttlígar heita fjandans verkrekar, enn vígðir klerkar, er til eingrar skemdar spara sik, I., 148, 7; Reinaldr Bjarnar son, er sik til öngrrar ílsku sparir, I., 514, 11.  
 Spá-saga, *f.*, *prophecy*, II., 212, 27.  
 Spegill (-s), *m.*, *a mirror*, I., 2, 22.  
 Speki, *f.*, *wisdom*, II., 2, 5.  
 Spekingr (-s, -ar), *m.*, *a man of much wisdom*, I., 148, 27, 436, 12.  
 Spekt (-ar), *f.*, *wisdom*, I., 106, 8.  
 Spilla (t), *v.a.*, *to spoil, to disturb*: s. kirkju friði, II., 292, 8. — 2. *to corrupt*, II., 56, 16. — s. fyrir einhverjum, *to pervert one's mind*, I., 498, 23.  
 Spilling (-ar), *f.*, *derangement*, II., 78, 21.  
 Spinka (að), *v.n.*, *to sprawl*, II., 116, 6.  
 Spor (-s), *n.*, *a foot-print*, I., 540, 25; *a step*, I., 540, 18; II., 84, 1.  
 Sporgöngu-maðr, *m.*, *imitator, follower*, I., 196, 24.  
 Spranga (að), *v.a.*, *to 'work,' to do fancy needlework*, I., 22, 24.  
 Spratt, *see spretta*.  
 Spretta (sprett, spratt-spruttum, sprytti, sprottinn), *v.n.*, *to spirt, to spring up (of a well)*, I., 556, 8. — 2. *to turn up, to come to pass*, I., 438, 23.



Springa (spring, sprakk-sprungum, spryngi, sprunginn), *v.n.*, to spring, to start; springr upp fyrir þeim þat dýr, er bustígull heitir, I., 230, 14. — 2. *fig.*, to spring up, to burst out, to originate: nýliga hefir upp sprungit mikit missætti millum kirkjunnar ok konungs í Englandi, I., 274, 28.

Spruttu, &c., see spretta.

Spurðu, &c., see spyrja.

Spurning (-ar), *f.*, interrogation, question, matter to be answered: hann setr honum spurningar grein, hví hann lysti, einn prímás, at leiða svá mikinn óróa inn í Guðs kristni fyrir svá lítið efni, I., 300, 9. — 2. question, matter to be solved, "quæstio:" hann greiddi jafnan vitrliga vandar spurningar, I., 28, 13.

Spyrja (spyr, spurða - spurðum, spyrði, spurðr), *v.a.*, prop. to track, to trace, hence: — 1. to ask, to inquire, I., 24, 5, 248, 11, 266, 9. — 2. to learn through inquiry, to hear, to have intelligence of, I., 238, 27. — *Med.*, to be rumoured, I., 350, 14.

Staða (stöðu), standing, continuance in one and the same place: blý snýst í silfr, ef fyrndin verðr svo mikil stöðunnar, sem náttúran beiðist, II., 222, 17. — 2. a stand, a pedestal: hrapar eitt gullker af sinni stöðu, II., 140, 9. — 3. a place where anything stands planted, founded, &c., position, I., 182, 9.

Staðar-fólk, *n.*, towns-people, I., 52, 10, 86, 21.

Staddr, *ad.*, placed, present, I., 308, 6, 372, 30. — 2. circumstanced: gleymir hann sjólfum sér ok hversu nauðuliga hann er staddr, I., 360, 17. — 3. fixed, settled, determined: segir þó, með stöddum orðum, at svá sem áskilnaðr þeira varð á almenniligu þingi, svá skal ok þeira sættargerð með sama hætti, I., 160, 17; Gillibert . . . segir þat undir biðstund erki-byskups, at hugsa með stöddu ráði, hversu honum hæfir at vægja frammar enn fyrr, I., 198, 25; þessum býðr erkibyskupinn með stöddu, "injungens eis" hvárt konunginn vill halda orð sín, I., 466, 8.

Stað-fastr, *ad.*, steadfast, constant, I., 38, 24.

Stað-festa, *v.a.*, to fix: s. þat upp í sjálfs síns minni, sem fyrr heyrði hann af meistara munni, I., 28, 23. — 2. to settle: á þeim fundi er þat staðfest, . . . at sendiboðar . . . skulu gjörast til kuriam, II., 186, 2. — 3. to make up one's mind, to resolve, I., 228, 14, 21, 310, 18.

Stað-festa, *f.*, firmness, constancy, I., 174, 18.

Stað-festi, *f.*, steadfastness, constancy, I., 4, 1; II., 4, 6. — 2. fixed, invariable habit, I., 98, 30.

Staðinn, *p.p.* of standa, in the phrase: s. at, taken flagrante delicto, I., 152, 5.

Stað-leysi, *n.*, lack of resistance, weakness, I., 200, 21.

Staðr (-ar, -ir, *dat. pl.* stöðum), *m.*, in a general sense, place, spot, I., 552, 18; í þann stað, instead thereof, I., 6, 4; í staðinn, instead, I.,



Staðr—*cont.*

46, <sub>19</sub>; í stað, *instantly*, I., 24, <sub>6</sub>. — 2. *a place, a town*, I., 10, <sub>4</sub>, 44, <sub>1</sub>. — 3. *a cathedral establishment, a see*, I., 90, <sub>1</sub>, 548, <sub>20</sub>. — 4. *steadiness, firmness, power of resistance*, I., 156, <sub>22</sub>.

Stafa (að), *v.a.*, *to dictate*: s. eið, *to formulate an oath*, I., 330, <sub>18</sub>.

Staf-lauss, '*staffless*,' *without a stick*, II., 84, <sub>2</sub>, 282, <sub>1</sub>.

Stafr (-s, -ir), *m.*, *a stick, a staff*, I., 216, <sub>21</sub>; II., 282, <sub>8</sub>.

Stal, *see stela*.

Stálu, &c., *see stela*.

Stamr, *ad.*, *stuttering, stammering*, I., 28, <sub>12</sub>; II., 288, <sub>17</sub>.

Standa (stend, stóð-stóðum, stæði, staðinn), *v.n.*, *to stand, to be on the feet*, I., 52, <sub>3</sub>. — 2. *to stand firmly, to make a stand, not to yield*: þeir játa allir at standa vel, ok koma svá fyrir konung, I., 150, <sub>21</sub>. — 3. *to stand, to be erectly placed*: stigi þeira frænda stóð uppreistr í dynjanda loga, I., 8, <sub>14</sub>. — 4. *to stand so-and-so high, to reach*: sýndist henni burðrinn sem einn logbrandr með svá hófum loga, at í himni stóð, I., 14, <sub>15</sub>. — 5. *to stand with a certain direction, to point, to aim*: er ávint mun æra um söxin bæði af ofbeldi Rómverja ok þeim stormi, er standa mun norðan af Anglia, I., 26, <sub>11</sub>. — 6. *to stand, to consist, to be located or placed, to be found*: hvar sem stendr konungs fé, er í hans valdi, svá tæra ríki sem fátaekum, I., 48, <sub>14</sub>. — 7. *to stand, to be at a standstill, to*

Standa—*cont.*

*stop*: lætr hann hér standa sakir hógvæðar, I., 194, <sub>1</sub>. — 8. *to stand so as to exhibit a particular appearance, to show, to look*: hugleiðir hinn sæli Thómas, hversu þat mun standa fyrir Guði, sem hans áhyggju til heyrir in provincia, I., 134, <sub>5</sub>. — 9. *to stand on, to remain, to continue, to last*: stóð þetta gjald ár af ári, I., 138, <sub>9</sub>; meðan raunar tími stendr, I., 194, <sub>26</sub>; þingit stóð um sex daga, I., 240, <sub>15</sub>. — 10. *to behoove, to beseem*: ei stendr oss, kristnum mönnum at kvíða nokkuru, I., 438, <sub>1</sub>. — 11. *to suit, to fit*: stendr vel at greina, hvat því veldr, er virðuligr herra Alexander páfi rennr á veginn móti þeim, alt norðr um fjall, I., 90, <sub>12</sub>; kallaðist konungr þat góz hafa lagt til frelsis Jórsalalandi, ok stæði vel lærðum mönnum at bera þat aftr konungi sínum, I., 138, <sub>7</sub>. — 12. *to stand in relation to, to manage, to husband*: eingi um aldr síðan skal á hann kæra, hvat hann hefir staðit eðr með konungs gózi farit, I., 80, <sub>10</sub>. — *v.a.*, *with dat.*: *to stand by, to back, to support*: sjá þeir undirbrot heilagrar kristni ok þá vanmegnast þeir at standa henni, I., 158, <sub>2</sub>. — 2. *to stand forth with, to show*: s. skyn fyrir, *to render an account for*, I., 526, <sub>15</sub>. — *Prep. uses*: s. á, *to lie on, to depend on*, II., 128, <sub>6</sub>. — b. *to stand against, to be chargeable to*: einskis kyns heitrof stendr á oss við heilagan Thómam, II., 218, <sub>16</sub>. — s.



Standa—*cont.*

- á dómi, *to abide by a verdict*, I., 498, <sub>10</sub>. — s. fyrir, *to stand in the way*, I., 100, <sub>22</sub>; II., 46, <sub>25</sub>. — b. *to stand in front, to defend*, I., 162, <sub>2</sub>. — s. með, *to stand by, to aid, to support*, I., 218, <sub>3</sub>. — b. *to understand*, II., 54, <sub>17</sub>. — s. upp, *to rise to one's feet*, I., 222, <sub>9</sub>. — s. til, *to 'stand to' (cfr. to stand to reason), to bide (healing)*, I., 384, <sub>19</sub>. — s. undir, *to support* II., 269, <sub>12</sub>.
- Starf (-s.), *n., a task*, I., 16, <sub>10</sub>, 408, <sub>2</sub>; *ado*, II., 164, <sub>1</sub>; *military service*, II., 36, <sub>21</sub>.
- Starfa (að), *v.a., to minister to, to nurse*, II., 96, <sub>21</sub>.
- Steðja (*imperf.* staddi, *supine* statt), *v.a., to 'steady,' to fix, to decide*: þat, er hann hefir statt um sinn mun hann eigi auðveldliga umvenda I., 280, <sub>11</sub>.
- Stefna (d), *v.a., to point, to direct*, I., 542, <sub>18</sub>. — 2. *to summon, to cite, with dat. and acc.*, I., 184, <sub>7</sub>, 218, <sub>22</sub>, 222, <sub>3</sub>, 330, <sub>28</sub>. — *v.n., to take a direction, to aim*, I., 230, <sub>18</sub>, 242, <sub>4</sub>, 506, <sub>2</sub>.
- Stefna (-u), *f., direction, aim*, I., 70, <sub>22</sub>. — 2. *summoned meeting, a council, a parliament*, I., 22, <sub>16</sub>, 154, <sub>17</sub>, 162, <sub>9</sub>, 468, <sub>9</sub>.
- Stefndr, *p.p., summoned, cited*, I., 294, <sub>26</sub>.
- Stefnu-dagr, *m., a day for which a meeting is summoned*, I., 72, <sub>23</sub>; II., 285, <sub>14</sub>.
- Stefnu-gerð, *f., appeal*, I., 378, <sub>20</sub>.
- Stefnu-tími, *m., time appointed by a summons*, I., 202, <sub>3</sub>, 468, <sub>14</sub>.
- Steinn, (-s, -ar), *m., a stone*, I., 244, <sub>1</sub>; *a jewel*, I., 476, <sub>8</sub>.
- Stein-settr, *ad., studded with precious stones*, II., 212, <sub>11</sub>.
- Stein-þró, *f., stone-sepulchre, a tomb cut into a rock, or made of masonry*, I., 558, <sub>11</sub>; II., 6, <sub>7</sub>.
- Stekk, stekkr, *see stökkva*.
- Stela (stel, stal-stálum, stæli, stolinn), *v.a., to steal*, II., 140, <sub>2</sub>.
- Stend, stendr, *see standa*.
- Sterkliga, *adv., strongly*, I., 534, <sub>8</sub>; *stoutly, firmly*, I., 350, <sub>4</sub>, 416, <sub>24</sub>; *peremptorily*, I., 174, <sub>27</sub>.
- Sterkr, *ad., strong (hand)*, I., 118, <sub>25</sub>. — 2. *firm (walk)*, II., 84, <sub>6</sub>. — 3. *strong, rapid, vehement, swift (current)*, I., 32, <sub>10</sub>. — 4. *mighty, powerful, violent*, I., 90, <sub>26</sub>. — 5. *stern, strict, peremptory (interdict)*, I., 358, <sub>22</sub>; II., 30, <sub>3</sub>.
- Stétt (-ar), *f., position, station*, I., 28, <sub>19</sub>, 48, <sub>1</sub>, 360, <sub>2</sub>.
- Stéttr (-ar), *m., order, rank, class*, hversu má yðvarr stéttr (*i.e., the bishops'*) sjá í mót svá mikilli elsku, ef þér óttizt miðr Guð enn mann? I., 398, <sub>20</sub>. — 2. *state, condition*: því skipar hann aftr sína hugsan í fyrra stétt, at standa með einurð fyrir kirkjunni, I., 162, <sub>2</sub>; hvártrveggi þessarra endrbætti sinn stétt fyrir tár ok trega, I., 166, <sub>5</sub>, *cfr.* 304, <sub>18</sub>.
- Steypa (t), *v.a., to found, to cast, to mould*, II., 212, <sub>5</sub>. — 2. *fig., to plunge*: steypa stórmæli yfir ríki, II., 28, <sub>12</sub>.
- Steyta (tt), *v.a., to thrust*, I., 546, <sub>19</sub>.



- Steytr (-s), *m.*, a *plunge*, II., 208, 14.
- Stig (-s), *n.*, a *rung in a ladder*, a *step*, I., 8, 15.
- Stíga (stíg, steig-stigum, stigi, stiginn), *v.n.*, to *step*; s. á bak, to *get on horseback*, to *mount*, I., 222, 27; s. á hest, to *mount a horse*, I., 432, 26; s. á land, to *step ashore*, to *land*, I., 488, 11; s. af, to *dismount*, I., 32, 16; s. á skip, to *go on board ship*, to *embark*, I., 256, 5; s. niðr, to *descend*, II., 86, 17.
- Stiga-grein, *f.*, *tale of a ladder*, I., 8, 21.
- Stigi (-a, -ar), *m.*, a *ladder*, I., 8, 9.
- Stigr (-s, -ir), *m.*, a *path*, *way*, I., 110, 28.
- Stig-vél, *n.*, a *stirrup*, "*ascensorium*," I., 464, 18.
- Stilla (t), *v.a.*, to '*still*,' to *tame*, to *subdue*, I., 500, 22.
- Stilliliga, *adv.*, *calmly*, I., 382, 1.
- Stilling (-ar), *f.*, *calmness*, *quiet*, I., 276, 2.
- Stinga (sting, stakk-stungum, styngi, stunginn), *v.a.*, to '*stick*,' to *thrust*, I., 538, 17.
- Stirðr, *adv.*, *stark*, *stiff*, II., 287, 36.
- Stjarna (stjörnu, stjörnur), *f.*, a *star*, I., 12, 9.
- Stjórn (-ar), *f.*, *government*, *rule*, I., 40, 15.
- Stjórna (að), to *rule*, to *govern*, I., 12, 2, 62, 2, 434, 17; II., 230, 16.
- Stjórnari (-a), *m.*, *ruler*, *governor*, II., 230, 17.
- Stjórnar-vald, *n.*, *power of government*, I., 234, 7.
- Stjórn-samr, *adv.*, *strenuous*, *solicitous*, *zealous in ruling*, I., 270, 25.
- Stoð (-ar, -ir), *prop.* a *prop*, a *pillar*, hence *support*, II., 8, 4, 282, 9.
- Stóð, see *Standa*.
- Stoða (að), *v.a.*, with *dat.*, to *stay*, to *support*, to *avail*, I., 416, 28, 458, 17.
- Stoða-maðr, *m.*, *supporter*, *helper*, II., 262, 32.
- Stóðu, &c., see *standa*.
- Stoli (-a), *m.*, a *stole*, I., 98, 8.
- Stolinn, see *stela*.
- Stóll (-s, -ar), *m.*, a '*stool*,' a *chair*, a *seat*, a *throne*, II., 279, 17. — 2. a *chair*, a *see*, I., 116, 27, 470, 22.
- Stólpi (a, -ar), *m.*, a *pillar*, I., 488, 26; II., 20, 1.
- Stóreflis-menn, *m.*, *men of exceeding might and power*, I., 92, 18.
- Stór-fengr (*acc.*, stórfengjan), *adv.*, *largely endowed*, II., 269, 10.
- Stór-góðr, *adv.*, *right*, *very good*, *excellent*, I., 72, 8.
- Stór-grýti, *n.*, a *heap of boulders*, I., 32, 12.
- Stórliga, *adv.*, *greatly*, I., 142, 4.
- Stórligr, *adv.*, *fig.* *great*, *big*, *heavy*, II., 26, 18.
- Stór-lutr, *m.*, *weighty matter*, *mighty events*, I., 12, 14; II., 186, 9.
- Stór-menni, *n.*, *great people*, I., 56, 1; *lords*, II., 210, 26.
- Stór-mennzka, *f.*, *lordliness*, I., 122, 21.
- Stór-merki, *n. pl.*, *miracle*, I., 32, 19.
- Stormr (-s, -ar), *m.*, *storm*, I., 26, 11, 170, 14.



Stór-mæla, *v.a.*, to excommunicate, to put under interdict, I., 366, 3, 396, 21; II., 28, 2, 15.

Stórmæla-bréf, *n.*, *litera excommunicatoria*, I., 466, 1.

Stór-mæli, *n.*, a grave case, I., 198, 13. — 2. ecclesiastical censure, excommunication, I., 340, 13, 406, 26.

Stórr, *ad.*, great, large, big, mighty, I., 22, 14, 100, 9, 182, 8.

Stór-tákn, *n. pl.*, great miracle, II., 80, 17, 102, 22.

Stór-tíðindi, *n. pl.*, great tidings, I., 8, 24; II., 16, 7.

Stórum, *dat. of stórr*, as *adv.*, greatly, I., 4, 21.

Stór-virki, *n.*, mighty deed, I., 544, 22.

Strandar, *see* strönd.

Strangr (ströng, strangt), *ad.*, strict, stern, harsh, severe, I., 148, 26.

Strauk, *see* strjúka.

Straumr (-s, -ar), *m.*, 'stream,' torrent, rapids, I., 32, 9; current in the sea, II., 94, 25.

Strengja, *spelt* streingja (*d*), *v.a.*, to tie, to bind, to fetter, I., 68, 12, 496, 13. — 2. to bolt, to shut up, "seras objicere," I., 142, 10, 192, 3, 534, 8, 536, 23; II., 86, 5; *s. aftr*, to close, I., 424, 14.

Stríð (-s), *n.*, quarrel, strife, I., 284, 11; II., 174, 1. — 2. fighting, feats of war, I., 58, 2.

Stríða (*dd*), *v.a.*, with *dat.*, to act sternly towards, to visit with severity, to inflict penances and penalties upon: hann skal því frekligar stríða lærdóminum, sem erkibyskup skriftar ómjúkara hans

Stríða—*cont.*

mönnum, I., 142, 1; mjök mislíkar oss öllum, hversu þér hafit strítt Jocelin byskupi, bróður vorum, I., 396, 19; þótt hann stríddi nokk-urum með Guðslögum ok heilagra feðra setningum, var honum þat rétt fyrir Guði, I., 508, 11. — *With prepp.*: to strive, to struggle, to war, to fight: *s. fyrir*, to fight for, I., 34, 9, 408, 26. — *s. móti*, to oppose, to fight, to struggle against, I., 204, 15; II., 4, 9, 286, 31. — *s. upp á*, to war against, I., 58, 4, 426, 12.

Stríða (-u, -ur), *f.*, obstinacy, opposition, defiance: fyrir þá sök er stríðum virðanda ok vægjanda, at þessi hræring ok órói geingr eigi upp yfir almenning heilagrar kristni, I., 196, 17; hefir upp sprungit mikit missætti, . . . er auðveldliga mundi lægzt hafa, ef góðvili ok vizka hefði um geingit, meirr með stilling enn stríðu, I., 276, 2. — 2. rigour, severity, sternness, harshness: svo harða stríðu setr konungrinn hér á . . . at hverr maðr . . . er fanst í nokkurri frændsemi við heilagan Thóman, er nú keyrðr í útlegð, I., 348, 6; nú rísit upp, heilagr faðir, með stríðu kristiligs réttar, II., 18, 19; hann veik ser huarki af rettri reglv fyrir konungsins bliðu ne stríðu, II., 286, 25. — 3. punishment, penance, penalty: fyrirbýðr hann sterkliga, at þeir úvanar gangist vit . . . ok þar yfir hótar hann andligri stríðu, I., 174, 29; bjóðum vér yðr, at



Stríða—*cont.*

þér verndit oss með þeirri stríðu, er lögin leggja þeim, er þvilíkt gera, I., 206, 9; nefndr er dagr af herra páfanum, nær þessi stríða ok stórmæli skulu öll publicerast, I., 458, 24; er ljóst af lögum at þeir eru þínandi með harðri stríðu, II., 52, 25.

Stríðara, *comp. adv.*, more severely, I., 334, 28.

Stríðleikr, *m.*, stern proceedings, infliction of spiritual penalties, I., 340, 13.

Stríð-mæli, *n. pl.*, stern, severe language, I., 342, 21.

Stríðr, *ad.*, severe, serious, violent: erkibyskup fær svá stríðan krankdóm . . . at hann má á eingan hátt úr rekkju rísa, I., 202, 1; Rodgeir erkibyskup af Jork fékk svo stríðan augnaverð, II., 92, 1; þótti mér líkast, sem beygðr mannsfingr kæmi at mínu auga, með svo stríðum áverka, at þegar gekk augat niðr á kinnina, II., 144, 23. — 2. stern, harsh, severe: s. ásakan, stern rebuke, I., 110, 7; s. ráðning, severe correction, I., 392, 9.

Strítt, *n. as a subst.*, severe demeanour, stern language, I., 158, 9. — 2. adversity, tribulation, I., 136, 2.

Strjúka (stryk, strauk-strukum, stryki, strokinn), *v.a.*, to 'streak,' to rub, I., 400, 17.

Strönd (strandar, strendr), *f.*, a strand, coast, beach, II., 96, 4.

Ströng, *see* strangr.

Studdi, *see* styðja.

Studdr, *see* styðja.

Stúdera, *to study*, I., 28, 23.

Stúderan, *f.*, study, I., 108, 14.

Stúdium, *n.*, study, learning, I., 100, 21. — 2. a study, a studio, a library, I., 24, 8.

Stúka (-u, -ur), *f.*, a chapel (inside a cathedral or a minster), II., 86, 12, = afstúka.

Stukku, &c., *see* stökkva.

Stuldr (-ar, -ir), *m.*, 'stealth,' theft, I., 152, 6; II., 140, 8.

Stund (-ar, -ir), *f.*, a moment of time, time, a while, I., 56, 26; um s., for a while, I., 46, 18, 100, 17; dat. pl., stundum, whiles, now and then, off and on, I., 204, 8. — 2. an hour, one twenty-fourth of the day, II., 110, 15.

Stund, *f.*, a different word, = Lat. studium, occurs only in the sing., and hardly otherwise than in the phrase leggja stund á = studium in aliqua re ponere, II., 263, 7, 265, 35.

Stunda (að), *v.a.*, = Lat. studeo, to be intent on, I., 110, 25; to try, to endeavour, II., 114, 15.

Stundi, *see* stynja.

Stundligr, *ad.*, temporal, worldly, I., 150, 20, 236, 15, 336, 8.

Sturla (að), (Germ. stöhren, Dan. styrre, Swed. störa), *v.a.*, to stir, to disturb, to trouble, I., 92, 18, 120, 3, 132, 5.

Sturlan (-ar), *f.*, unsettled state, disturbance, trouble, I., 194, 18, 284, 7, 346, 20.

Styðja (styð, studdi, styddi, studdr), *v.a.*, to stay, to steady, to prop up, I., 44, 24, 490, 9; s. at, to



- Styðja—*cont.*  
*steady*, II., 60, <sub>11</sub>; s. sik við, *to steady one's self by, to lean on*, II., 281, <sub>38</sub>. — 2. *to support, to aid, to further*, I., 68, <sub>1</sub>, 336, <sub>7</sub>, 362, <sub>10</sub>; II., 126, <sub>3</sub>.
- Stygð (-ar, -ir), *f.*, *offence*, II., 290, <sub>28</sub>. — 2. *frowning look, forwardness, disfavour, displeasure*, I., 194, <sub>11</sub>, 198, <sub>8</sub>, 432, <sub>27</sub>.
- Styggja (ð), *v.a.*, *to offend*, I., 112, <sub>6</sub>, 160, <sub>15</sub>; *Med.*, *to be offended*, I., 426, <sub>31</sub>; s. við, *to be offended at*, I., 462, <sub>13</sub>.
- Styggiliga, *adv.*, *frowardly, frowningly*, I., 434, <sub>1</sub>.
- Styggr, *ad.*, *frowning, cross, cross-grained*, II., 32, <sub>5</sub>.
- Styggva = styggja, I., 490, <sub>27</sub>.
- Styndi, *see* stynja.
- Stynja (styn, stundi, styndi, stunit), *v.n.*, *to sigh, to groan*, I., 396, <sub>1</sub>.
- Stynr (-s, -ir), *m.*, *a sigh, a groan*, II., 6, <sub>3</sub>.
- Stýra (ð), *v.a.*, *with acc. and dat.*, *to 'steer,' to rule, to govern*, I., 324, <sub>5</sub>; II., 290, <sub>14</sub>.
- Styrjöld, *f.*, *disturbance, tumult*, I., 130, <sub>11</sub>.
- Styrkja (t), *v.a.*, *to 'strengthen,' to give validity and force to, to enforce*, I., 162, <sub>11</sub>; s. til með, *to aid, to help on*, II., 122, <sub>4</sub>. — *Med.* *to become strengthened, to gather strength*, I., 208, <sub>10</sub>; II., 80, <sub>10</sub>. — b. *to become firmly established*, I., 8, <sub>5</sub>.
- Styrkr (-s), *m.*, *strength, power*, I., 342, <sub>28</sub>. — 2. *strengthening, fortification, comfort*, I., 174, <sub>10</sub>.
- Styrkr, *ad.*, *fortified, firm*, II., 68, <sub>6</sub>, 70, <sub>10</sub>.
- Styrks-maðr, *m.*, *supporter*, I., 72, <sub>11</sub>.
- Styrkt (-ar), *f.*, *corroboration, validity*, I., 168, <sub>16</sub>; II., 24, <sub>15</sub>.
- Styrktar-maðr, *m.*, *supporter*, I., 346, <sub>2</sub>.
- Stæði, *see* standa.
- Stæli, *see* stela.
- Stæra (ð), *v.a.*, *occurs only in the Med.*, *to increase, to swell*, I., 258, <sub>26</sub>.
- Stærð (-ar), *f.*, *greatness, i. e. ambitious masterfulness, stomach*, I., 236, <sub>27</sub>.
- Stöðu, *see* staða.
- Stöðugr, *ad.*, *'steady,' steadfast, firm, determined*, I., 466, <sub>10</sub>; II., 2, <sub>16</sub>, 130, <sub>25</sub>. — 2. *settled, agreed on*, I., 216, <sub>7</sub>, 260, <sub>13</sub>, 410, <sub>14</sub>; II., 210, <sub>25</sub>; s. ráð, *settled thought, determination*, I., 248, <sub>26</sub>.
- Stöðum, *see* staðr.
- Stöðva (að), *v.a.*, *to bring to a standstill, to stay, to stop, to arrest*, I., 32, <sub>22</sub>; II., 54, <sub>19</sub>, 264, <sub>4</sub>.
- Stökkva (stekk, stökk-stukkum, stykki, stokkinn), *v.n.*, *to jump, to bound*, I., 258, <sub>2</sub>. — 2. *to spring to one's feet, to rush up*, I., 154, <sub>11</sub>. 3. *to trip*, I., 32, <sub>18</sub>.
- Stöng (stangar, stengr), *f.*, *a pole, a rod*, I., 216, <sub>21</sub>.
- Störf, *see* starf.
- Sú, *fem. of* sá, *q. v.*
- Suðr, *adv.*, *south, southward*, I., 26, <sub>19</sub>, 60, <sub>15</sub>.
- Sukka (að), *v.a.*, *to squander*, I., 190, <sub>19</sub>, 212, <sub>18</sub>.
- Sukku, 3. *imperf. pl. of* sökkva, II., 287, <sub>34</sub>.



- Sumar-tími, *m.*, *summer-time*, II., 110, 13.  
 Summera, *v.a.*, *to sum up*, I., 88, 7.  
 Sumr, *ad.*, *some*, I., 6, 18, *passim*.  
 Sum-staðar, *adv.*, *in some places*, II., 98, 4.  
 Sund (-s), *n.*, *a sound, an inlet*, I., 460, 1.  
 Sundr, *adv.*, *asunder, in sunder*, I., 2, 19, 14, 27, 40, 14, &c.  
 Sundr-grein, *f.*, *a difference, dispute*, II., 78, 18.  
 Sundrligr, *ad.*, *discordant*, I., 100, 27.  
 Sungu, &c., *see* syngja.  
 Sunnan, *adv.*, *in the south*, I., 56, 27; *from the south*, I., 518, 21.  
 Sunnan-vindr, *m.*, *wind from the south*, I., 510, 20.  
 Suspendera, *v.a.*, I., 152, 6.  
 Sút (-ar, -ir), *f.*, *sorrow, mourning*, I., 172, 5; II., 64, 20.  
 Sút-fenginn, *ad.*, *mournful*, I., 558, 12.  
 Sút-fulr, *ad.*, *id.*, I., 168, 5.  
 Svá, *and svo*, *adv.*, *so*, *Lat. tam*, I., 6, 14; svá . . . . at, *tam* . . . . ut, 100, 9; svá . . . sem, *tam* . . . quam, I., 86, 23. — 2. *thus*, *Lat. sic*, I., 24, 6. — 3. *so*, *Lat. ita* (*followed by at*), I., 4, 7. — 4. *likewise*, I., 104, 27.  
 Svall, *see* svella.  
 Svar (-s, *pl.* svör), *n.*, *an answer, a reply*, I., 150, 14, 364, 27, 384, 6.  
 Svara (að), *v.a.*, *to answer*, I., 36, 15, 268, 15; *to answer for*, I., 430, 19.  
 Svar-dagi (-a, -ar), *m.*, *an oath*, I., 330, 12.  
 Svarðr, *p.p. of sverja*, *sworn*, I., 368, 17.  
 Svarfa (að), *spelt svarva*, *to rub*, II., 281, 31.  
 Svart-flekkóttr, *ad.*, *dark speckled*, II., 118, 16.  
 Svart-hárr, *ad.*, *dark-haired*, II., 262, 11.  
 Svartr (svört, svart), *ad.*, *dark, black*, I., 28, 9, 84, 15, 210, 12, 318, 21.  
 Svefn (-s, -ar), *m.*, *sleep*, I., 46, 21; II., 24, 18.  
 Svefn-tímar, *m. pl.*, *hours of sleep*, I., 108, 12.  
 Svefnugr, *ad.*, *sleepy, drowsy*, II., 146, 12.  
 Sveifla (að), *v.a.*, *to swing, to brandish for a blow*, I., 544, 14.  
 Sveigingar-orð, *n. pl.*, *reproachful allusions*, I., 392, 6.  
 Sveik, *see* svíkja.  
 Svein-barn, *n.*, *male-child*, II., 156, 7.  
 Sveinn (-s, -ar), *m.*, *a child*: saklausir sveinar, *Innocents*, II., 22, 8; *a boy*, II., 222, 25. — 2. *an attendant*, I., 290, 9, 312, 5, 522, 8.  
 Sveipa (t), *v.a.*, *to 'sweep,' to swing, to brandish*, II., 116, 15.  
 Sveit (-ar, -ir), *f.*, *a company, crowd, "turba,"* II., 66, 1. — 2. *a suit, order, state*: eigi höfum vær skýrt fundit, hversu lengi Thómas var í Kancia áðr hann gekk til þeirar sveitar, at gerast Kantuariensis kirkju erkidjárn, I., 38, 1.



Svella (svell, svall-sullum, sylli, sollinn), *v.n.*, to swell, to rankle, I., 144, 11, 426, 16.  
 Sverð (-s), *n.*, a sword, I., 50, 6.  
 Sverðs-brot, *n. pl.*, fragment of a sword, I., 544, 25.  
 Sverðs-oddr, *m.*, the point of a sword, I., 546, 19.  
 Sverja (sver, sör-sórum, særi, svarinn), *v.a.*, to swear, to declare on oath, I., 160, 8, 166, 22, 218, 12.  
 Sviði (-a), *m.*, a burn, a smarting pain, I., 558, 1; II., 98, 5.  
 Svifta (t), [iterat. causal to svífa, cfr. skífa and skifta, rífa and rifta, &c.], *v.a.*, to make to vanish, to deprive of, I., 308, 21; II., 292, 14.  
 Svik, *n. pl.*, treason, I., 214, 12.  
 Svikari (-a, ar), *m.*, traitor, I., 214, 11.  
 Svíkja (svík, sveik-svikum, sviki, svikinn), *v.a.*, to betray, to act traitorously to, II., 38, 16.  
 Svikligr, *ad.*, deceitful, II., 48, 16.  
 Svima (að), *v.n.*, to 'swim,' to swirl, to roll, I., 72, 16.  
 Svina (að), *v.n.*, to subside, to go down, II., 96, 14, 284, 14.  
 Svinnr, *ad.*, wise, true, II., 289, 25.  
 Svipa (-u, -ur), *f.*, a whip, I., 390, 5.  
 Svipu-högg, *n.*, the lash of a whip, II., 178, 12.  
 Sví-virða (-u), *f.*, shame, I., 300, 20.  
 Sví-virða (ð), *v.a.*, to disgrace, I., 170, 10, 180, 14, 510, 24.  
 Sví-virðing (-ar), *der.* from sví = síð- in síðr, less, and virða, *q.v.*, [cfr. Swed. sid-vörðnad, and sido-

Sví-virðing—cont.

vörðnad from O. Swed. siþ or siþer = less, and vörðnad, respect;] O. Swed. sæ-wirþing, si-vyrþing, si-wyrðning, cfr. mod. Swed. dial. sivörda, *f.*, shame, I., 208, 26.  
 Sví-virðr, *ad.*, shamed, defiled, II., 8, 6, 272, 7.  
 Svo = svá, I., 30, 27, *passim*.  
 Svæfa (ð), *v.a.*, causal to sofa, to put to sleep, to lull, I., 66, 1; to appease, II., 48, 18.  
 Svör, see svar.  
 Svört, see svartr.  
 Svörum, see svara.  
 Sýkjast, *v. med.*, to become sick, to fall ill, II., 74, 18, 100, 19, 158, 11.  
 Sýn (-ar, -ir), *f.*, eye-sight: kom einn blindr maðr, er fyrir tveim árum hafði sýnar mist, II., 82, 8. — 2. view, out-look: víkr karl burt í mörkina at velja sér efnetré, felr þá sýn í millum hans ok kýrinnar, II., 120, 1. — 3. vision, apparition, phantom, I., 12, 14, 84, 28, 230, 8; II., 46, 2.  
 Sýna (d), *v.a.*, to show, I., 24, 6, 382, 17. — 2. to show forth, to signify, I., 342, 26. — Med. to be seen, I., 24, 12; II., 277, 9. Refl. to seem, I., 2, 12, 4, 2, 14, 9, 52, 4, &c.  
 Synd (-ar, -ir), *f.*, sin, I., 24, 18, 104, 8.  
 Synda-bönd, *n. pl.*, bonds of sin, I., 508, 18.  
 Synda-flekk, *m.*, spot, defilement of sin, II., 274, 18.  
 Synda-gjald, *m.*, wages of sin, I., 346, 21, 508, 5.



Synda-lausr, *f.*, *remission of sins*, I., 336, 2.  
 Synda-myrkr, *n.*, *gloom of prevailing sinfulness*, I., 236, 6.  
 Synda-þoka, *f.*, *fog of prevailing sinfulness*, II., 58, 20.  
 Syndgr, *ad.*, = syndugr, II., 282, 25.  
 Syndligr, *ad.*, *sinful*, I., 30, 26.  
 Syndugr, *ad.*, *sinful*, I., 204, 19, 306, 24.  
 Syngja (syng, söng-sungum, syngi, sunginn), *v.n.*, *to sing*: syngst þá Te deum með hringdum klockum, I., 82, 8. — 2. *to perform certain ecclesiastical rites and ceremonies; to officiate at festivals*, I., 102, 9; s. í bann, *to proclaim excommunication on*, I., 406, 18; s. yfir, *to perform, to 'read' funeral service*, II., 158, 13.  
 Sýni (-s), *n.*, *a show*, I., 22, 23.  
 Sýniligr, *ad.*, *prop. visible, but: slightly, worthy of being shown*, I., 24, 1.  
 Sýnn, *ad.*, *visible, clear, evident, manifest*, I., 198, 4; efldu þeir svá manndráparann, at hann skyldi með frjálsu fara í sýna (*doubtless the right reading for sína*) Guðs reiði, II., 54, 22; nú er sýnt, *now is manifest*, II., 66, 8; síðar synv hote, *just a short while thereafter*, II., 290, 35.  
 Syrgiligr, *ad.*, *sorrowful, sad*, II., 180, 23.  
 Syrgja (ð), *v.a.*, *to sorrow, to grieve, to mourn*, I., 500, 18.  
 Sýsla (-a, -ur), *f.*, *business, task, duty, charge*, I., 64, 3, 98, 4, 502, 20; II., 140, 26. — 2. *office*,

Sýsla—*cont.*

*appointment, preferment*, I., 56, 20, 72, 2, — 3. *a diocese*, I., 40, 15.  
 Sýsla (að), *v.a.*, *to negotiate*, I., 66, 7. — 2. *to procure*, I., 24, 4, 130, 2, 244, 17, 248, 5.  
 Sýslu-maðr, *m.*, *a king's bailiff, "lictor,"* I., 142, 5, 294, 26.  
 Systir (-ur, -ur), *f.*, *a sister*, II., 148, 23.  
 Systur-son, *m.*, *sister's-son, a nephew*, I., 26, 24; II., 148, 18.  
 Sýta (tt), *v.a.*, *to grieve, to mourn*, I., 552, 16; II., 88, 3.  
 Sæfa (ð), *v.a.*, *prop. to put to sleep, hence, to kill*, I., 544, 10.  
 Sæi, *imperf. of sjá*.  
 Sækiligr, *ad.*, *actionable, liable to legal process*, I., 350, 25.  
 Sækja (sæki, sótti-sóttum, sækti, sótt), *v.a.*, *to 'seek'; to sue for, to press for*: þetta skal ok eigi meirr sækja at sinni, I., 478, 19; ok með því Frakka konungr sæker þetta svo fast, at hann leggr bæn til, II., 218, 8. — 2. *to pursue, to prosecute, to continue*: svá sækja þeir sína ferð með miklum þris, I., 262, 22. — 3. *to proceed*, fám vér eigi greint, hvílikt fjölmenni þangat sótti, I., 88, 1; sækja svá frá skipum í þann stað, sem þeir höfðu ákveðit, I., 516, 25. — 4. *to visit, to come to, to come upon, to overtake*, I., 92, 22, 110, 6, 122, 20, 128, 4, 258, 16. — 5. *to fetch*, I., 32, 5, 124, 8, 488, 2. *Phrases*: s. at: sækir þú nú herklæddr at í kirkju til min, "*ad me in ecclesiam armatus accedis*," I., 540, 2; — s. heim,



Sækja—*cont.*

*to pay a visit, to visit*, I., 22, 25.

Sæla (-u, -ur), *v.a.*, *bliss, earthly happiness*, I., 210, 13; II., 269, 25. — 2. *salvation (of the soul)*, I., 210, 13.

Sæll, *ad.*, *happy, fortunate*; sæl er Kancia síns föður ok forstjóra, II., 226, 9. — 2. *blessed, "beatius,"* I., 2, 13, 16, 26, 430, 21.

Sælliga, *adv.*, *luxuriously*, I., 316, 7.

Sæma (d), *v.a.*, *to honour*, I., 14, 11, 36, 7, 334, 12, 430, 21. — 2. *to celebrate*: kallandi saman byskupa með ánefndum degi . . . at sæma vígslu Heinreks unga, I., 452, 11. — 3. *to be in accordance with? or, to associate with?* I., 190, 6. — *Impers. to beseem, to befit*: sæmdi mér harðla lítt at firrast mína kirkju, I., 294, 3.

Sæmd (-ar, -ir), *f.*, *honouring, reverence, veneration, respect*: þeir megu réttlígar heita fjandans verkrekar, enn vígðir klerkar, er til eingrar skemmdar spara sik, miklu síðr enn margir úlærðir, er með sæmd ok hlýðni laganna leiða framm alla sína daga, I., 148, 8; krefjum vér yðr byskupana, fyrir þá sæmd ok hlýðni er þér erut skyldugir krúnunni, at . . . I., 148, 19; hvat hélt sá með sér af kraftinum, er tapaði sæmdina með frægðinni? I., 170, 20; ek vil hvárki leyniliga né opinberliga standa í mót sannyndum Guðs eðr skyldri sæmd, I., 428, 15. — 2. *honour, glory*, I., 10, 5. — 3.

Sæmd—*cont.*

*dignity, high rank*, I., 26, 22. — 4. *prerogative, privilege*, I., 146, 33. — 5. *preferment, advancement*, I., 38, 22, 46, 23.

Sæmdar-ferð, *f.*, *honourable journey*, I., 132, 22.

Sæmdar-vald, *n.*, *post of honour*, I., 178, 29.

Sæmiliga, *ad.*, *honourably*, I., 260, 27, 338, 24, 376, 4; *fitly, befittingly*, I., 472, 13.

Sæmiligr, *ad.*, *seemly, pretty much as it ought to be*: erkibyskup vígir til krúnu þenna nýjakonung, ok því var vinátta þeira sæmilig, I., 42, 24. — 2. *goodly, fair, answering the purpose*, I., 54, 2. — 3. *worthy, venerable*, I., 10, 6, 38, 25, 106, 8, 260, 23.

Sæng (-ar), *f.*, *a bed*, I., 54, 12, 228, 22.

Sængar-klæði, *n.pl.*, *bed-clothes*, II., 216, 11.

Sængar-kona, *f.*, *a woman in child-bed*, I., 348, 10.

Særa (ð), *v.a.*, *to wound, to hurt*, I., 142, 14, 300, 21, 25.

Særi, *n.*, *an oath*, I., 330, 27, 350, 13.

Sæta (tt), *v.a.*, *to seat, to place; occurs only once in the impers. sense, to suit, to fit (be in proper place)*: því sætir þat ráð, I., 196, 20.

Sæti (-s), *n.*, *a seat*, I., 14, 18, 46, 21, &c. — 2. *a see, episcopal chair*, I., 40, 4, *passim*.

Sætleikr (-s, -ar), *m.*, *sweetness*, I., 102, 3; II., 70, 7, 112, 2.

Sætliga, *adv.*, *sweetly*, I., 510, 2.



- Sætr, *ad.*, *sweet, dear*, I., 4, 5, 80, 24.  
 Sætt (-ar -ir), *f.*, *settlement of peace, agreement, reconciliation*, I., 352, 11, 17, 396, 16.  
 Sætta (tt), *v.a.*, *to bring about peace, to reconcile, occurs only in the refl., to become reconciled*, I., 92, 12, 396, 12, 426, 8; II., 28, 15.  
 Sættar-bréf, *n.*, *a deed containing terms of peace*, I., 464, 27.  
 Sættar-fundr, *m.*, *meeting for the purpose of reconciliation*, I., 448, 8, 460, 3.  
 Sættar-gerð, *f.*, *arrangement for reconciliation*, I., 160, 19.  
 Sættar-rof, *n.*, *breach of settled agreement*, II., 22, 2.  
 Söðull (-s, söðlar), *m.*, *a saddle*, I., 222, 27.  
 Söðul-lauss, *ad.*, *without a saddle*, I., 248, 7.  
 Sögð, *see* sagðr.  
 Sögðu, *see* segja.  
 Sögn (sagnar, sagnir), *f.*, *a 'saw,' a news, rumour, report*, I., 60, 13; II., 24, 19. — 2. *narrative, relation*, I., 32, 20.  
 Sögu, söguna, sögunni, *see* saga.  
 Sök (sakar, sakir), *f.*, *cause (action involving responsibility)*, I., 294, 12, 350, 2, 540, 11; II., 4, 7. — 2. *a charge, blame*, I., 68, 15, 184, 19, 260, 1. — 3. *offence, guilt*, I., 176, 18, 186, 18. — 4. *sake, reason, account; in the figure: fyrir . . . sök*, I., 36, 23, 42, 5, 176, 17, *or: sakir, with a gen. following, for this reason, or sake, on that account*, I., 6, 27, 12, 17, 86, 1.  
 Sökkva (sekk, sökk-sukku, sykki, sokkinn), *v.n.*, *to sink, to fall, to fall in*, II., 287, 34.  
 Sökkva (t), *v.a.*, *causal to preceding, to make to sink, to plunge, to sink*, II., 271, 7.  
 Sömdu, *see* semja.  
 Söng, *see* syngja.  
 Söng-hljóð, *n.pl.*, *chaunt*, I., 358, 4, II., 64, 8.  
 Söng-lauss, *ad.*, *silent, where no performance of public worship takes place, "sine cantu,"* II., 132, 5; *neut. sönglaust, without chaunting*, II., 277, 22.  
 Söng (-s, -var), *m.*, *song, singing*, I., 492, 26. — 2. *chaunt*, I., 208, 3.  
 Sönn, *see* sannr.  
 Sötr, II., 285, 3, = sætr.

## T.

- Tabula, *f.*, *altar table*, II., 212, 16.  
 Taka (tek, tók-tókum, tæki, tekinn), *v.a.*, *to 'take,' to get hold of: þetta litla tekur hann ok tjár kumpanum*, I., 24, 11. — 2. *to take to one's self, to embrace: vel má segjast, at hon tæki hann sér í faðm*, I., 22, 8. — 3. *to hold, to contain: þetta fær hér eigi unnizt, því at rúmit tekur eigi*, I., 16, 3. — 4. *to receive, to have: hér um viljum vér af yðr taka ljós andsvör*, I., 148, 23; *þat vald . . . er vér tókum í andligri stjórn Guði veitanda*, I., 198, 1; *hann er innkallaðr ok virðuliga tekinn af herra páfanum*, I.,



## Taka—cont.

292, <sub>11</sub>. — 5. *to take up, to assume*: leggr hann nú af um stund erkidjákns þjónustu, enn tekr í staðinn konungliga fylgd ok hirðsiðu, I., 46, <sub>19</sub>. — 6. *to take, to conceive*: enn þat er sagt var af skríða þeim, er með vizku svá takanda, at, I., 24, <sub>20</sub>. — 7. *to accept*: er þat sæti (*see*) hættligt hverjum, er tæki, I., 396, <sub>12</sub>. — 8. *to accept, to agree to*: tekr erkibyskup þetta ráð með mikilli samþykkt, I., 202, <sub>28</sub>. — *In various, prepositional and other, phrases*: t. á, *to touch*, II., 200, <sub>16</sub>. — t. á sik, *to take upon one's self, to undertake*, I., 292, <sub>7</sub>. — t. efa *to harbour doubt*, I., 462, <sub>2</sub>. — t. frá, *to except*, I., 20, <sub>19</sub>. — t. hvíld, *to take rest, to repose*, I., 290, <sub>21</sub>. — t. höfn, *to make a haven, to put into a harbour*, I., 516, <sub>25</sub>. — t. í, *to touch (going below the surface)*, II., 275, <sub>19</sub>. — t. í frið, *to take into one's good graces, to become reconciled to*, II., 20, <sub>15</sub>. — t. land, *to 'make' land, i.e., to land*, I., 490, <sub>15</sub>. — t. málum (*dat.*), *to respond to*, I., 382, <sub>8</sub>. — t. með, *to receive*, I., 14, <sub>6</sub>, 232, <sub>6</sub>; II., 136, <sub>17</sub>. — t. með lausn, *to allow absolution to*, II., 38, <sub>12</sub>. — t. orðum, *to have private talk to*, I., 18, <sub>4</sub>. — t. orlof, *to take leave*, I., 64, <sub>5</sub>. — t. ráðning, *to undergo penance*, II., 36, <sub>17</sub>. — t. ríki, konungdóm, *to succeed to the reign*, I., 4, <sub>18</sub>, 6, <sub>26</sub>, 26, <sub>24</sub>. — t. samtal, *to engage in dis-*

## Taka—cont.

*cussion*, I., 74, <sub>16</sub>. — t. sik saman, *to draw together, to complot*, I., 506, <sub>10</sub>. — t. skilning, *to form an idea, to come to a conclusion*, II., 46, <sub>5</sub>. — b. *to gain presence of mind*, II., 208, <sub>16</sub>. — t. skip, *to take a berth on board ship, to embark*, I., 516, <sub>20</sub>. — t. sótt, *to 'take ill,' to fall ill*, I., 14, <sub>7</sub>, II., 158, <sub>9</sub>. — t. til, *to bestir one's self, to set to work*, I., 308, <sub>10</sub>. — b. *to take up a story, or a matter*, I., 176, <sub>6</sub>. — t. til orðs, *to use (such and such) an expression*, I., 48, <sub>8</sub>. — t. til sín, *to take a matter into one's own hand, to make one's authority felt*, II., 160, <sub>10</sub>. — t. trú, *to receive religion, to change paganism for Christian faith*, I., 40, <sub>13</sub>. — t. upp, *to adopt (as a fashion)*, I., 84, <sub>15</sub>. — b. *to 'take up,' i.e., to resolve on doing, to betake one's self to*, I., 148, <sub>27</sub>, 238, <sub>7</sub>, 260, <sub>11</sub>. — t. upp borð, *to 'remove' tables, to 'clear' the tables*, I., 108, <sub>4</sub>. — t. vel, blítt, (*with dat.*), *to receive one friendly, hospitably, to give one a good cheer*, I., 250, <sub>19</sub>, 426, <sub>21</sub>. — t. við, *to begin (where something terminates)*, I., 32, <sub>11</sub>. — *Pass.* takast í sundr, *to be taken asunder, to be broken into bits*, I., 2, <sub>19</sub>; tekst hann með fremstum vinum erkibyskups, *he is taken, he is held*, I., 36, <sub>4</sub>. — *Med.* takast, *to have way, to come off*, I., 16, <sub>8</sub>, 254, <sub>10</sub>, 280, <sub>5</sub>. — *Impers.* *to 'take,' i.e. to amount to*, I., 24, <sub>1</sub>.



- Tákn (-s), *n.*, a token, a miracle, II., 68, 14.
- Tákn-samligr, *ad.*, miraculous, omi-  
nous, I., 546, 3.
- Tál, *f.*, deceit, II., 265, 26.
- Tala (að), *v.n.*, to speak, to utter  
words, I., 16, 1, 64, 7; t. með, to  
speak with, to speak to, I., 36, 13.
- Tala (tölu, tölur), *f.*, a tale, number,  
II., 88, 7. — 2. a speech, I.,  
278, 23.
- Talda, &c., see telja.
- Tálma (að), *v.a.*, with acc., to resist,  
to oppose, to hinder, to check, to  
prevent, I., 50, 16, 64, 29, 186, 4,  
254, 13, 380, 4.
- Tálman (-ar, -ir), *f.*, hindrance,  
check, I., 192, 4, 534, 5.
- Tanna, see tönn.
- Tapa (að), *v.a.*, with acc. and dat.,  
to lose, I., 170, 20, 234, 21, 270, 22.
- Tár (-s), *n.*, a tear, I., 58, 14.
- Tarást, *med.*, to shed tears, I.,  
242, 20, 268, 12.
- Tár-fellast, *med.* of tárfella, to shed  
tears: hann líktist Guðs syni í  
því, er tárfeldist fyrir sína þíning,  
I., 520, 18.
- Tárligr, *ad.*, tearful, 'lacrimosus,'  
i.e., deeply contrite: t. góðfýst,  
devotion accompanied by intensely  
deep sense of contrition, I., 104, 8,  
368, 8.
- Taumr (-s, -ar), *m.*, a rein, I., 134, 15.
- Tegund (-ar, -ir), *f.*, kind, condition,  
II., 52, 17, 276, 12.
- Teikn, *n. pl.*, relics, II., 150, 2, 25.
- Teinn (-s, -ar), *m.*, a pole, a rod,  
II., 18, 1.
- Tekinn, tekit, see taka.
- Tekja (-u, -ur), *f.*, presumption, I.,  
462, 15; *cfr.* oftekja.
- Telja (tel, talda-töldum, teldi, tal-  
inn), *v.a.*, to tell, to enumerate,  
to narrate, I., 56, 12. — *Med.* in the  
phrase; teljast undan, to beg off,  
to back out of, I., 78, 12.
- Tempra (að), *v.a.*, to mix, to tone,  
to blend (*cfr.* sam-tempran), I.,  
552, 3. — 2. to temper, to mode-  
rate: svá temprar hann þat með  
vitru ok varúð, at konungi líkar  
svá vel ok bezt, sem hann skipar,  
I., 48, 16; t. sína tungu, I., 266, 6;  
t. sik, to control one's self, I.,  
280, 6.
- Tempran (-ar), *f.*, moderation, I.,  
178, 7.
- Ténaðr (-ar), *m.*, help, aid, assist-  
ance, furtherance, I., 50, 25.
- Tendra (að), *v.a.*, to enkindle, II.,  
226, 23.
- Tennr, see tönn.
- Tesauria, II., 216, 24, = thesaur.
- Teygja (ð), *v.a.*, to stretch; t. sik,  
to stretch, to struggle, I., 22, 13.
- Thesaur, *m.*, treasure, II., 200, 12.
- Tíð (-ar, -ir), *f.*, time, moment: hvat  
er hann heyrði af ritningum ok  
lagadómum var honum tiltækt  
á hverri tíð, er hann vildi frammi  
hafa, I., 28, 16. — 2. season,  
period, nú líðr svá tíð Maildar, at  
hon tekr sótt, I., 14, 7; hvortveggi  
forðaði sér um stund fyrir óvina-  
valdi, þar til inngekk fyrirætluð  
tíð af sjálfum Guði, II., 4, 21. —  
3. an hour =  $\frac{1}{24}$  of a common  
day, II., 118, 6, 158, 13, 289, 13.  
— 4. canonical hour, service time,  
'hours': segir allar tíðir af



Tíð—*cont.*

- hinum sæla Stephano, I., 206, 25; Kanntuariensis kirkja hefir tvennar tíðir sungnar á hvern dag, þat er at skilja, klaustramanna ok klerka, I., 534, 23; ok sem út gengr yfir fjörðu Leccionem, verðr fall á tíðinni, II., 64, 6.
- Tíða-lauss, *ad.*, *without public service being performed (of a vacant church)*, II., 282, 19.
- Tíðast, *superl. adv.*, *as fast, quick, eagerly, as possible*, I., 232, 8; 250, 8; II., 76, 14.
- Tíðindi, tíðendi, *n. pl.*, *news, intelligence, event*, I., 12, 5, 60, 11; *phenomenon*, I., 476, 7.
- Tíðr, *ad.*, *commonly talked of*, II., 265, 28.
- Tíð-rætt, *ad. neut. as adv. in the phrase*: vera tíðrætt um, *being much talked about*, I., 350, 19.
- Tiginn, *ad.*, *noble, of noble birth*, I., 106, 20, 134, 24, 288, 15.
- Tign (-ar, -ir), *f.*, *dignity, high rank, majesty*, I., 42, 4; II., 269, 8. — 2. *honour, glory, adoration*, I., 2, 13; II., 238, 15.
- Tigna (að), *v.a.*, *to hold in honour, to worship, to celebrate*, I., 104, 12; II., 8, 7, 194, 20. — 2. *to advance to honours, to elevate, to exalt*, I., 364, 3.
- Tignar-hæð, *f.*, *exalted position, majesty*, I., 332, 28.
- Tignar-klæði, *n. pl.*, *robes of glory*, II., 224, 8.
- Tignar-mark, *n.*, *token of dignity*, I., 310, 23.
- Tignar-sæti, *n.*, *elevated position, post of honour*, I., 64, 29, 396, 2.

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Tigr (-ar, -ir), *m.*, *a number of ten decas*, I., 190, 27.

Tíguliga, *adv.*, *nobly, in an exalted manner*, I., 388, 8; II., 190, 21.

Tíguligr, *ad.*, *stately*, II., 68, 26.

Til, *prep. with gen., to, towards*.—I. *in local and material relations*.—1. *to, towards*: er piltrinn til kirkju borinn, I., 14, 18; alt til Franz, *all the way to*, I., 20, 6; *similarly also*: framm-fallinn alt til jarðar, I., 52, 3; geingr til herbergis, I., 54, 7; halda sik til skóla, *to go to school*, I., 20, 5. — 2. *at, on, by, beside*, til hægri handar, til vinstri handar, *on the right, the left hand side*, I., 106, 15. — II. *in abstract relations*.—1. *to, towards, at*: þeir líta þá til hans, I., 22, 17, 24, 4; nú er at sjá til Englands, I., 60, 19; kveðjusending til höfðingja, I., 74, 11; hefr Heinrekr byskup sitt mál til hans, I., 76, 28; talar hann svá til hans, I., 84, 23; sömu leið fór hans signaða bæn til himna, I., 104, 23; frásögn, er leiðir sik til bænar ok skírlífis, I., 52, 23. — 2. *suggestive of aim, purpose, and the like*: hefr ákall til ríkis, I., 6, 29; Thómas hefir sik úti til leiks ok fyglingar, I., 32, 1; hann geingr inn í sitt stúdium bæði til bænar ok heilagrar ritningar, I., 100, 20; frægist . . . til miskunnar ok meðalgöngu vit hinn hæsta Guð, I., 16, 15; *cfr. also* röskr til stríðs, traustr til friðargæzlu, I., 58, 1, 284, 2; vart samþykki hefir kjörit yðr í æzta byskups-sæti á öllu Englandi til dýrðar heilagri þrenningu, til stjórnar

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## Til—cont.

kristninni, I., 78, 3. *In these connexions it sometimes takes the infinitive of the verb in circum-scription of the gen. of the noun:* hvárki líf né líkam sparir hann til at efla ríkit = til eflingar ríkinu, I., 58, 6. — 3. *indicative of designation; to, for:* Lanfrancus vígði til krúnu Vilhjálms rauða, I., 10, 12; hefja þeir allir samt til páfadóms sterkan þrætumann, I., 90, 26; kjöri hon hann sjálf til hins æzta kennimanns, I., 18, 17; Guð Drottinn kjöri hann til konungs, I., 18, 20; til erkibyskups sér hann eingan betr fallinn, I., 74, 12. — 4. *suggestive of aim and purpose being realised; to:* at honum sé til lofs ok dýrðar, I., 4, 8; at þat sama verði Thómasi til dýrkanar, er konungrinn hugði til glatanar, ok þat kristninni til uppreistar, er hann hugði til hrapanar, I., 70, 13, 15; mun enskr órói honum til mæðu síðar greinast, I., 90, 18. — 5. *indicative of disposition of mind, to, towards, Lat. erga:* hatr Júða til vors Herra, I., 70, 11; finst eingi veraldar stjórnari . . . til yðar góðfúsari, I., 284, 2. — 6. *pointing an illustration: as to, concerning:* glöggr í allri grein til brjósts ok bækr, I., 20, 2; til marks um at sæll Thómas hefir Parisarklerkr verit, I., 20, 9. — 7. *indicative of comparison; to, i.e., as much as:* hófsemd hans ok harðlífi virða þeir til hræsni, . . . vandlæti . . . til grimdar, . . . fjárforráð . . .

## Til—cont.

til ágirni, höfðingsskap . . . til drambsemi, þat er hann stendr á sínum skilning . . . tileinþykkis, &c., I., 178, 4, 5, 6, 11, 13. — *Adv. too, in addition to:* játta þat ok til, at, &c., I., 22, 20; leggr til einn ábóti, I., 74, 27; til lagði hann ok mirram, I., 104, 25; er þat ok til, þriðja grein er sú til, I., 108, 7, 8. — 2. *in return:* aðrir svara hér til, I., 72, 12. — 3. *suggestive of possession of qualities:* hafa til vit ok vilja góðan, *to have, as it were ready to hand*, I., 74, 13. — 4. *suggestive of yielding, láta til, to grant, to give assent to*, I., 78, 26. — *Temp. to:* alt til krúnu-blóðsins, *all the time to his passion*, I., 4, 1.

Til-búinn, *ad., ready made*, I., 558, 11.

Til-búnaðr, *m., preparation*, I., 122, 22, 416, 1. — 2. *arrangement, settlement*, I., 80, 11.

Til-drátt, *m., antecedent and concurrent causes, leading up to an issue*, II., 44, 7.

Til-fallinn, *ad., befitting, fit, suited*, I., 66, 16.

Til-farandi, *ad., coming, arriving*, II., 90, 11.

Til-feldr, *ad., fit, befitting, suited*, I., 76, 9.

Til-felli, *n., that which happens, an occurrence, case*, I., 172, 30.

Til-för, *f., the concurrent causes of an event*, II., 22, 14.

Til-gangr, *'m., concurrent causes*, II., 275, 35.



- Til-heyreligr, *ad.*, *appertaining to, due, becoming, befitting*, I., 172,<sub>30</sub>.  
 Til-komandi, *ad.*, *approaching*, II., 281,<sub>1</sub>.  
 Til-kominn, *ad.*, *arrived*, II., 204,<sub>8</sub>.  
 Til-kvoma, *f.*, *arrival*, I., 256,<sub>18</sub>. — 2. *advent, the coming of the Lord*, I., 132,<sub>3</sub>. — 3. *return home*, I., 482,<sub>9</sub>, 490,<sub>26</sub>.  
 Til-lag, *n.*, *suggestion, proposal*, II., 130,<sub>4</sub>.  
 Til-laga (-lögu, -lögur), *f.*, *utterance, observation*: hann er nú svá harðsnúinn í sínum tillögum, að öll kristni í Englandi mundi falla, ef þessi ofstærismaðr skal henni lengi stjórna, I., 434,<sub>15</sub>. — 2. *suggestion, proposal, counsel*, I., 130,<sub>6</sub>, 150,<sub>3</sub>, 178,<sub>23</sub>, 196,<sub>25</sub>, 308,<sub>12</sub>, 328,<sub>10</sub>, 392,<sub>6</sub>.  
 Til-leiðsla, *f.*, *persuasive guidance*, I., 76,<sub>19</sub>.  
 Til-lit, *n.*, *a glance*, I., 68,<sub>4</sub>, 428,<sub>25</sub>.  
 Til-lögu, -lögur, *see* til-laga.  
 Til-mæli, *n.*, *request*, I., 338,<sub>27</sub>. — 2. *commendation, intervention, "interventus,"* I., 36,<sub>2</sub>.  
 Til-rás, *f.*, *concurrent circumstances*, II., 52,<sub>18</sub>.  
 Til-raun, *f.*, *attempt*, I., 422,<sub>6</sub>.  
 Til-skipan, *f.*, *ordination, ordinance*, II., 196,<sub>4</sub>.  
 Til-sókn, *f.*, *concourse of visitors, influx*, I., 88,<sub>4</sub>; II., 282,<sub>17</sub>.  
 Til-spurn, *f.*, *news obtained by inquiry, rumour, fame*, II., 282,<sub>1</sub>.  
 Til-stefndr, *ad.*, *summoned*, I., 72,<sub>22</sub>.  
 Til-stilli, *f.*, *device, design*, I., 36,<sub>1</sub>.  
 Til-tekinn, *ad.*, *selected*, I., 12,<sub>1</sub>, 84,<sub>10</sub>. — 2. *adduced*, I., 166,<sub>13</sub>, 210,<sub>6</sub>.  
 Til-teyging, *f.*, *temptation*, I., 412,<sub>24</sub>.  
 Til-tækr, *ad.*, *reachable, ready at hand*, I., 28,<sub>16</sub>; II., 288,<sub>22</sub>.  
 Til-verkan, *f.*, *committal, perpetration*, I., 110,<sub>4</sub>.  
 Til-verki, *m.*, *cause*, I., 492,<sub>1</sub>.  
 Til-vísan, *f.*, *indication*, I., 116,<sub>19</sub>; II., 128,<sub>20</sub>.  
 Tilæskingar-sonr, *m.*, *an adopted son*, II., 238,<sub>6</sub>.  
 Tímanliga, *adv.*, *early*, I., 270,<sub>1</sub>.  
 Tími (-a, -ar), *m.*, *time*, I., 2,<sub>4</sub>, *passim*; um tíma, *for a while*, I., 88,<sub>12</sub>; í annan tíma, *again*, II., 220,<sub>16</sub>.  
 Tína (d), *v.a.*, *to gather, t. upp, to gather up, to gather together, to collect* II., 274,<sub>26</sub>.  
 Titlingr(-s, -ar), *m.*, *a tit, a sparrow, 'passer,'* I., 238,<sub>16</sub>.  
 Tíu, *card. num.*, *ten*, I., 86,<sub>5</sub>.  
 Tíund (-ar, -ir), *a tithe*, I., 108,<sub>26</sub>, 344,<sub>14</sub>.  
 Tíundi, *ord. num.*, *tenth*, II., 158,<sub>8</sub>.  
 Tjá (*pret.* tjáði, *pp.* tjáðr and téðr), *v.a.*, *to show, to exhibit*: þetta litla tekr hann ok tjár kumpánum, I., 24,<sub>11</sub>; t. sik, *to show, to unfold, to develop itself*, I., 314,<sub>16</sub>. — 2. *to show forth, to deliver*: tjá honum síðan bréf Heinreks konungs af Englandi. Hvert upp-brotit hefir líkan skilning ok fyrr var skrifat, I., 264,<sub>20</sub>; *cfr.* 314,<sub>4</sub>. — 3. *to bestow, to confer on*: oss má þat réttlíga virða til óhæversku, ef vér förum svá . . . at vér þökkum eigi höfðingjum þá góðvild ok velgerðir, er þeir hafa oss téð, I., 462,<sub>29</sub>. — 4. *to impart, to imbue*: þann ilm er



Tjá—*cont.*

- hann herbergði af guðligri ritning  
tjáðe hann sinne hjörð með sætri  
ok signaðri kenning, II., 234, 13.  
5. *to indicate, to signify, to discover*: samvizkan tjár þeim þær  
ljótar sakir . . . er þeir óttast með  
sárum hug, ef opinberar koma  
undir erkibyskups dóm, I., 176, 17;  
fyrst tjár hann (vor Herra) henni  
(sálunni) handaverk sín í skepn-  
unni, II., 230, 4. — 6. *to explain,  
to set forth*: I., 50, 24, 164, 14,  
292, 5, 378, 17, 27; II., 230, 17. —  
7. *to relate*, I., 6, 25, 34, 7.
- Tjald (-s, tjöld), *n.*, a tent, II.,  
204, 4.
- Tjara (tjöru), *f.*, tar, II., 275, 19.
- Tjón (-s), *n.*, loss, forfeiture, I.,  
180, 19; II., 268, 4.
- Tjörn (tjarnar, tjarnir), *f.*, a tarn,  
II., 86, 18.
- Tók, tóku, &c., *see* taka.
- Tól; *n. pl.*, implements, instruments,  
I., 552, 25.
- Tólf, *card. num.*, twelve, I., 6, 24.
- Tómliga, *adv.*, leisurely, I., 188, 12.
- Tómr, *adv.*, empty, I., 482, 4, 546, 26;  
II., 220, 13.
- Tón-laust, *n. adv.*, as *adv.*, sine cantu,  
II., 46, 29.
- Torg (-s), *n.*, a market place, II.,  
120, 23.
- Tor-kenna, *v. a.*, to disguise, I.,  
240, 21.
- Tor-sótt, *adv.*, difficult, II., 280, 8.
- Traktera (að), *v. a.*, to treat, to pon-  
der over, to consider, I., 198, 15.
- Trauð *see* tröð.

Trauðr, *adv.*, occurs only in the neut.  
trautt as *adv.*, scarcely, hardly,  
I., 102, 21; II., 278, 22.

Traust (-s), *n.*, trust, reliance, I.,  
18, 15, 178, 10. — 2. *strengthening,  
backing-up*, I., 288, 14. — 3. *trial,  
venture, in the phrase* bera traust  
á, *to consider safe to venture*, I.,  
194, 21.

Traustr, *adv.*, trusty, stout, firm, I.,  
284, 2. — 2. *safe, proof, secure*,  
I., 50, 14; II., 18, 23.

Tré (-s), *n.*, a tree, I., 182, 5, 7; II.,  
146, 21.

Treð, treðr, *see* troða.

Tregi (-a, -ar), *m.*, let, hindrance,  
obstacle, I., 78, 20, 326, 8. — 2. *con-  
trition, repentance, mournful con-  
dition*, I., 102, 16, 108, 13, 166, 5.

Tré-virki, *n.*, woodwork, I., 534, 4.

Treysta (t), *with acc.*, to make  
trusty, firm, stout, in this sense it  
only occurs in the med.: hér fyrir  
treystist hann at biðja konunginn  
. . . at hann skrifi til herra páf-  
ans, I., 442, 29; *v. a.*, with *dat.*, to  
trust in, to rely on, with at, or til,  
or á, following: hann treysti Thó-  
masi framast allra manna at halda  
sína erfingja til hásetis, I., 68, 25;  
varla vildi hann treysta nokkurum  
manni til þessarrar prófanar, I.,  
112, 3; hann treystir eingum sín-  
um undirmönnum til þeirrar rétt-  
vísi, I., 286, 13. — 2. *to try the  
strength of, to resort to for aid or  
abetment*: treystir hann nú á vini  
sína, I., 350, 5; þar treystir á  
herra páfinn . . . sem er Gilbert  
Lundúna byskup, I., 376, 17.



- Troða (treð, tróð-tróðum, træði, troðinn), *v.a.*, to tread, I., 514, 1.
- Trú (-ar), *f.*, religion, faith, I., 40, 12; II., 276, 1; upp á mína trú, upon my faith, I., 282, 29.
- Trúa (ð), *v.a.*, to throw, to believe, I., 74, 26, 200, 1. — *Pass.* sá maðr trúist eigi yðarri vizku vel líka, “*apud vestram sapientiam non creditur sapere*,” I., 274, 21. — 2. to believe in, to trust, I., 8, 3, 258, 27.
- Trúandi, *pres. p.*, believing, II., 86, 9.
- Trú-festi, *f.*, firm belief, II., 90, 12.
- Trúligr, *ad.*, credible, likely to be true, I., 480, 20.
- Trú-lyndr, *ad.*, trusty, reliable, faithful, upright, I., 54, 26, 344, 19.
- Trúnaðar-eiðr, *m.*, confidential oath, I., 492, 15; oath of allegiance, I., 526, 1.
- Trúnaðar-klerkr, *m.*, private chaplain, I., 98, 2.
- Trúnaðar-maðr, *m.*, confidential servant, II., 152, 2.
- Trúnaðr (-ar), *m.*, trust, faith, reliance, I., 18, 15, 252, 4. — 2. fealty: þú sórt mínum herra, konunginum, at veita honum trúnað, I., 218, 13. — 3. confidence, I., 228, 26. — 4. confidential commission, I., 376, 18, 484, 17.
- Trúr, *ad.*, faithful, I., 296, 31.
- Trygð (-ar, -ir), *f.*, trustworthiness, good faith, I., 214, 10, 474, 4.
- Trýta (tt), *v.n.*, to trot about: kelling trýtir æ sem tíðast, “*rustica . . . discurrit, festinat*,” I., 250, 7.
- Tröð (traðar, traðir), *f.*, a fold, II., 274, 35.
- Túlkán (-ar, -ir), *f.*, pleading, recommendation, I., 36, 2.
- Tunga (-u, -ur), *f.*, the tongue, I., 144, 6, 266, 6, 280, 2, 402, 26.
- Tuttugu, *card. num.*, twenty, I., 34, 14.
- Tvá, *acc. masc. of tveir*, I., 38, 25.
- Tve-faldr, *ad.*, two-fold, II., 154, 5.
- Tveir, tvær, tvö (*gen. tveggja, dat. tveim, acc. tvá, tvo, tvær, tvö*), *card. num.*, two, I., 2, 3, 8, 1, 34, 13, 50, 19, 62, 3, 120, 19.
- Tvennr, *ad.*, bini, I., 192, 26, 196, 6; double, II., 216, 25; two, twofold, II., 236, 17.
- Tví-deila, *f.*, division into two factions, I., 74, 17.
- Tví-eggjaðr, *ad.*, two-edged, I., 342, 26, 534, 4.
- Tví-faldr, *ad.*, of two kinds, twofold, I., 62, 7, 348, 16. — 2. double, I., 108, 31. — 3. double-dealing, insincere, I., 74, 26.
- Tví-mælt, *n. ad.*, as *adv.*, in the phrase: eta t., to eat two courses of viands, to have a double meal: “*fac igitur caritatem eis, ut pro adventu tuo comedant hodie pingua*,” which implies, although it does not exactly express, the sense of the *Icel. context*, I., 256, 19.
- Tví-skifta, *v.a.*, to divide in two, II., 112, 18.
- Tvo, *acc. of tveir*.
- Tvær, *fem. of tveir*.
- Tvö, *neut. of tveir*.
- Tygt (-ar), *f.*, correction, discipline, I., 48, 20.
- Tygtan (-ar), *f.*, correction, I., 504, 14.



Týna (d), *v.a.*, to destroy, occurs only in the *Pass.*: týnaz, to be lost, II., 268, 5.

Týndr, *p.p.*, lost, I., 360, 20.

Tæki, &c., see taka.

Tæma (d), *v.a.*, to empty, occurs only in the *med. phrase*: tæmast til, to be at leisure, "vacare," I., 20, 24.

Tæra (ð), *v.a.*, to bestow on, to grant, I., 48, 15.

Tæri-peningar, *m. pl.*, spending money, pocket money, I., 28, 26.

Töldu, &c., see telja.

Tölu, see tala, *sb.*

Töluðu, &c., see tala, *vb.*

Tönn (tannar, tennr), *f.*, a tooth, II., 160, 13.

Töpuðu, see tapa.

## U, Ú

Ú-aflátligr, *ad.*, unceasing, incessant, persistent, I., 182, 27.

Uann-leti, II., 248, 26, = vandlæti.

Ú-beygðr, *ad.*, unbent, I., 2, 23.

Ú-bjartr, *ad.*, 'un-bright,' sullen, gloomy, ill-willed, I., 56, 14.

Ú-blíða, *f.*, unkindness, ill-favour, anger, I., 410, 24, 436, 4.

Ú-bætr, *ad.*, having done no boot for, un-reformed, un-repentant, I., 92, 10, 236, 25.

Údáða-verk, *n.*, a heinous crime, I., 546, 8.

Ú-dygð, *f.*, faithlessness, I., 528, 21.

Údæmi, *n. pl.*, a thing unexampled, I., 420, 3.

Ú-dæmiligr, *ad.*, unexampled, I., 456, 5, 528, 20, 550, 4.

Ú-einurð, *f.*, insincerity, I., 338, 19.

Ú-fagr, *ad.*, ugly, hideous, I., 318, 23.

Ú-fremd, *f.*, want of boldness, blush, shame, I., 408, 24.

Úfriðar-maðr, *m.*, worrier, persecutor, II., 277, 19.

Úfriðar-stormr, *m.*, storm of disturbance, war-storm, brunt of riotous and disorderly proceedings, I., 542, 20.

Ú-friðr, *m.*, disturbance, I., 132, 10, 262, 18. — 2. state of war, warfare, I., 352, 15.

Ú-frægja, *v.a.*, to slight, to dishonour, I., 276, 14.

Ú-færa (-u, -ur), *f.*, an impassable place, I., 34, 6.

Ú-för, *f.*, disaster, I., 386, 6, 404, 19.

Ú-gifta, *f.*, lucklessness, fatality, I., 514, 8; II., 292, 16.

Ú-glaðr, *ad.*, sad, mournful, I., 98, 3.

Ú-gleðja, *v.a.*, to sadden, occurs only in the *med. úgleðjast*, to become sad, downcast, I., 436, 2.

Uggandi, *pres. p.*, in fear, II., 90, 18.

Uggigr, *ad.*, doubtful, misgiving: honum þykir uggligt, ef svá gerist, at skifti þeira fari sem miðil herra dýflizunnar ok bandingjans, þá er annarr lemr enn annarr liggr undir, I., 286, 5.

Uggr (-s), *prop.*, apprehension, fear, I., 534, 21; II., 6, 15.

Ú-græðiligr, *ad.*, incurable, irreparable, I., 310, 3.



Ú-hallr, *ad.*, *not leaning on one side, not halting, not limping, unbent, steady*: hans hugdirfð fór úhöllum fæti, hvar er hann lysti, I., 58, 2. — 2. *untottering*: einginn þykkist úhalla krúnu bera, utan hann haldi með kappi þat, sem hélt hans forellri, I., 8, 7, *cfr.*, 146, 22, 478, 15. — 3. *unbiassed*, því sitr heilagr Thómas með sínu ráði réttr ok úhallr í málaferlunum, I., 112, 19; hann treystir eingum sínum undirmönnum til þeirrar réttvísi, at þeir standi úhallir í þeim hæðar mun, sem nú syndist millum konungs ok erkibyskups, I., 286, 15.  
 Ú-harmandi, *pres. p.*, *without grief and sorrow*, I., 378, 12.  
 Ú-hegndr, *ad.*, *unpunished*, II., 277, 19.  
 Ú-heill, *ad.*, *'un-whole,' insincere*, I., 142, 21.  
 Ú-hentiligr, *ad.*, *ill-suited, unserviceable, unprofitable*, I., 4, 20.  
 Ú-heyrðr, *ad.*, *unheard of*, I., 420, 12.  
 Ú-heyriligr, *ad.*, *not to be listened to, horrible, abominable, detestable*, I., 72, 14, 422, 25.  
 Ú-hlýðni, *f.*, *disobedience*, I., 186, 7.  
 Ú-hneigðr, *ad.*, *un-bent, unyielding*. erkibyskup stendr enn úhneigðr, því at samvizka hans hefir æskiligt rúm á góðum grundvelli, I., 158, 11. — 2. *without a sign of an impression having been made, not showing any sign of having taken a stamp*, I., 550, 25.  
 Ú-hræddr, *ad.*, *fearless*, I., 522, 2.

Ú-hæfa (u), *f.*, *enormity, outrage, shame, abomination*, I., 180, 15, 190, 24, 320, 20.  
 Ú-kominn, *ad.*, *to come, future*, II., 18, 22.  
 Ú-kristiligr, *ad.*, *unchristian, uncharitable*, I., 332, 10.  
 Ú-kunnigr, *ad.*, *unknown to, strange to, unacquainted with*, I., 268, 2.  
 Ú-kunnr, *ad.*, *unknown, strange, foreign*, I., 308, 7.  
 Ú-leyfðr, *ad.*, *un-allowed, un-lawful, illicit*, I., 8, 10, 108, 3, 350, 27.  
 Ú-leystr, *ad.*, *'un-loosened,' un-relieved, un-absolved*, I., 78, 9.  
 Úlífis-maðr, *m.*, *a doomed man*, I., 540, 6.  
 Ú-líkligr, *ad.*, *unlikely, improbable, incredible*, I., 476, 18.  
 Ú-líkr, *ad.*, *unlike*, I., 64, 23, 140, 16, 318, 21.  
 Ú-lýðska, úlýzka, *f.*, *unmannerliness, unnaturalness, ill-nature*: sumir rægja hann fyrir eina saman ílsku sinnar úlýðsku, I., 176, 22.  
 Ú-lærðr, *ad.*, *unlearned, lay*, I., 72, 24, 194, 13.  
 Um, *prep. with acc.* — I. *local*. — 1. *suggestive of movement in or about the place*: about, throughout: er eigi at eins frægist um England, heldr um öll Norðrlönd I., 16, 13, 14; gengr inn, hlýðist um, ok heyrir til eingis, I., 54, 8. — 2. *expressive of movement through the place*: — a. *through*: Tems . . rennr um miðja borgina Lundún, I., 12, 16. — b. *past, over, beyond*: aðrir skyldu þá um reit rýma niðr undan, I., 8, 16; *cfr. a similar phrase*



Um—*cont.*

- in an abstract sense*, I., 26, 22; hon giftist suðr um sjó, I., 26, 19; norðr um fjall, I., 90, 14. — II. *temporal*. — 1. *during, for*: um alla sína daga, I., 8, 27; um dag, I., 30, 27; um hríð, I., 52, 27, 56, 12; um stund, I., 100, 22, um nætr ok daga, I., 104, 15. — 2. *about, at (in a terminative sense)*: um síðir, I., 20, 4, 28, 4; um sinn, *for once*, I., 38, 15. — III. *in abstract relations*: — 1. *over, about, suggestive of change*: ef svá kastaði um mínu efni, I., 64, 22, vendir hann um sínu siðferði, I., 94, 10. — 2. *about, concerning*: til marks um, I., 20, 9; skrifar um, I., 36, 6; um lagahald, I., 70, 4; um sitt efni, I., 74, 4; disputerar um helgar ritningar, I., 108, 6. — 3. *with a notion of purpose implied: for, before*, *Lat. ob*: sendist þeir um dóm byskups, *before, i.e. for the purpose of being judged*, I., 294, 27.
- Ú-makligr, *ad., unworthy*, I., 132, 7, 322, 21.
- Ú-mannliga, *adv., unmanly, inhumanly*, I., 348, 10.
- Ú-mannligr, *ad., unmanly, inhuman*, I., 548, 9.
- Um-band, *n., a bandage*, II., 80, 25.
- Um-bergis, *adv., around*, I., 232, 11, 502, 22.
- Um-bjóða, *v.a., to commission, empower*, I., 38, 19, 180, 21.
- Um-boð, *n., commission*, I., 172, 24, 330, 16, 480, 21; *full powers*, II., 218, 10.
- Umboðs-maðr, *m., an attorney, commissioner*, I., 118, 23, 408, 8; u.

Umboðs-maðr—*cont.*

- konungs, *a king's bailiff, or a law officer under the crown*, I., 296, 14. — 2. *a vicar*, I., 454, 12.
- Um-bót, *f., emendation, reformation*, I., 360, 12, 408, 25; II., 90, 13.
- Um-brot, *n., rebellious disposition*, I., 410, 19.
- Um-búast, *med., to make snug a ship*, I., 486, 24.
- Ú-merkiliga, *adv., disdainfully, contemptuously*, I., 338, 17.
- Um-fang, *n., preparation, arrangement*, I., 22, 14.
- Um-fara, *v.a., to go over, to pass in review*, I., 16, 16.
- Um-framm, *prep. with acc., beyond, besides*, I., 48, 18.
- Um-gangr, *m., circumference, periphery, 'setting'*: var steinninn svá víðr með þeim umgang er gullit gerði, at nálíga klæddi höndina, I., 476, 25.
- Um-hugsan, *f., consideration*, I., 202, 11. — 2. *planning, plotting, scheming*, I., 328, 26.
- Um-hyggja, *f., care*, I., 108, 19, 486, 19.
- Ú-mildr, *ad., iniquitous, wicked*, I., 420, 24, 504, 24.
- Ú-minnast, *med., to become unmindful of*, I., 470, 6.
- Ú-minnigr, *ad., unmindful, forgetful*, I., 428, 4; II., 14, 11, 272, 24.
- Ú-mjúkara, *comp. adv., less softly, i.e., more roughly, more sternly, more severely*, I., 142, 2.
- Um-leita, *v.n., to seek in various ways, to cast about for*: varla gefr hann sik liðugan at hafa nokk-ut samtál með sendiboðum, þótt



Um-leita—*cont.*

þeir umleiti með góðvild ok friðsemi, at, &c., I., 336, 19.

Um-leitan, *f.*, *proposal, friendly suggestion*: hefer hann umleitan, at erkibyskup mune samþykkja fyrer hönd heilags Thome, at hann leyse steininn, &c., II., 218, 3.—2. *a shift put forward, expedient, or terms, proposed insidiously*: sú er ein þeira umleitan, at herra páfinn dæmi konunginn réttvísan í öllum skiftum þeira erkibyskups, I., 284, 18, *cfr.* 286, 9; með friðsamri umleitan, *with proposals of peace*, I., 326, 6. — 3. *device, design, a deep-laid scheme*: hvat leggr konungrinn hér í mót, utan þat sem hann hefir nægst, þat er öfund ok ílska með þeiri umleitan, at enn megi hann erkibyskupinum í nokkuru þyngja, I., 368, 11.—4. *attempt, trial*: eftir þetta liðit þyngir svá meinit, at mín umleitan, vinnr ekki, II., 96, 23. — 5. *temptation*: svá sem Græðari vor þoldi freistanar anda þá umleitan síðasta uppá sinn manndóm, I., 472, 16, *cfr.* 416, 11.

Um-lestr, *m.*, *censure, rebuke*: hann setr Thómasi erkibyskupi gildan umlestr með gráleitu gabbi, I., 434, 5. — 2. *disrepute, ill fame*: betri er orðstírr af yfirbót, enn umlestr af yfirgirnd, I., 394, 22. — 3. *slander*: byskuparnir . . . standa í áleitni ok umlestrum upp á skaða síns andligs föður, I., 176, 16; þat, er hann talar eigi, ljúga þeir með ljótum umlestri, I., 178, 3.

Um-líða, *v.n.*, *to pass over*, I., 194, 24.

Um-liðinn, *p.p. past*: u. orð, *words already uttered*, I., 302, 9; ranglæti umliðin, I., 424, 10.

Um-ráð, *n.*, *deliberation, consultation*, I., 44, 18, 392, 12.

Um-reið, *f.*, *journey, travel, passage through*, I., 290, 11.

Um-ræða, *f.*, *talk, discourse, discussion*, I., 160, 4.

Um-sát, *pl. umsátir, f.*, *way-laying, ambush*, I., 276, 12, 308, 25.

Um-sjá, *v.a.*, *to look after*, I., 66, 7.

Um-skifti, *n.*, *change*, I., 64, 17, 84, 7, 408, 31.

Um-vending, *f.*, *return to a former state, change*, I., 440, 17. — 2. *turning round, twisting about, perversion*: þessi er sú orðagerð ok umvending, sem vér buðum eingum manni at bera, I., 200, 5.

Um-voltinn, *p.p.*, *tumbled over, come down*, I., 350, 18.

Ú-mýkt (-ar), *f.*, *roughness, 'hirsutia'*, I., 96, 3.

Una (uni, undi-undum, yndi, *supine unat*), *v.n.*, *prop. to abide*: u. sér, *to find pleasure in abiding*, I., 268, 23, *to find pleasure in*: u. mannkostum, I., 510, 7; u. illa við, *to be displeased at*, II., 271, 4.

Ú-náð, *f.*, *'unpeace,' worry, vexation*, I., 90, 19, 120, 6, 132, 9, 216, 20.

Ú-náða, *v.a.*, *to disturb, to disquiet*, I., 154, 15.

Unat-samligr, *ad.*, *delightful*, II., 224, 24.



Undan, *adv.*, *from under*, I., 58, 15; *off*, I., 78, 13; *away from (making place)*, I., 8, 16.

Undan-dráttir, *m.*, *designed delay*, I., 188, 14.

Undan-færsla, *f.*, *evasion*, II., 28, 20.

Undan-skot, *n.*, *the act of making a criminal escape from his legal forum, elusion, subterfuge*, I., 144, 19.

Undarligr, *ad.*, *wonderful, wondrous, strange*, I., 92, 17, 172, 7, 232, 2.

Undir, *prep. with dat.*, *denoting rest, and acc. denoting motion*. — I., *with dat.*, *under, beneath, below*: virðuligur maðr sitr undir höfði hans, II., 60, 11; *fig. undir sínu valdi, under his power*, I., 6, 8; standa undir hans álögum, *to have to stand under, to bear, to endure*, I., 110, 3 — b. *'behind,' underneath*: segir konunginum þat undir biðstund erkib., I., 198, 24. — II., *with acc.*, *under, beneath*: tekr hann sér til hlífðar vairs Drottins líkama ok lætr upp undir kápuna, I., 208, 10; þér snarizt nú allir undir einn skjöld, I., 154, 13. — 2. *in abstract relations*. — a. *suggestive of subjection*: vann Vilhjálmr alt England undir sik, I., 4, 15; hverr dró rétt ok frelsi kirkjunnar undir krúnuna, I., 46, 3; tekr undir erkistólinn, I., 118, 25; grípa undir sik, I., 42, 8; liggr undir borg Tolosam, I., 58, 5; komnir undir leikmannalög, I., 152, 10. — b. *implying a notion of groundwork, basis, subject*: er nú þessi sýn

Undir—*cont.*

fallin undir ljósa skýring, I., 16, 12; textus vorðinn undir fagra glósu, I., 36, 20. — III., *temporal, to, unto*: tillaga Gilliberts er sú at málit bíði frammleiðis undir konungs atkvæði, I., 74, 22.

Undir-brjóta, *v.a.*, *to subdue, to crush*, I., 410, 27.

Undir-brot, *n.*, *break-down, subversion, ruin*, I., 158, 1, 414, 12.

Undir-búa, *v.a.*, *to prepare, to arrange*, I., 478, 1.

Undir-byskup, *m.*, *a suffragan bishop*, I., 186, 21.

Undir-hyggja, *f.*, *cunning, deceit*, I., 46, 12, 412, 4, 432, 12, 472, 21.

Undir-lagðr, *p.p.*, *subjected to, included in (penances)*, II., 48, 12.

Undir-maðr, *m.*, *one in a lower position than the person spoken of, an inferior, a subject*, I., 112, 26, 172, 27, 234, 9, 286, 14, 362, 7, 472, 23.

Undir-staða, *f.*, *a foundation, a base*, II., 234, 23, 30. — 2. *understanding*, I., 132, 1, 300, 15.

Undir-standa, *v.a.*, *to understand*, I., 280, 20.

Undir-tekt, *f.*, *rejoinder*, I., 248, 15.

Undra (að), *v.a.*, *to marvel*, I., 42, 3, 356, 25, 442, 1.

Undran (-ar), *f.*, *wonder, astonishment*, I., 208, 3; II., 48, 12.

Ung-menni, *n.*, *coll. young people, youth*, II., 281, 6.

Ungr, *ad.*, *young*, I., 18, 27, 44, 11, &c.

Unna (ann, unni-unnum, ynni, *supine* unt), *v.a.*, *to love*, I., 56, 2, 108, 14.



Unna—*cont.*

— 2. *to grant, to allow*: u. viðr-mælis, *to allow, to grant an interview*, I., 328, 10.

Unnasta (-u, -ur), *f.*, *lady-love, sweet-heart*, I., 20, 21; II., 118, 2.

Unnasti (a, -ar), *m.*, *a (male) lover*, I., 54, 4.

Unnizt, *see vinna*.

Unnu, &c., *see vinna*.

Ú-nytsamligr, *ad.*, *unprofitable*, I., 324, 13.

Ú-nýttir, *p.p.*, *frustrated, annulled*, I., 420, 17.

Upp, *adv.*, *up*: upp á þurt land, I., 34, 2; standa up, *to get up*, I., 54, 7; bregða up, *to take forth, to turn up*, I., 54, 10; á vín upp = upp á vín, *as concerning wine*, I., 108, 2.

Upp-brjóta, *v.a.*, *to break, to tear open, to open*, I., 74, 10, 264, 21.

Upp-burðr, *m.*, *divulcation, publication, exhibition*, II., 283, 4.

Upp-byrja, *v.a.*, *to begin, to take origin, to start*, I., 4, 7.

Upp-diska, *v.a.*, *to dish up*, I., 454, 3.

Upp-festing, *f.*, *the act of hanging (a man)*, II., 110, 23.

Upp-fæði, *n.*, *bringing up, breeding*, II., 158, 9.

Upp-gangr, *m.*, *stir, disturbance, over-bearing violence, riotous domineering*, I., 202, 26, 484, 8.

Upp-gefa, *v.a.*, *to give up, to drop a matter, to leave off*, I., 260, 9; *to leave, to part from, to quit*, I., 286, 29.

Upp-haf, *n.*, *'upheaval,' beginning, commencement*, I., 26, 4, 66, 11; til upphafs, *for a beginning*, I., 552, 5.

Upp-hafari (-a), *m.*, *originator, perpetrator*, I., 300, 21.

Upp-hafiðr, *pp. of upphefja, exalted*, II., 279, 6.

Upp-hafliga, *adv.*, *originally*, II., 54, 6, 146, 24.

Upp-hafning, *f.*, *exaltation*, I., 552, 9.

Upp-hefja, *v.a.*, *to begin*, II., 277, 21.

Upp-heldi, *n.*, *maintenance, support*, I., 38, 5, 86, 6, 152, 17, 404, 24.

Upp-heldismaðr, *m.*, *supporter*, I., 82, 1, 390, 14.

Upp-högg, *n.*, *the act of cutting open (a door)*, I., 534, 2.

Uppi, *adv.*, *up above, at such and such a point*, II., 116, 7. — *Fig. up and astir*: hefir hann sik uppi, I., 50, 29; láta u. *to promulgate, to publish*, I., 458, 1.

Upp-kast, *n.*, *suggestion, proposal*, I., 216, 6. — 2. *sum and substance*, II., 228, 6.

Upp-kveyktr, *ad.*, *enkindled*, I., 14, 16.

Upp-lesinn, *ad.*, *read out, 'given out'*, I., 88, 22; II., 64, 9.

Upp-litning, *f.*, *spiritual looking up, rising on high*, I., 104, 24, 234, 15.

Upp-lokinn, *p.p.*, *unlocked, opened*, II., 86, 16.

Upp-nefndr, *ad.*, *enumerated*, I., 168, 3.



- Upp-næmr, *ad.*, easily 'lifted,' easily caught, I., 502, 8.
- Upp-rás, *f.*, sprouting up, growth, II., 60, 1. — 2. commencement, II., 84, 19.
- Upp-reist (-ar), *f.*, redress, reparation, restoration, I., 70, 14, 228, 13, 278, 7; II., 20, 7. — 2. boast, pride, glory: víkr þar til einkanliga voru máli, sem er uppreist ok sæmd yðarra landa, Thómas erki-byskup af Cancia, I., 322, 28.
- Upp-reistr, *p.p.*, raised up, set up, planted, I., 8, 14. — 2. straight, standing straight up, II., 146, 20. — 3. 'stuck up,' proud, strutting, II., 144, 12. — 4. unyielding, lordly, masterful, domineering, II., 174, 21. — 5. aspiring, lofty: u. metnaðr, lofty ambition, II., 230, 23.
- Upp-risa (-u), *f.*, resurrection, II., 48, 7, 98, 17.
- Upp-rísa, *v.n.*, to rise up, to arise, to bestir one's self, II., 14, 23. — 2. to rise up from the dead, II., 277, 6.
- Upp-risinn, *p.p.*, risen again, up again, on one's feet again, I., 164, 26. — 2. risen again from the grave, II., 46, 12.
- Upprisu-dagr, *m.*, day of resurrection, II., 84, 13.
- Upp-ræta, *v.a.*, to root up, to eradicate, to refute, I., 148, 15.
- Upp-segja, *v.a.*, to give out, to declare, to pronounce, I., 186, 10.
- Upp-sitja, *v.n.*, to sit, to occupy a seat, to be seated, I., 106, 6, 512, 9.
- Upp-sníða, *v.a.*, to cut up, I., 430, 15.
- Upp-taka, *v.a.*, to take up, to 'clear away' (the table), I., 250, 15. — 2. to take up, to interpret, to explain, to put a construction on, I., 400, 22.
- Upp-taka (-töku), *f.*, confiscation of property, I., 408, 20. — 2. the taking up of a saint's relics, translation of a saint, II., 210, 17.
- Upp-tekinn, *p.p.*, confiscated, I., 450, 3. — 2. taken up, assumed, adopted: heldr Heinrekr konungr uppteknum hætti, I., 452, 9, *cfr.* 410, 2.
- Upp-tekt, *f.*, confiscation, I., 530, 3. — 2. 'taking up,' construction put on language addressed to one, a reply, a rejoinder: orðsnild hans var ok svá fallinn, at mikit lá undir löngum, hverjar upptektir voru á hafðar, ef hann talaði með ríka menn, I., 36, 12.
- Upp-tendra, *v.a.*, to kindle, I., 430, 14.
- Upp-tendran, *f.*, enkindling, I., 82, 5; II., 232, 5.
- Upp-tækr, *ad.*, forfeited to confiscation, I., 332, 5.
- Upptöku-dýrð, *f.*, the ceremony of the translation of a saint, II., 196, 2.
- Upp-vaktr, *p.p.*, roused, stirred, brought into commotion, I., 528, 6.
- Upp-vöxtr, *m.*, growing up, growth, I., 18, 4, 30, 21.
- Úr, *out of*, I., 34, 2, 5.
- Ú-ráð, *n.*, folly, a wicked purpose, I., 516, 9.



- Ú-ráðvandr, *ad.*, not nice as to the propriety of one's actions, iniquitous, wicked, I., 324, 8.  
 Urð (-ar, -ir), *f.*, a heap of stones, I., 34, 6.  
 Urðu, &c., see verða.  
 Ú-réttsýni, *f.*, unfairness, I., 402, 15.  
 Úr-ganga, *f.*, escape out of, delivery from, I., 444, 14.  
 Ú-ríkr, *ad.*, 'un-rich,' poor, I., 140, 12.  
 Úr-skurða, *v.a.*, to decide, I., 142, 27, 286, 11, 294, 23.  
 Úr-skurðr, *m.*, decision, I., 294, 13.  
 Ú-rænt, *ad.*, un-robbed, un-despoiled, I., 118, 28.  
 Ú-samlyndr, *ad.*, not of the same mind, of a different disposition, I., 64, 23.  
 Ú-sannsýni, *f.*, want of consideration, unfairness, ingratitude, I., 396, 6, 404, 6; injustice, 438, 31.  
 Ú-siðir, *m. pl.*, evil manners, i.e., abuses, trespasses, II., 263, 11.  
 Ú-skaddr, *p.p.*, unscathed, I., 50, 9, 196, 17; unimpaired, I., 340, 19.  
 Ú-skelfdr, *ad.*, unshaken, not trembling, not tottering: þótt kvistir trésins bifist eðr brotni af stórum stormi, eðr sterkum hvirfilvindi, stendr þó sjálfr viðrinn fastr ok úskelfdr í sinni stöðu, I., 182, 9. — 2. intrepid, fearless, I., 538, 9.  
 Ú-skerðr, *ad.*, unshorn, entire, complete, I., 66, 22, 154, 1; unimpaired, I., 310, 20.  
 Ú-skírr, *ad.*, not bright, dull, base, I., 210, 9.  
 Ú-skyldr, *ad.*, not related to, I., 356, 2.  
 Ú-sparr, only in the neut. úspart as *adv.*, unstintedly, I., 54, 28. — 2. without reserve, I., 174, 24.  
 Ú-spiltr, *ad.*, 'unspoilt,' flawless: ú. mál, business from which flaws and hindrances are absent, hence, taka til úspiltra mála = to go straightway to business (hindrances and flaws having been removed), I., 452, 21.  
 Ú-spurðr, *ad.*, not asked, I., 530, 15.  
 Ú-staðfesti, *f.*, want of firmness, I., 216, 7.  
 Ú-synja, in the phrase at úsynju, without restriction, clogged with no onerous conditions, freely: þvílík er hans ömbun til þess orlofs, er þér gáfut honum aftr at úsynju í sitt fóstrland, *cfr.*, "ingratus ille, permissæ reversionis immemor," I., 502, 4.  
 Ú-særr, *ad.*, not to be sworn, I., 518, 27.  
 Út, *adv.*, out, I., 6, 1; out abroad, I., 98, 26; út í frá, out beyond the point, I., 502, 5.  
 Ú-tal, *n.*, untold multitude, I., 340, 10.  
 Ú-talinn, *ad.*, not enumerated, I., 168, 4.  
 Ú-talligr, *ad.*, untold, innumerable, I., 388, 22.  
 Utan, *prep.* 1. with *acc.*, without: u. alla dvöl, I., 278, 6; u. ef, without a doubt, I., 526, 4. — 2. with *gen.*, outside, outside of, beyond: u. lands, outside of the country, abroad, I., 38, 19. — *Adv.*, except: ekki bréf gengr út af garðinum utan með hans vild, I.,



Utan—*cont.*

- 48, 4. — 2. *except that, but*, (= *Swed. utan*): konungrinn . . . lætr sem þat líði hjá honum, utan býðr Thómasi canceler, at eftir konungligum vana búi hann sik, &c., I., 62, 22, hvat hefir at þýða þessi varygðargrein hins sæla Thóme, utan, í fám orðum, at, 86, 16. — u. heldr, *so far from it, that, on the contrary, not only, but far rather*, I., 20, 20, 102, 23, 354, 18. — fyrir u. — a. *outside of*: lítinn part af beinum lætr erkibyskup fyrir utan kistuna, II., 202, 8. — b. *beyond the outside, beyond*; f. u. haf, *beyond the seas*, I., 6, 27. — c. *on the outside, outmost, over all*: hann berr fyrir utan þau klæði, sem bæði eru hvít ok hrein, I., 94, 18. — d. *without*: hann flýði sitt fóstrland fyrir utan ógn ok afarkosti, I., 276, 17. — *Conj. with subj., lest*: hann vill hafa svá sem skygn augu bæði bak ok fyrir, utan á eingan veg megi hann falla, I., 86, 18. — b. *unless*: þessi maðr er Kantuariensis erkibyskup, utan ek fallerist, I., 246, 22.
- Út-breiða, *v.a., to spread out*, II., 60, 22.
- Út-brjótr, *m., attempt at escaping, or, at having the point carried, a shift*, I., 284, 16. — 2. *outburst of anger*, II., 142, 23.
- Út-ferð, *f., a journey abroad*, I., 320, 2. — 2. *departure from this world*, II., 172, 12.
- Út-gerð, *f., exaction, extortion*, I., 386, 12.

- Út-gjald, *n., a duty, due, tax*, I., 138, 13.
- Út-greiðsla, *f., defrayment*, I., 188, 10.
- Út-hafinn, *ad., borne to the grave, buried*, I., 10, 15, 90, 23.
- Út-helling, *f., shedding (of blood)*, II., 274, 29, (*of tears*), II., 287, 22.
- Út-hleypa, -leypa, *v.a., to gouge out, to thrust out*, II., 102, 13, 283, 31.
- Úti, *adv., out, in the open*, I., 32, 1. — *Fig. hafa úti, to keep up, to maintain*, I., 60, 8. — 2. *out, over, at an end*: á hverja nótt sem úti var óttusöngur, I., 98, 14; sem embættið er úti, I., 208, 4.
- Úti-byrgðr, *ad., shut out, excluded*, I., 158, 17.
- Ú-tiginn, *ad., without honours or preferments*, I., 4, 22.
- Út-lagðr, *ad., outlawed, banished*, II., 264, 37.
- Út-legð, *f., outlawry, banishment, exile*, I., 6, 18, 112, 10, 142, 9, 234, 22.
- Útlegðar-tími, *m., term of banishment*, I., 508, 1.
- Út-leiða, *v.a., to bring to an end*, II., 236, 8.
- Út-lendr, *ad., strange, foreign*, I., 54, 28, 200, 23.
- Út-lenzkr, *ad., id.*, I., 6, 5, 342, 11; II., 136, 11.
- Út-leypa = út-hleypa.
- Út-lægðr, *p.p., outlawed*, I., 270, 10, 328, 22.
- Út-lægja, *v.a., to debar, to shut out from, to exclude*: hverr skal þá svara fyrir kirkjuná, í Cancia, ef herra Thóman skal útlægja frá



Út-lægja—*cont.*

- þeirri dagþingan, er hennar rétt ok nytsemdir skulu trakterast, I., 328, 17. — 2. *to outlaw, to banish, to exile*, I., 270, 9, 294, 3, 322, 29.
- Út-lægr, *ad.*, *in exile*, I., 350, 17.
- Út-reið, *f.*, *royal processions through the kingdom*, II., 214, 3.
- Út-reka, *v.a.*, *to drive out*, I., 232, 20.
- Út-sigling, *f.*, *sailing out, sailing through (narrows)*, I., 460, 2.
- Út-skýra, *v.a.*, *to explain*, I., 38, 7.
- Út-stinga, *v.a.*, *to gouge out*, II., 102, 12.
- Út-vegr, *m.*, *device, design, plan, scheme, arrangement*, I., 264, 10, 278, 14, 280, 15, 298, 23, 326, 24, 414, 12. — 2. *support, shift, livelihood*: þeir voru aðrir af hans frændum, at heldr vildu leita sér útvega enn kæra sik fyrir honum, I., 350, 9.
- Út-þröngva, *v.a.*, *to force out*, I., 526, 7.
- Ú-vani, *m.*, *a bad habit*, I., 280, 14. — 2. *abuse, abuses*, I., 134, 10, 416, 23.
- Ú-vanr, *ad.*, *unaccustomed to*, I., 246, 14; — *unacquainted with*, I., 326, 23.
- Ú-varr, *ad.*, *not aware, unwary, occurs only in the phrases*: með úvöru, I., 300, 17; at úvöru, I., 426, 25; at úvörum, I., 374, 4; *all meaning unawares, all of a sudden*.
- Ú-venja, *f.*, *evil habit, wickedness*, I., 234, 12. — 2. *abuse*, I., 118, 6, 236, 10.
- Ú-verðr, *ad.*, *unworthy, unfit*, I., 112, 5.

- Ú-verðugr, *ad.*, *id.*, 172, 3. — 2. *undeserved*: at úverðugu, *undeservedly*, I., 142, 17.
- Ú-vígðr, *ad.*, *unconsecrated*, I., 68, 14.
- Ú-víkjanligr, *ad.*, *headstrong, unyielding*, I., 338, 9, 416, 13.
- Ú-vili, *m.*, *'un-wilfulness'*, at úvilja, *unintentionally, against one's will*, I., 6, 22.
- Ú-viljandi, *adv.*, *not willing, unintentionally*, I., 350, 2.
- Ú-vinr, *m.*, *enemy*, I., 176, 11, 354, 12.
- Ú-víss, *ad.*, *uncertain*, I., 114, 4.
- Ú-vitandi, *pres. p.*, *not knowing, unaware, in ignorance of*, I., 264, 13, 526, 14.
- Ú-vitr, *ad.*, *unwise, foolish*, I., 246, 23.
- Ú-vitugr, *ad.*, *ignorant*, I., 238, 10.
- Ú-vizka, *f.*, *folly*, I., 212, 1.
- Ú-vænligr, *ad.*, *unpromising, unencouraging*, I., 414, 5.
- Ú-vænligra, *comp. adv.*, *more unpromisingly*: segja eigi úvænligra af sinni ferð, *having no worse news to tell, &c.*, I., 494, 26.
- Ú-værð, *f.*, *irritation, itching*, I., 556, 25.
- Ú-vöru, *see* úvarr.
- Uxi (-a, *pl.* yxn), *m.*, *an ox*, I., 400, 12.
- Uxu, *see* vaxa.
- Ú-polligr, *ad.*, *unendurable, intolerable*, I., 6, 6.
- Ú-þoran, *n.*, *faint-heartedness*, I., 142, 21, 200, 21.
- Ú-þrotnandi, *pres. p.*, *un-wasting*, II., 282, 31.



Ú-þvílíkr, *ad.*, 'un-that-like,' in the figure : eigi ú., not unlike that, I., 414, 25.

## V.

Vafði, *see* vefja.

Vafðr and vafiðr, *p.p.* of vefja, wrapped, I., 510, 5; II., 271, 18.

Vafningr (-s, -ar), *m.*, wrappings, II., 54, 14.

Vagga (vöggu), *f.*, a cradle, I., 14, 20, 348, 11.

Vagl-eygr, *ad.*, wall-eyed, I., 232, 24.

Vaka (t), *v.n.*, to be awake, to keep awake, to watch, I., 390, 10; II., 146, 10: v. yfir, to 'wake,' to watch over a dead body, II., 158, 16.

Vakandi, *prob.* a wrong reading for vaknandi: hér með endr-lifnuðu andir lærðra manna sem vaknendr með Jakob af þungum svefni, *i.e.*, herewith came to life again, the souls (or spirits) of learned men, as if waking up with Jacob from a heavy slumber, II., 88, 13.

Vakna (að), to wake up, to awake, I., 390, 20; II., 14, 23.

Vakr, *ad.*, watchful, I., 486, 19, 284, 20.

Vakrliga, *adv.*, early awake, early, 'matutine,' I., 100, 18. — 2. watchfully, heedfully, carefully, I., 426, 4.

Vakta (að), *v.a.*, to watch, I., 46, 20, 484, 6; v. sik, to take care of one's self, II., 208, 6.

Vaktan (-ar), *f.*, watchfulness, heed, attention, I., 112, 1.

Vakti, *see* vekja.

Vald (-s, völd), *n.*, power, óvina v., power of enemies, I., 256, 17; spec. secular, royal power, I., 6, 8, 12. — 2. office, I., 480, 17. — 3. reign, I., 26, 9, 42, 15.

Valda (veld, olli, supine valdit), *v.a.*, to cause, to occasion, I., 90, 13, 316, 11, 444, 2, 448, 26.

Valdr, *p.p.* of velja, elected, I., 90, 6, 364, 14; II., 275, 27, 28; chosen, elect, I., 44, 25, 366, 13. — 2. choice, excellent, exquisite, II., 212, 10.

Vallari (-a, -ar), *m.*, a pilgrim, a destitute wanderer, I., 500, 10.

Valds-bréf, *n.*, commission, I., 72, 25.

Valds-dagar, *m. pl.*, days of power, reign, I., 90, 16, 122, 14.

Valds-hand, *f.*, the hand, arm of power, I., 420, 25.

Valds-maðr, *m.*, one who bears authority, person in authority, crown officials, justices, 'capitales ministri,' town-authorities, I., 184, 11, 298, 3; II., 104, 29; valdsmenn ok almúgi, high and low, aristocracy and commonalty, II., 174, 7, 178, 19; af einum valdsmanni var alt hans ráðuneyti (?) I., 112, 15.

Valinn, *p.p.* of velja, chosen, elect, II., 240, 3. — 2. choice, excellent, rare, I., 108, 2, 374, 30.

Vallar, *see* völlr.



- Valska (*gen. völsku*), *f.*, *the French language*: hann svaraði aa latinv en hinn spurði aa wavlskv: "*at ille Gallice interroganti respondit sermone Latino*," II., 277, 4.
- Vanaðr, *p.p. of vana*, *to deprive of a limb, disabled, maimed*, I., 230, 21.
- Van-búinn, *ad.*, *unprepared*, I., 366, 22.
- Vanda (að), *v.a., prop. to execute with care; but occurs only in the phrase v. um, to censure, to rebuke*, I., 180, 17, 344, 15.
- Vanda-mál, *n. pl.*, *grave, important, difficult matters*, I., 370, 4; II., 52, 2.
- Vandar, *see vöndr*.
- Vandi (-a), *m.*, *habit, custom*, I., 280, 21.
- Vandi (-a), *m.*, *difficulty, perplexity, embarrassment*, I., 150, 1, 252, 1, 292, 9. — 2. *risk, responsibility*, I., 38, 4, 80, 16, 498, 7.
- Vand-kvæði, *n.*, *a matter of difficulty or perplexity*, I., 142, 23, 260, 11. — 2. *vexation, trouble*, I., 196, 21, 444, 10.
- Vandliga, *adv.*, *carefully*, II., 279, 10, 285, 36.
- Vand-læti, *n.*, *zeal, jealousy*, I., 36, 21, 112, 2, 174, 21, 266, 1.
- Vandr, *ad.*, *difficult, hard, puzzling*, I., 28, 13.
- Váendr, *ad.*, *evil*, I., 328, 27; II., 50, 14.
- Vand-ræði, *n. pl.*, *troubles, difficulties*, I., 180, 11.
- Vándskapar-fullr, *ad.*, *full of wickedness*, I., 514, 18.
- Vánds-ligr, *ad.*, *mischievous*, I., 166, 29.
- Vand-virkt, *f.*, *close attention, care*, I., 108, 21; II., 200, 20.
- Vand-virktr, *ad.*, *minute, detailed, careful*, II., 128, 16.
- Van-dygð, *f.*, *disloyalty*; þetta tilfelli þýða svá hans öfundarmenn, at nú sýnist fyrir manna augum, hversu hann ferr ráðlauss ok rasandi með sinni vandygð ok þrályndi, I., 222, 13.
- Vand-yrkligr, *ad.*, *judicious, careful*: takit upp . . . staðfesti af davða hans ok af taknum hans vandyrkligrar avmbonar: *take ye up . . . constancy, seeing his death and the tokens of his judicious reward*, II., 275, 8.
- Vand-yrkr, *ad.*, *careful, punctilious, closely attentive in one's work*, II., 262, 21.
- Van-færr, *ad.*, *infirm*, II., 138, 3. 2. — *unfit, unable, disqualified*, I., 292, 8, 306, 24.
- Van-heilsa, *f.*, *illness*, II., 152, 24; *ill-health*, II., 90, 18.
- Van-hluta, *ad.*, *deprived of one's share, wronged*: stefnum vér yðr alla samt upp á páfans garð ok heilagrar kirkju dóm, er . . . þeim hjálpar er vanhluta verða, "*quod etiam ne faciat, matrem nostram, omnium refugium oppressorum, Romanam ecclesiam appello*," I., 206, 5.
- Vani (-a, -ar), *m.*, *wont, custom, habit*, I., 62, 23; eftir vana, *as usual*, I., 30, 14; *usually*, I., 426, 22. — 2. *royal custom, 'consuetudo'*, I., 160, 4, *passim*.



- Van-mátttr, *m.*, *failing, waning might, infirmity, feebleness*, I., 202, <sub>14</sub>; II., 100, <sub>17</sub>.
- Van-megn (-s), *n.*, *weakness*, I., 118, <sub>23</sub>.
- Van-megn, *ad.*, *feeble*, II., 76, <sub>17</sub>.
- Van-megnast, *med.*, *to lose strength*, I., 234, <sub>18</sub>; *to lack strength, to fail*, I., 158, <sub>2</sub>.
- Van-metnaðr, *m.*, *disfavour, disgrace*, I., 208, <sub>21</sub>.
- Van-mettr, *ad.*, *'under-fed,' not having eaten one's fill*, I., 106, <sub>30</sub>.
- Vann, *see* vinna.
- Vanr, *ad.*, *wont, accustomed*, I., 264, <sub>9</sub>.
- Van-rækja (t), *v.a.*, *to neglect*, I., 298, <sub>5</sub>; II., 128, <sub>5</sub>.
- Van-rækt, *f.*, *negligence, heedlessness*, I., 104, <sub>7</sub>, 362, <sub>5</sub>.
- Van-sami, *n.*, *dishonour, disgrace*, I., 402, <sub>6</sub>.
- Vansi (-a), *dishonour, discredit*, I., 42, <sub>10</sub>, 162, <sub>1</sub>.
- Van-signaðr, *ad.*, *un-blessed, god-forsaken*, II., 56, <sub>21</sub>.
- Van-skilningr, *m.*, *misunderstanding, misconstruction*, I., 148, <sub>15</sub>.
- Van-stilla (t), *v.a.*, *to disturb*, I., 202, <sub>27</sub>.
- Van-stilli, *f.*, *want of restraint, intemperateness, recklessness*, I., 278, <sub>10</sub>, 280, <sub>6</sub>.
- Van-stiltr, *ad.*, *reckless*, I., 142, <sub>13</sub>, 144, <sub>6</sub>, 178, <sub>16</sub>. — 2. *unrestrained, uncontrolled*, I., 528, <sub>29</sub>; II., 126, <sub>17</sub>.
- Van-sæmd, *f.*, *dishonour*, I., 164, <sub>2</sub>.
- Vanta (að), *v.a.*, *to want, to fail*, I., 74, <sub>24</sub>.
- Van-trúnaðr, *m.*, *disloyalty*: þeir sveri þann eið, at gera konunginum eingan vantrúnað í sinni bruttveru, "*assecurabunt quod nec in eundo nec in moram faciendo perquirent malum vel damnum regi vel regno*," I., 296, <sub>8</sub>.
- Van-virða, *v.a.*, *to disregard*, I., 432, <sub>6</sub>. — 2. *to slight, to dishonour*, I., 276, <sub>13</sub>.
- Van-virða (-u, -ur), *f.*, *dishonour*, I., 172, <sub>1</sub>, 9, 430, <sub>26</sub>.
- Van-virðr, *ad.*, *dishonoured*, I., 186, <sub>21</sub>.
- Var, *see* vera.
- Vár, *gen. pl. of* ek.
- Vár (-s), *n.*, *spring*, II., 68, <sub>10</sub>.
- Vara (varði, vart), *v. impers.*, *to be aware*, I., 414, <sub>15</sub>, 438, <sub>25</sub>; II., 292, <sub>2</sub>.
- Vara (að), *v.a.*, *to warn*, I., 252, <sub>6</sub>, *med., and reflex, to warn one's self, to heed, to beware*, I., 110, <sub>19</sub>; I., 490, <sub>18</sub>.
- Varða (að), *v. impers.*, *to import, to concern*, I., 30, <sub>24</sub>, 80, <sub>5</sub>, 382, <sub>9</sub>; II., 266, <sub>2</sub>.
- Varð-hald, *n.*, *a prison*, I., 8, <sub>2</sub>.
- Varð-veita (tt), *v.a.*, *to preserve*, I., 134, <sub>28</sub>, 206, <sub>20</sub>; II., 284, <sub>24</sub>. — 2. *to observe, to pay heed to*, I., 112, <sub>11</sub>.
- Vargr (-s, -ar), *m.*, *a wolf*, I., 142, <sub>24</sub>.
- Varla, *adv.*, *scarcely, hardly*, I., 20, <sub>17</sub>, 106, <sub>20</sub>, 258, <sub>27</sub>.
- Varmr (vörm, varmt), *ad.*, *warm*, I., 486, <sub>5</sub>.
- Varnaðr (-ar), *m.*, *warning*, I., 364, <sub>24</sub>.
- Varnaðr (-ar), *m.*, *property*, I., 212, <sub>18</sub>, 262, <sub>6</sub>, 506, <sub>29</sub>.



- Varnar, varnir, *see* vörn.
- Varpa (að), *v.a.*, to throw, to fling, to hurl, to cast, with *dat.*, I., 208, 19, 408, 28, 510, 22; with *acc.*, II., 136, 13. — *N.B.*, in the passage: sem honum varpaði niðr í óðstreymit, I., 32, 22, the reading should possibly be varp, *pret.* of verpa, *impers.*, a later scribe might have modernised the classical construction by substituting the weak imperf. for the strong.
- Varr, *ad.*, wary, heedful, I., 110, 15.
- Várr (vár, várt), *pron. poss.*, our, ours, I., 22, 1, *passim*.
- Varra-lauss, *ad.*, lipless, I., 230, 23.
- Váru, várum, *see* vera.
- Var-úð (-ar), *f.*, wariness, heed, moderation, I., 48, 17.
- Varygð (-ar), *f.*, wariness, heed, I., 80, 2, 102, 26; til varygðar, for the sake of precaution, in anticipation of an emergency, I., 350, 12.
- Varygðar-grein, *f.*, matter of precaution, I., 86, 15.
- Vás, *n.*, sea toil, I., 246, 14, 262, 26.
- Vatn (-s, vötn), *n.*, water, I., 34, 2, 244, 1, 256, 6.
- Vatn-þrunginn, *ad.*, dropsical, II., 226, 17.
- Vax, *n.*, wax, II., 236, 18.
- Vaxa (vex, óx, (vóx) -uxum, yxi, vaxinn), *v.n.*, to grow, to increase, I., 16, 26, 38, 12, 442, 22, 476, 9; II., 60, 21.
- Vaxtar, *see* vöxtr.
- Veðr (-s), *n.*, weather, I., 246, 8.
- Veðr-fall, the turn, the look of the weather, I., 486, 2.
- Veð-setja, *v.a.*, to mortgage, I., 226, 8.
- Vefja (vef, vafða-vöfðum, vefði, vafðr), *v.a.*, to fold, to wrap, I., 234, 6, 246, 11; *med.* er svá vafðist afskapliga hverr með öðrum, became entangled, embroiled, implicated, I., 454, 11.
- Vega (veg, vá-vágum, vægi, veginn), *v.a.*, to fight: sá maðr, er hreinlífist í veröldinni, þýðist fyrir þann riddara, er vegr með sverði ok skjöld á víðum velli, I., 50, 6. 2. to kill, to slay, I., 142, 14, 354, 12, 520, 24.
- Vegar-lengd, *f.*, length of journey, II., 100, 2.
- Vegar-vás, *n.*, toil of travelling, I., 272, 24.
- Vegar-vísir, *m.*, guidance, I., 290, 10.
- Vegligr, *ad.*, noble, I., 104, 11, 122, 21, 416, 14.
- Veg-ljóst, *n. ad.*, as *adv.*, light enough to discern where the road runs, I., 254, 23.
- Vegmóðr, *ad.*, tired, I., 130, 1.
- Vegna, originally contracted from veguna, *acc. pl.* of vegr, in the phrase: á vegna, on the ways of, on behalf of. Commonly, through confusion of cases, the form figures as *gen. pl.* of vegr, as if the *nom. sing.* were vegn; *cfr.* þegn-þegna, in phrases like: beggja vegna, on both sides, I., 174, 11; sú frægð flýgr út í ríkit fjögurra vegna, rumour flieth abroad to all four quarters, I., 86, 30, sinna vegna, on his own part, I., 208, 13.
- Vegr (-ar, but vegs, II., 166, 17, -ir), *m.*, a way, road, víkr svá til veginum, at hann geingr hjá kirkju



Vegr—*cont.*

nokkurri, I., 50, 30; alla vega, *from everywhere*, I., 388, 23. — b. *on every side*, I., 256, 9. — 2. *path of life*, I., 18, 12, 24, 17, 366, 13. — 3. *course*: bið ek með allri mýkt, at þér víkit annan veg, *that you adopt a different course*, I., 64, 26. *Phrases*: ganga til vegar, *to take a course, to proceed to a settlement*, I., 146, 2; gera veg á, *to proceed with*, I., 286, 20.

Vegr (s), *m., honour, glory*, I., 80, 15, 282, 25. — 2. *boast, pride*, II., 290, 15.

Veg-sama (að), *v.a., to honour, to glorify*, I., 18, 10, 170, 13; II., 202, 23.

Veg-semd (-ar, -ir), *f., state, ceremony*; gjörðist sú kirkjuvígsla með mikilli vegsemd, I., 136, 8. — 2. *reverence, honour*, I., 150, 24, 504, 15; II., 204, 21.

Vei, *n., woe*, I., 236, 8, 252, 19.

Veði-hundr, *m., hunting dog*, I., 30, 26.

Veði-maðr, *m., a hunter*, I., 238, 16, 476, 8.

Veði-skapr, *m., 'game'*, II., 140, 22.

Veikja (t), *v.a., to weaken, occurs only in the refl., to become feeble, to fail*, I., 166, 15.

Veikleikr, *m., weakness*, I., 164, 25, 520, 19.

Veikr, *ad., weak, feeble*, I., 300, 13.

Veita (tt), *v.a., to show, to display, to present*: erkibyskupi veitir hann einga virðing, I., 258, 29. — 2. *to yield, to allow, to concede*: bað hann Theobaldum, at hann skyldi aftr takast í hans þjónustu.

Veita—*cont.*

Enn erkibyskup vildi þat eigi veita, I., 58, 17. — 3. *to grant, to bestow, to confer upon, to favour with*: gengr Thómas . . . til borðs með svá gott mannval, at fám höfðingjum veittist þvilíkt, I., 106, 5; þat er einn ríkasti staðr, er Frakka konungr veitir honum í sínu ríki, I., 132, 19, ek særi mína sál í fordæmda þínu, ef ek segi þat vald fyrir konungligar ógnir upp gefanda, er vér tókum í andligri stjórn, Guði veitanda, I., 198, 1; vel er ok minniligt hvílikan veg ok virðing konungrinn veitti yðr, I., 282, 26. — v. fylgd, I., 214, 26, v. fylgi, I., 158, 22, *to yield aid, assistance*. — 4. *to convey, to transfer, to appoint*: skrifar hann til Alexandrum páfa, . . . at hann muni veita honum til Lundúna þann byskup í ríkinu, er vitrastr væri, I., 44, 4. — 5. *to bring forward, to render, to deliver*: þysja inn konungsmenn með þeim boðskap, . . . at hann . . . veiti þat skilríki nú í stað, at eingum konungsins varnaði hafi hann sukkat án órlofi, I., 212, 17. — 6. *to bestow on, to apply to*: skipit þá legatos af yðru sæti, er þessum málavöxtum veiti lögligt próf, I., 282, 2. 7. *to administer*: hann legst mörgu sinni lágt til jarðar undir þann líma, er hans trúnaðarklerkr veitir honum, I., 98, 2. — 8. *to bring upon, to visit with, to inflict*: þótt vísum manni sé þat ljóst, fyrir þá styrjöld er nú veitt-



Veita—*cont.*

ist kristninni, I., 130, <sub>12</sub>; v. áhlaup, *to visit with a raid*, I., 60, <sub>13</sub>. — 9. *to offer, to bring as offering*: má hverr vitr maðr hugleiða, hversu dásamlig lof þeir mundu Guði veita, er hér sá upp á, I., 34, <sub>4</sub>. — 10. *to bestow as bounty or charity, to give*: því mátti hann mikit veita ok marga hugga at herra konungrinn veitir honum sérliga til aftektar þat ríki, er nýir menn kalla barúníam, I., 56, <sub>7</sub>; hann veit ok í sínu brjósti, hversu mikinn vilja hann hefir til at veita meira Guðs ölmusum enn aðrir fyrir honum, I., 118, <sub>16</sub>. — 11. *to treat to, to entertain*: gleðizt af því gózi, er ek má yðr veita, I., 250, <sub>18</sub>. — 12. *to affront, to offer an insult*: at í þessu máli gerist þá enn ljósara, hversu þat samir, ef nokkur kennimaðr fyllist þess, at grípa undir sik kirkjunnar frumtign í Kann-cia, dómdraga hennar formann, eðr veita honum einhvern vansa, I., 42, <sub>9</sub>.

Veizla (-u, -ur), *f.*, *grant, endowment*: af því líkri konungsins vináttu ok veizlum margföldum lögðu Thómasi margir úbjartan hug, I., 56, <sub>14</sub>. — 2. *bounty, charity*, þótt vær hafim lífs næring af Guðs forsjó ok góðra nanna veizlu, I., 342, <sub>13</sub>; síðast finnr hann Frakka konung, því at hans veizlor ok velgjörðir váro svá þakkandi, I., 474, <sub>22</sub>. — 3. *bestowal, grant, gift*: æ skipaðist til meiri gæzku hans hjarta, sem bænarorðin upp-

Veizla—*cont.*

lesin gengu til vaxtar með veizlum ok áminningum várs Drottins gjafa, I., 88, <sub>22</sub>; segir hann skyldugan at ömbuna Guði með öðrum hætti sínar veizlur, I., 426, <sub>12</sub>. — 4. *a cheer, an entertainment, a banquet* (*cfr. Engl. wassail*), I., 30, <sub>14</sub>, 452, <sub>25</sub>; II., 108, <sub>19</sub>.

Vekja (vek, vakti-vöktum, vekti, vaktr), *v.a.*, *to wake, to rouse from slumber*, I., 232, <sub>17</sub>. — 2. *to stimulate, to prompt, to animate*: má þat vel skilja hversu því lík tákn mundu vekja sjúka menn at sækja Thómam erkibyskup, II., 82, <sub>5</sub>. — 3. *to stir up, to rouse, to excite*: reiðr maðr vegr þrætur, I., 528, <sub>5</sub>.

Vel, *adv.*, *well*, I., 2, <sub>17</sub>, *passim*.

Veldi (-s), *n.*, *power*, I., 210, <sub>10</sub>.

Vel-gerð (-ar, -ir), *f.*, *hospitality*, I., 462, <sub>28</sub>.

Velgerningr, -gjörningr, *m.*, *mercy*, II., 14, <sub>11</sub> (272, <sub>24</sub>).

Vel-gjörð = velgerð, I., 474, <sub>23</sub>.

Velja (vel, valda-völdum, veldi, valdr, valinn), *v.a.*, *to choose*, I., 172, <sub>29</sub>; *to elect*, I., 364, <sub>5</sub>; *to select*, I., 56, <sub>1</sub>; II., 2, <sub>3</sub>. *Med.* veljast til, *to join together*; II., 12, <sub>18</sub>; *to band together*, I., 514, <sub>8</sub>.

Vel-kominn, *ad.*, *welcome*, I., 120, <sub>12</sub>, 250, <sub>17</sub>.

Velta (velt, valt-ultum, ylti, oltinn), *v.n.*, *to tumble, to roll, to come down, to fall into*, I., 92, <sub>5</sub>; II., 150, <sub>17</sub>.



Velta (t), *v.a.*, to roll, to toss about, I., 162, 22; *med.* to writhe about, II., 282, 5.

Velting (-ar), *f.*, tossing at sea, I., 246, 13.

Venda (d), *v.n.*, to wend, to turn: *v.* aftr, to turn back, I., 60, 3, 120, 13, 410, 26; *v.* í veg, to turn on one's way, to wend one's way, I., 68, 3, 94, 1. — *v.a.* with dat., to give a turn, to cause to turn: komir þú sjálf slíkr í konungs herbergi, mun hann venda sínu sverði upp á þinn háls, I., 210, 27. *v.* til, to turn towards, to direct towards, I., 282, 20, 290, 13. — *v.* um. — a. to turn round, to make a direct change: vendir hann um sínu siðferði, I., 94, 10. — b. to reverse: þat er hann hefir statt um sinn, mun hann eigi auðveldliga um venda, I., 280, 12. — c. to twist about, to garble: hann vendir um orðum sínum ok gerir því annan lit, *i.e.*, he garbled the formulated reply of the bishops, I., 154, 7.

Vendir, *pl.* of vöndr, II., 60, 18.

Venja (ven, vandi-vöndum, vendi, vaninn), *v.a.*, to 'wean,' to accustom, to discipline, I., 98, 5. — *Med.*, to be wont, to be in the habit of, I., 32, 8, 178, 7, 282, 20, 420, 4.

Venjuligr, *ad.*, wonted, usual, customary, I., 28, 22, 346, 20.

Vér, *pl.* of eg.

Vera (*pres.* em, *imperf.* var, várum, váru, váro, vorum, voru, *subj. pres.* sé, 2. *pl.* séið, I., 384, 15, *imperf.* væri, væra, I.,

Vera—*cont.*

486, 21; *supine*, verit), the verb substantive, to be. — 1. to be in existence, to exist: í þenna tíma var sá maðr í Lundúnun, I., 12, 8. — 2. expressive of qualities, endowments and the like: vera djarfr, I., 68, 10; gull er fegrst ok dýrast yfir allan málm, I., 104, 18; bæði þessi hjón voru góðrar ættar, I., 12, 10; svá var hann furðuliga minnigr, I., 28, 14; very frequent. — 3. in the functions commonly ascribed to it as an auxiliary for forming the passive mood, it really indicates qualifying conditions: er svá margfaldliga var strengd í krúnunnar þjónustu, I., 68, 11; exceedingly frequent. — 4. indicative of continuation, sojourn, dwelling, and the like: sem þeim er venjult, er fyrir litlu hafa í skóla verit, I., 28, 23; hefir verit tvo vetr með hirðsiðum, I., 34, 13. — 5. pointing to general objective state or condition: eftir hans dag var því líkt, sem, &c., I., 46, 1.

Veraldar-elska, *f.*, worldliness, I., 406, 2.

Veraldigr, *ad.*, earthly, II., 160, 4; worldly, I., 278, 22; secular, I., 130, 16, 182, 25.

Verð (-s), *n.*, value, price, II., 122, 11, 218, 5, 19. — 2. ransom, I., 344, 7.

Verða (verð, varð-urðum, yrði, (vyrði,) orðinn (vorðinn)), *v.n.*, to become, I., 64, 10, 128, 12, 454, 9; *v.* fyrir, to happen to be in the way,



## Verða—cont.

- I., 534, <sub>10</sub>. — 2. *to be obliged, must needs*, I., 10, <sub>17</sub>, 30, <sub>19</sub>.  
 Verðleikr, *m.*, *merit, desert, due*, I., 4, <sub>6</sub>, 508, <sub>10</sub>; II., 72, <sub>2</sub>, 88, <sub>5</sub>.  
 Verðr, *ad.*, *worth*, I., 88, <sub>9</sub>, 394, <sub>27</sub>.  
 Verð-skylda (að), *v.a.*, *to deserve*, I., 364, <sub>21</sub>; *v. sér, to earn*, 392, <sub>9</sub>.  
 Verðugr, *ad.*, *deserved*, I., 36, <sub>5</sub>, 88, <sub>15</sub>.  
 Verja (ver, varða-vörðum, verði, varinn), *v.a.*, *to defend, to protect*, I., 208, <sub>29</sub>, 234, <sub>27</sub>; II., 266, <sub>23</sub>.  
 Verk (-s), *n.*, *a deed, an act, action*, I., 192, <sub>15</sub>, 406, <sub>15</sub>. — 2. *work, in the special sense of writing, composition*, I., 4, <sub>7</sub>, 52, <sub>21</sub>.  
 Verk-færi, *n.*, *tool, implement, instrument*, II., 162, <sub>15</sub>.  
 Verk-mikill, *ad.*, *painful, severely aching*, II., 96, <sub>20</sub>.  
 Verkr (-jar, -ir), *m.*, *'wark,' an ache, pain*, II., 98, <sub>23</sub>, 283, <sub>11</sub>.  
 Verk-reki, *m.*, *doer, commissioner*, I., 148, <sub>6</sub>; II., 22, <sub>12</sub>.  
 Vernd (-ar -ir), *f.*, *ward, defence, protection*, I., 60, <sub>8</sub>, 218, <sub>21</sub>, 228, <sub>12</sub>, 296, <sub>2</sub>, 530, <sub>11</sub>.  
 Vernda (að), *v.a.*, *to ward, to defend, to protect*, I., 148, <sub>10</sub>, 170, <sub>3</sub>, 206, <sub>8</sub>, 266, <sub>15</sub>.  
 Verndari (-a), *m.*, *a defender, a protector*, II., 238, <sub>26</sub>.  
 Verndar-maðr, *m.*, *id.*, II., 284, <sub>27</sub>.  
 Verpa (verp, varp-urpum, yrpi, orpinn), *v.a. with dat.*, *to throw, to fling, to hurl*, I., 180, <sub>19</sub>, 426, <sub>14</sub>.  
 Verr, *comp. adv.*, *worse*, I., 202, <sub>10</sub>.  
 Verri, *comp. of vondr or illr*, I., 548, <sub>9</sub>.

- Versa-skifti, *n. pl.*, *alternate verses*; lesa eftir versaskifti, *of two persons reading out a psalm each taking every alternate verse*, II., 66, <sub>25</sub>.  
 Versi (-a, -ar), *m.*, *a verse*, I., 238, <sub>12</sub>.  
 Veröld (veralðar, -aldir), *f.*, *the world*, I., 2, <sub>9</sub>, 16, <sub>17</sub>, <sub>19</sub>, *passim*.  
 Vestr, *adv.*, *west, westward*, I., 22, <sub>3</sub>.  
 Vestr-hálfa, *f.*, *western world-quarter, occidence, western Europe*, II., 275, <sub>13</sub>.  
 Vesöld (vesaldar, -ir), *f.*, *woe, misery, forlorn condition*, I., 54, <sub>29</sub>, 196, <sub>4</sub>, 348, <sub>15</sub>, 518, <sub>9</sub>.  
 Vetr (vetrar, *pl. vetr*), *m.*, *a winter*, I., 256, <sub>1</sub>. — 2. *winter, in the sense of a year*, I., 34, <sub>13</sub>, 240, <sub>19</sub>.  
 Vetr-nætr, *f. pl.*, *winter-nights, the feast of St. Calixtus, Oct. 14th*, I., 240, <sub>15</sub>.  
 Vexti, *see vöxtr*.  
 Veykleiki = veikleiki, II., 150, <sub>22</sub>.  
 Við, and vit, *prep. with dat. and acc.* — I. *with dat. suggestive of measured aim; against*: miðar hann vit dagbrúninni bæði vöxt hans ok klæðabúnat, I., 52, <sub>11</sub>. — II. *with acc.* — 1. *local: by, near by*: kemr hann til grá-munkaklaustrs, er stendr vit stað hins heilaga Audomari, I., 256, <sub>3</sub>. — 2. *in subjective relations; by, near, with, beside*: varla mátti þann fá . . . at eigi héldi eina vinkonu sér við hönd, I., 20, <sub>18</sub>. 3. *in comparative relations; against*: eingi erkibyskup í Cancia hafði gengit meir enn til hálfs vit Thómam (*in almsgiv-*



Við—*cont.*

- ings), I., 100, 10. — 4. *towards*, *Lat. erga*: þar mættist elska Guðs vit mannkindina, ok hatr Júða, I., 70, 10; hlýðni vit Róma kirkju, I., 90, 22; hafnan við sinn formann, I., 408, 1. — 5. *by, with, before*, *Lat. apud and coram*: frægist til meðalgöngu við Guð, I., 16, 15; til árnaðarorðs við sælan Thómas, I., 4, 9. — 6. *at (on the occurrence of)*, fellr á kné vit hvert heilags manns nafn, I., 228, 28. — 7. *with, suggestive of interchange, after verba loquendi et declarandi, frequent.* — 8. *adv. in phrases as* hafast vit, *vitam degere*, I., 28, 19; bregða vit, *to start*, I., 52, 6, &c.
- Viða (-u, -ur), *f.*, a halter, a hangman's rope, II., 114, 12.
- Víða, *adv.*, far and wide, I., 2, 11, 88, 1, 448, 9.
- Við-bragð, *n.*, mien, presence, appearance, II., 285, 30. — 2. *turn towards one, favourable, good turn*, I., 258, 6.
- Víðerni (-s), *n.*, expanse, II., 62, 4.
- Við-frægð, *f.*, fame, I., 350, 18.
- Við-komning, *f.*, the state of being inwardly moved, I., 510, 25.
- Við-laga, *f.*, formulated penalty in case of non-compliance, I., 358, 25, 408, 16.
- Við-kvæmiligr, *ad.*, fitting, proper, II., 156, 14.
- Víð-lendr, *ad.*, possessed of extensive domains, reigning over vast territories, I., 42, 18.
- Viðr = við, *prep.*, I., 500, 25.

- Viðr (-ar, -ir), *m.*, a stem, a bole of a tree, I., 182, 9; II., 146, 20, 22.
- Víðr, *ad.*, wide, easy, loose (of clothes), I., 94, 19, 236, 4. — 2. *wide, broad (of cloths)*, I., 14, 24. — 3. *large, huge (of a ring)*, I., 476, 25. — 4. *broad, extensive (of lands)*, I., 60, 9.
- Viðr-ganga, *v.a.*, to confess, I., 296, 2.
- Viðr-komning, *f.*, the state of being inwardly moved, I., 164, 22.
- Viðr-kvæmiliga, *adv.*, befittingly, II., 228, 6.
- Viðr-mæli, *n.*, conversation, conference, I., 328, 10.
- Við-ræða, *f.*, conversation, I., 28, 11; II., 288, 17.
- Við-sjón, *f.*, warning, *f.*, II., 40, 8.
- Við-tal, *n.*, conversation, conference, I., 326, 14.
- Við-væri, *m.*, the wherewithal to maintain life, II., 158, 2.
- Vígðr, *ad.*, ordained, in orders, I., 70, 6, 348, 7; hallowed, consecrated, II., 154, 23.
- Vígja (ð), *v.a.*, to hallow for sacred use: páfinn . . . lætr þegar gera með stóru lérefti einn grámunka búnat; þenna vígir hann, I., 314, 6. — 2. *to ordain (a priest), to consecrate (a bishop), to crown (a king)*, I., 42, 23, 86, 31, 110, 21, 124, 6.
- Vígsla (-u, -ur), *f.*, an ordination, a consecration, royal crowning, I., 40, 21, 110, 21, 282, 27.
- Vígslu-faðir, *m.*, a consecrator, I., 180, 26.
- Vígslu-gerð, -gjörð, *f.*, the act or ceremony of ordination, consecra-



Vígslu-gerð—*cont.*

tion, I., 88, 11, 110, 16; II., 132, 13.

Vígslu-gull, *n.*, consecration ring, I., 306, 27; coronation ring, I., 476, 27.

Vígslu-hjartteign, *f.*, miraculous church consecration, II., 134, 18.

Vígslu-hönd, *f.*, consecrating hand, I., 110, 18.

Vígslu-pallr, *m.*, degree in holy orders, II., 226, 10, 270, 8.

Vígslu-sonr, *m.*, one who receives consecration at the hands of another, I., 180, 27.

Víg-tól, implements of war, I., 552, 21.

Vík (-r, -r), a 'wick,' a bight, a bay, I., 478, 28.

Vika (-u, -ur), *f.*, a week, I., 86, 30. — 2. a mile, II., 148, 13.

Víkja (vík, veik-vikum, viki, vikit), *v. impers.*, to be of a sinuous appearance, to turn about, to wind: víkr til veginum, the road winds, I., 50, 30; veik svá við leiðinni, *id.*, II., 94, 22. — *v.n.*, to trend, to tend, to point, to verge: ríðr hann út af þeim stað í þá hálfu, er víkr til Kanciam, I., 84, 20; gleymir hann sannri vitru, er víkr til himinríkis, þá er hann vefr sitt hugskots auga í veraldar hégóma, I., 234, 5. — 2. to turn in a certain direction, to change one's course or line of conduct: bið ek með allri mýkt, at þér víkit annan veg, I., 64, 26. — *v.a. with dat.*, to turn, to give direction to, to determine, to change: skal nú þessu næst víkja málinu til þeira framm-

Víkja—*cont.*

ferða, er hans sýslu ok yfirferð til heyra, I., 116, 22; at því réttara megí hann öllum lutum skipa, sem hann skilur framar, hversu til gengr ok efni víkr málunum, I., 38, 9; Thómas víkr sínu meðferði . . . verðr hann nú at víkja sínu meðferði, I., 30, 2, 19; leitar hann þess vegar, ef nokkurr . . . innan lands feingi vikit honum, I., 376, 17; víkja sér, to move one's self, to move, I., 26, 22. — 3. to yield, to take an impression, I., 550, 22. — In prepositional phrases: *v. aftr*, to turn back, I., 12, 4. — *v. at*, to turn towards (one person towards another), I., 318, 8; II., 142, 17. — *b. to concern, to refer to*, I., 44, 19. — *c. to impose upon (as a duty)*: almennilig stjórn heilagrar kristni víkr at yðr þeiri forsjó yfir andligum sonum yðrum, at þeir er vel vilja, styrkist, I., 274, 16 (II., 252, 5). — *d. to advert to, to notice, to dilate on*, I., 400, 21. — *v. brutt*, to turn away, to retire, I., 102, 1. — *v. eftir*, to follow, to comply with, I., 310, 10. — *v. frá*, to turn, to drive, to chase away, II., 122, 18. — *b. to turn away from, to depart from, to desert*, I., 64, 19. — *c. to depart from, to leave (a point in the thread of a narrative)*, I., 318, 28. — *v. til*, to hint at, to point to, I., 56, 24. — *b. to signify, to indicate, to stipulate*, I., 312, 9. — *c. to allude to*, I., 350, 19. — *d. = v. at, c.*: hví sýnist yðr, vitrum mönnum, at víkja til mín svá háfum lutum, I.,



Víkja—*cont.*

78, 8. — *Pass.* víkjast til, *to be referred to, to be returned again to*, I., 334, 21.

Víkjanligr, *ad.*, *of a soft, yielding or impressionable nature (of matter)*, I., 540, 24. — 2. *disposed to give in, to yield*, II., 34, 9.

Vikna (að), *v. inchoat.*, *to give way, to yield*, I., 164, 5, 350, 2. — *v. fyrir, to give in*, II., 28, 21; *v. til, id.*, I., 488, 8.

Viku-dagr, *m.*, *day of the week*, II., 238, 18.

Vild (-ar, -ir), *f.*, *'willing,' free will, own choice*, I., 210, 11, 426, 30. — 2. *good will, consent, permission*, I., 48, 4, 134, 22; II., 140, 15.

Vilðr, *ad.*, *choice, excellent*, II., 212, 1.

Vili (vilja), *m.*, *will*, I., 64, 9.

Vilja (d-), *v.a.*, *to will, to wish, to desire*, I., 6, 14, 28, 16, 528, 13.

Viljaðr, *ad.*, *pleasing to, according to one's will*, II., 269, 13.

Viljanliga, *adv.*, *wilfully, of one's own accord*, I., 308, 15.

Viljugr, *ad.*, *willing, ready*, I., 18, 8; II., 238, 9.

Villa (t), *v.a.*, *occurs only in the med., to go astray, to err*, II., 275, 25.

Villa (-u, -ur), *f.*, *error, iniquity*, II., 42, 11, 292, 9; *schism*, I., 330, 21.

Villi-ráða, *ad.*, *confounded*, I., 374, 14.

Villi-stigr, *m.*, *path of error*, I., 406, 2; II., 58, 16.

Villi-svín, *n.*, *a wild swine*, II., 16, 23.

Villtr, *ad.*, *gone wrong, erring, straying*, I., 236, 11.

Villu-maðr, *m.*, *a heretic*, I., 330, 23, 420, 4.

Villu-páfi, *m.*, *a schismatic pope, antipope*, I., 92, 5, 352, 7.

Vin = vinr, I., 72, 11.

Vín (-s), *n.*, *wine*, I., 108, 2, 496, 24.

Vín-ber, *n.*, *'vine-berry,' the fruit of the vine, grape*: lofandi Guð ok þat dýrðarsamligt vínber, er honum gaf þvílíkan heilsudrykk síns verðleiks ok ávaxtar, I., 72, 1.

Vinda (vind, vatt-undum, yndi, undinn), *v.a.*, *to wind, to twine, to twist*, I., 232, 3.

Vindr (-ar, -ar), *m.*, *wind*, I., 426, 15; II., 208, 27.

Vingan (-ar), *f.*, *ingratiating, obsequious complaisance*, I., 298, 18. — 2. *favour*, I., 500, 5.

Vín-garðr, *m.*, *a vineyard*, I., 172, 15, 544, 18.

Vin-kona, *f.*, *a female friend*, I., 20, 18.

Vinna (vinn, vann-unnum, ynni, unninn), *v.a.*, *to do, to perform*: v. eið, *to deliver an oath*, I., 166, 20; engi taknn mætti hann nv vinna nema gvð væri með honvm, II., 275, 34. — 2. *to work, to operate, to take effect*: flærðin kann þat oft vinna, at hon særir oft sinn upphafara, I., 300, 21; hans hjarta angrast af þeirri sturlan, sem syndagjaldit kann at vinna þeim sem Guðs ótta hefir frá sér vísat, I., 346, 21; sem þetta vinnr eigi, segja þeir, at bræðr hafi lokit sínum aftansöng, I., 536, 6; þyngir svá meinit, at mín um-



Vinna—*cont.*

leitan vinnr ekki, II., 96, <sub>24</sub>. — 3. *to carry through, to establish, to win*: nefnir bók stund ok stað þar til, . . . at hann hafi unnit með sinni vitru, hver landaskifti at fornu höfðu verit millum Franz ok Norðmandí, I., 56, <sub>28</sub>; ábóti einn ríkr kom til Kanciam með málaferlum nokkurum, er hann vill vinna, I., 116, <sub>2</sub>. — 4. *to win, to overcome, to conquer*: hugðist hann at vinna í einum rykk báða samt, herra páfann ok herra Thóman, I., 410, <sub>22</sub>; vann Vilhjálmr Rúðujarl England undir sik, I., 4, <sub>14</sub>; v. yfir, *to overcome*, I., 216, <sub>15</sub>. — *with the person in dat., and the thing in acc., to do something to some one*: slíkt skal af engum manni heyr, at né einn hafi lyst at veita konungsvaldi svá mátka vanvirðu, sem þessi hefir oss vunnit, I., 214, <sub>14</sub>; lát þér þörf vinna lánit, I., 362, <sub>25</sub>. — *Med. in almost a passive sense*: þetta fær hér eigi unnizt, *this cannot be done*, I., 16, <sub>2</sub>; ok sem ekki vinnst at, *as the object could not be effected*, I., 258, <sub>28</sub>; dagr vinst, *day is worked, utilized, with a negation = lasts, suffices*, I., 494, <sub>8</sub>; *cfr.* klerkdómr vanst mér eigi, II., 94, <sub>13</sub>, and unnust eigi lífdagar, II., 132, <sub>4</sub>. *In a reciprocal sense*: vinnast þeir Theubaldus jarl svá í neyti, *enter companionship for mutual services*, I., 470, <sub>18</sub>.

Vinr (-ar, -ir), *m., a friend*, I., 30, <sub>9</sub>.

Vin-samliga, *adv., friendly*, I., 378, <sub>2</sub>.

Vinstri, *ad., left*: v. hönd, *left hand*, I., 106, <sub>16</sub>; þýða til vinstri handar, *to take up in a sinister manner, to put an unfair construction upon*, I., 178, <sub>2</sub>; þ. á vinstra veg, *id.*, II., 263, <sub>23</sub>.

Vin-sæld, *f., popularity*, II., 212, <sub>3</sub>.

Vinza (að), *v.a., to winnow*, II., 162, <sub>11</sub>.

Virða (t, t.), *v.a., prop. to value, to put a price on; hence, — 1. to rate, to set down as equivalent to*: hófsemd hans ok harðlífi virða þeir til hræsni, I., 178, <sub>4</sub>; fjárforráð ok hagræði kirkjunnar virða þeir til ágirni, I., 178, <sub>6</sub>. — 2. *to estimate, to take into consideration, to regard, to have regard to*: fáam vér eigi greint, hvílíkt fjölmenni þangat sótti víða um lönd, bæði af kirkjunni ok curia; virða margir þar til konungsins vináttu, I., 88, <sub>2</sub>; væri yðr ok virðanda í hvern óróa þér hafit leitt oss, I., 192, <sub>23</sub>; fyrir þá sök er stríðum virðanda ok vægjanda, *opposition must be taken into consideration, as to how far it may serve a purpose, (but virðanda seems a doubtful reading)*, I., 196, <sub>17</sub>; eru sex hlutir hugsandi ok virðandi í hverju máli, II., 52, <sub>16</sub>; virðum vér hér til konungsins blíðu, *in doing which we have regard to the king's friendship*, I., 498, <sub>10</sub>. — 3. *to form an estimate, to form an opinion, to come to a conclusion, a decision, to deem, to hold, to con-*



Virða—*cont.*

*sider*: herra Thómas hugleiðir þetta mál . . . ok virðir með sinni vitru, at kirkjunnar sök er minnur kunnug innan um kristnina, heldr enn svá miklu máli heyrir, I., 228, 7; hæfði yðr at virða, hvern enda þessi mál skulu hafa, I., 400, 18; skyldar hann til Rikard af Luci . . . með öllum höfðingjum í landinu, at virða þær sem lögteknar, I., 332, 8; hér með skaltu biðja hann sem þú kant bezt, at hann virði mik eigi samblandna þeirri fæð, er bóndi minn leggr til hans, II., 152, 6. — 4. *to esteem, to value*: seg svá Thomasi, at hann virði þat með þessum fátæka búnaði, at þvílíkan berum vér sjálfir, I., 314, 9. — 5. *to regard, to respect*: blezaðr sé sá byskups-garðr, er svá var fyrir Guðs ástríki fagrliga siðaðr, ok á þeim tíma mjög virðandi, I., 114, 4; virðandi er ok sá þjónustu-maðr, er svá góðan lut kjöri sínum formanni, I., 172, 27. — 6. *to honour, to reverence*: hún lærði hann at virða ok vegsama hina sælu mey, Guðs móður, I., 18, 10; höfðingjar virðu hann sem sér jafnan, I., 56, 3; at hún merke þaðan, hverre tign Skaparinn er virðandi, II., 230, 6. — *Med.*, *to seem, to appear*, I., 2, 9, 16, 19, 496, 21, 510, 26. — 2. *to be charged with*, II., 22, 15. — 3. *to deign, "dignari,"* I., 372, 21.

Virðing (-ar, -ar), *f.*, *reverence, respect*: ætlar erkibyskup, sakir páfans virðingar, at flytja standandi sitt erindi, I., 292, 13. —

Virðing—*cont.*

2. *honour, dignity*, I., 14, 4, 40, 5, 48, 5, 106, 24, 25, 396, 5.  
 Virðinga-maðr, *m.*, *a man in high position*, I., 230, 12.  
 Virðingar-munr, *m.*, *respect of persons, "personæ reverentia,"* I., 140, 10.  
 Virðr, *ad.*, *respectable, honoured*, I., 382, 10, 394, 24; II., 184, 24.  
 Virðuliga, *adv.*, *worthily, honourably*, I., 130, 6, 272, 16, II., 236, 28.  
 Virðu-ligr, *ad.*, *venerable*, I., 60, 20; *honourable*, I., 84, 4, *grave*, I., 70, 9.  
 Virgull (-s, -lar), *m.*, *a halter, a hangman's rope*, II., 112, 16, 116, 15.  
 Virkða-menn, *m. pl.*, *reformed people, reclaimed or restored to divine favour*, II., 274, 36.  
 Virki (-s), *n.*, *fabric, frame, structure*, II., 132, 5.  
 Virkr, *ad.*, *working*, v. dagr, *working-day*, I., 206, 27.  
 Virkt, and virkð, II., 274, 36 (-ar, -ir), *f.*, *friendly care, favour, honour, reverence*, I., 442, 3, 478, 11.  
 Virktar-fólk, *n.*, *favourite friends*, I., 522, 18.  
 Virkta-vinr, *m.*, *a favourite friend, beloved friend*, II., 72, 19.  
 Vísa (að), *v.n.*, *to point, to tend, to lead*, fari þeir nú sem vegr vísar, I., 286, 28. — *v.a.*, *to direct, to show*, v. frá sér, *to repel*, I., 154, 9, 346, 22.  
 Vísdoms-menn, *m. pl.*, *men of wisdom*, I., 148, 14.  
 Vís-eyrir, *m.*, *royal tax, crown revenue*, I., 138, 13.  
 Visinn, *ad.*, *cfr. to 'wizen,' withered*, I., 232, 26.



- Visitera, *v.a.*, to visit (a diocese), I., 320, 15.
- Visiteran, *f.*, visitation, I., 116, 27, 504, 21.
- Víss, *ad.*, knowing, certain of, I., 38, 11, 316, 10; *n.* vist, as *adv.*, certes, surely, I., 174, 3; II., 102, 4. — 2. wise, I., 2, 11, 18, 12, 130, 11.
- Víss, seems to be a neuter noun, (*Engl.* 'wise,') occurs only in the phrase: öðru víss, otherwise, I., 428, 9. See öðruvíss.
- Vissa (-u), *f.*, certainty, I., 74, 24, 168, 9, 326, 28.
- Vit, (-s), *n.*, consciousness, II., 116, 22. — 2. knowledge, understanding, I., 282, 12. — 3. reasoning powers, mind, reason, sagacity, penetration, I., 58, 11.
- Vit, *prep.*, see við.
- Vit, dual of eg, I., 310, 24.
- Vita (veit, vissa-vissum, vissi, vitað, supine;), *v.n.* [from vit =  $\pi\rho\acute{o}\sigma\omega\pi\alpha$ ; *cfr.* viti, a pointer, leader, signal, &c.], to 'face,' to look, to point in a certain direction: þetta veit við alt öðruvíss enn Gillibert af Lundúnum flutti mínum herra, this faces, turns, or points towards the main issue otherwise than, &c., I., 220, 19; svá veit vit sem ek kann segja yðr, so the matter turns, points, (*i.e.*, in relation to the subject discussed), even as I can tell you, I., 274, 27.
- Vita (veit, vissa-vissum, supine vitat), *v.a.*, probably a different word, to 'wit,' to know, I., 34, 8, 64, 8, 118, 24; II., 56, 19.
- Vitand, *f.*, knowing, knowledge, I., 342, 9.
- Viti, *n.*, a 'wite,' error, fault, I., 364, 23.
- Vitja (að), *v.a.*, with *acc.* and *gen.*, to visit, to pay a visit to, I., 374, 27; to perform episcopal visitation, to visitate, I., 504, 23; to come back, to return to, I., 486, 27.
- Vitjan (-ar), *f.*, visitation, II., 230, 3.
- Vitkast, *v. med.*, to regain one's mind, II., 226, 17.
- Vit-lauss, *ad.*, 'witless,' out of one's mind, mad, II., 40, 14, 152, 22; delirious, II., 280, 33.
- Vit-leysi, *n.*, nonsense, folly, II., 160, 6.
- Vitni, *n.*, witness, I., 188, 4; II., 216, 6; testimony, I., 6, 25, 304, 9.
- Vitnis-burðr, *m.*, testimony, I., 192, 16; II., 110, 9.
- Vit-orð, *n.*, knowledge, cognizance, I., 212, 22; II., 273, 17.
- Vitr, *ad.*, wise, I., 2, 15.
- Vitra (-u), *f.*, wisdom, sagacity, discretion, I., 46, 8.
- Vitra (að), *v.a.*, to reveal, I., 554, 5; II., 78, 3, 277, 33.
- Vitran, vitrun, II., 168, 11 (-ar, -ir), *f.*, vision, I., 374, 11; II., 44, 14.
- Vitrleikr, *m.*, wisdom, discretion, I., 80, 22.
- Vitrliga, *adv.*, wisely, cleverly, I., 28, 13.
- Vitr-máll, *ad.*, sensible, I., 22, 15.
- Vit-væri, *n.*, provisions, sustenance, I., 108, 22.
- Vizka (-u), *f.*, knowledge, discretion, II., 52, 17. — 2. wisdom, I., 36, 3, 102, 6.



- Voði (-a), *m.*, *peril, danger*, I., 188, 16, 388, 28, 456, 17.
- Vog (-ar, -ir), *f.*, (*a steel-yard, scales*), *balance*, I., 112, 22.
- Vog-föll, *n. pl.*, *pus oozing from a festering wound or sore, discharge*, II., 98, 1.
- Volað (-s), *n.*, *woe, misery*, II., 150, 17.
- Volaðr, *ad.*, *destitute*, I., 38, 11.
- Voldugr, *ad.*, *mighty, lordly*, I., 130, 4, 282, 22, 334, 16.
- Volli, = olli, *see valda*.
- Von (-ar, -ir), *f.*, *hope*, I., 56, 2; II., 14, 1, *likelihood*, I., 484, 6.
- Vondr, *ad.*, *evil, wretched*, I., 48, 28, 408, 29.
- Von-leysa, *f.*, *a thing out of question, preposterousness*, I., 412, 1.
- Vonligt, *n. ad.*, *as adv.*, *likely*, II., 124, 14.
- Vopn (-s), *n.*, *weapon*, I., 70, 16, 374, 6.
- Vopna-burðr, *m.*, *armour*, I., 522, 7, 532, 27.
- Vopn-lauss, *ad.*, *unarmed*, I., 522, 20.
- Vor (-s), *n.*, *spring, springtime*, I., 86, 27.
- Vorðit, *see verða*.
- Vor-kynnd, *f.*, *indulgence*, I., 256, 24.
- Vorr, *pl. of minn, our, ours*, I., 20, 25, *passim*.
- Voru, *see vera*.
- Votta (að), *v.a.*, *to witness, to bear witness, to testify*, I., 8, 9, 36, 8, 52, 18, 172, 29; *to announce*, I., 62, 6.
- Vottr (-s, -ar), *m.*, *a witness*, I., 80, 7, 114, 6, 296, 1.
- Vunninn, *p.p. of vinna, done*, I., 454, 20.
- Vyrði, I., 454, 9, *see verða*.
- Vægð (-ar), *f.*, *equity, mercy*, I., 112, 22, 140, 9. — 2. *toleration, forbearance*, I., 302, 20. — 3. *yielding, submission, resignation*, I., 192, 26.
- Vægðar-laust, *adv.*, *without mercy*, I., 180, 13. — 2. *unreservedly*, I., 482, 22.
- Vægiliga, *adv.*, *meekly, gently*, I., 168, 17. — 2. *cautiously, slowly*, II., 146, 26.
- Vægja (ð), *v.n.*, *to yield, to give way*, I., 164, 15, 196, 17, 198, 26, 228, 21, 446, 9.
- Væna (d), *v.a.*, *to give hope*: *muskunn himnakonungs vænir fólki sínu, at jartegna-blóm hins virðuliga Thome . . . mun brátt nálægjast*, II., 66, 9. — 2. *to hope*, II., 254, 11. — *Med.*, *to hold out hope, to declare one's readiness to show or prove*: *þótt Thómas vænist þar um vottum, at þessa peninga hafi konungrinn eigi léð honum, heldr gefit, þá heyrir þat á engan veg*, I., 188, 2.
- Vænigr, *ad.*, *likely, hopeful*, I., 76, 15.
- Vænn, *ad.*, *hopeful, likely, promising, profitable*: *skrifar hann til Alexandrum páfa, at hann muni veita honum til Lundúna þann byskup í ríkinu, er vitrastr væri til ráðagerðar ok vænastr til hjálpar önd ok líkama*, I., 44, 6; *er sá vegr vænn til friðar*, I., 224, 15; *nokkurir segja, at þat muni konunginum vænast til hugbótar*, I., 308, 13. — 2. *goodly, well-favoured, of prepossessing appearance*, I., 22, 15, 554, 10.



Vænn—*cont.*

- 3. *conspicuous, distinguished, honourable*: þvílíkir eru sam-sætismenn virðuligs Thóme erki-byskups, hafandi svá vænan sess, sem fyrr var tjáð, I., 106, <sub>14</sub>. — 4. *choice, exquisite*: pell einkar vænt, I., 14, <sub>22</sub>; hann hafði alla götu sælliga fæðzt með vænum kosti, I., 316, <sub>8</sub>, *cfr.* II., 108, <sub>18</sub>.
- Vænta (t), *v.a., to hope for, to expect*, I., 280, <sub>20</sub>, 378, <sub>3</sub>, 404, <sub>22</sub>; II., 74, <sub>7</sub>.
- Væpna (t), *v.a., to arm*, I., 140, <sub>19</sub>; *refl., id.*, II., 20, <sub>2</sub>.
- Væpntr, *ad., armed*, I., 248, <sub>10</sub>, 484, <sub>5</sub>.
- Vær = vér, *we*, I., 486, <sub>14</sub>, *passim*.
- Væra, 1 *imp. subj. of vera*, I., 486, <sub>21</sub>.
- Væta (-u), *f., wet, wetness*, I., 246, <sub>9</sub>, 254, <sub>25</sub>.
- Vætti, *n., indication, testimony*, I., 520, <sub>27</sub>; II., 236, <sub>19</sub>.
- Vætr (-ar, ir), *f., a wight, a thing, an object*: avngv vætta eira, *they leave nothing in peace*, II., 292, <sub>12</sub>.
- Vöfðu, &c., *see* vefja.
- Vöggu, *see* vagga.
- Vöknuð, &c., *see* vakna.
- Vöktu, *see* vaka, *and* vekja.
- Vökva (að), *v.a., to saturate, to soak*, II., 280, <sub>36</sub>.
- Völd, *see* vald.
- Völlr (vallar, vellir), *m., a field, plain, lawn*, I., 16, <sub>8</sub>, 50, <sub>7</sub>.
- Völsku, *see* valska.
- Vöndr (vandar, vendir), *m., a wand*, II., 60, <sub>14</sub>. — 2. *a rod, a scourge*, II., 238, <sub>25</sub>.

Vöndust, *see* venja, I, 32, <sub>8</sub>.Vönum, *see* vani.Vörn (varnar, varnir), *f., defence*, II., 28, <sub>23</sub>.Vötn, *see* vatn.

Vöxtr (vaxtar, vexti), *m., growth, development, increase*: gengr enn til vaxtar virðing Thóme, I., 48, <sub>5</sub>; gengr í svá óbæriligan vöxt krankdómr unga sveins, II., 70, <sub>18</sub>; *addition, eking out of*: legggr sá maðr til vaxtar jarteigninni, at þann hnút, er kvalarinn setti á virgulinn, lét hann mæta sjálfum barkanum, II., 112, <sub>15</sub>. — 2. *structure, inward connexion, nature, condition*: gefr hann sik betr liðugan at skoða vöxt ok efni málanna, I., 114, <sub>1</sub>. — 3. *figure, form, stature*, I., 14, <sub>1</sub>, 52, <sub>11</sub>, 314, <sub>23</sub>. — 4. *size, greatness, magnitude*: eftir þessum atvikum ok tilrás eiga dómar rétta forman, enn eigi eftir ásjónu ok vexti lastanna, II., 52, <sub>19</sub>.

## Y Ý.

Yðar, *gen. pl. of þú*.Yðr, *dat. and acc. pl. of þú*.

Yðvarr (yður [yðr, I., 64, <sub>9</sub>], yðvart *and* yðart, *gen.* yðvars (yðars), yðvarrar (yðarrar), yðvars (yðars), *dat.* yðrum, yðvarri (yðarri), yðru, *acc.* yðvarn (yðarn), yðra, yðvart (yðart). *Plur. Nom.* yðvarir



Yðvarr—*cont.*

(yðrir), yðrar, yður; *Gen.* yðvarra (yðarra); *Dat.* yðrum, *acc.* yðra, yðrar, yður, *pron. poss., your, yours*, I., 64, 19, 20, 76, 6, 146, 19, 148, 10, 15, 150, 29, 152, 21, 158, 21, 192, 14, 28, 204, 18, 208, 30, 274, 17, 18, 22, 278, 4, 280, 16, 282, 1, 2, 25, 28, &c.

Yfir, *prep. with dat. and acc., over.*

— I. *with dat.* — 1. *local, signifying stationary condition, over, above*: hann þóttiz sia hinn helga Thomas hvila erendan yfvir altarinu, II., 278, 29; at sitja mætti yfir hans háseti, I., 26, 18; *in a metaph. sense drawn from a chest being locked*: strengja herbergi yfir byskupi = *shutting the bishop up*, I., 192, 3. — 2. *fig., over, above, at the head of*: at sá skipist forstjóri yfir reglumönnum, I., 72, 15; þat blezaða sæti hófst í röksemd valds ok virðingar yfir öllu Englandi, I., 40, 5, *cfr.* 20. — 3. *over, i.e., presiding, watching*: sitja yfir málum, I., 108, 9. — 4. *concerning, regarding*: vandlæti yfir því líkri úhæfu, I., 180, 15; þegir nú yfir því orði, I., 166, 21. 5. *on account of*: yfir lífláte Thóme hefir Frakka konungr tárigan harm, I., 14, 2. — II. *with acc.* — 1. *in local relations, over, above, aloft*: segja þann ótta yfirkominn, sem konungsins sverð sé skekit yfir hans háls, I., 164, 19. — 2. *from above*: sígr yfir hana léttr höfgi, I., 14, 8; sem tólf stjörnur af himmi félli niðr yfir kné henni, I., 14, 10. — 3. *across*

Yfir—*cont.*

*in the sense of 'on':* sýnist honum sem yfir háaltarið liggi frammliðenn Thómas, II., 60, 8. — 4. *over, across, with a notion of movement implied*: haukrinn snarar . . . yfir á nokkura ok sezt þar, I., 32, 4; yfir þetta signað borð heyrir eingi rödd nema heilög leccio, *where, however, the sense may as well be 'over,' 'at,'* I., 106, 16. — 5. *over, about, throughout*: konungs ríkit gekk svá hátt yfir England í þessa tíð, I., 62, 9. — 7. *over, above, beyond*: elska yfir alla hluti, I., 94, 11; setr Thómas öll miskunnar-verk tvíöld yfir hans dæmi, I., 108, 31. — 6. *concerning, on, about*: yfir þenna skilning . . . eru bréf gjör, I., 66, 17. *Adverbially*: hér, þar yfir, *beyond this, about that*, I., 20, 24, 40, 15; yfir framm, *over and above*, I., 168, 14; *elliptical*: hafa vald yfir, I., 108, 28; liggja yfir, *to prevail*, I., 162, 22; hafa vissu yfir, I., 168, 9, &c.

Yfir-bót, *f., amendment, reformation, repentance*, I., 394, 21, 408, 25. — 2. *amends, reparation, satisfaction*, I., 358, 8, 440, 8.

Yfir-bragð, *n., air, expression, countenance, presence*, I., 18, 1, 432, 27; II., 288, 6. — 2. *appearance, manner, way*, I., 104, 1. — 3. *pretence, feigned appearance*, I., 142, 27.

Yfir-bæriligr, *ad., extraordinary*, II., 76, 5.

Yfir-dómari, *m., supreme judge*, II., 293, 6.



- Yfir-fara, *v.a.*, to pass in review, I., 18, 28.  
 Yfir-ferð, *f.*, journey, travelling through, I., 524, 20. — 2. episcopal visitation, I., 116, 23.  
 Yfir-gangr, *m.*, 'over-walking,' overbearing conduct, insolence, presumption, I., 324, 8.  
 Yfir-girnd, *f.*, over-weening ambition, masterfulness, presumption, insolence, I., 162, 16, 268, 20, 394, 22, 432, 3.  
 Yfir-hrygð, *f.*, exceeding grief, II., 277, 28.  
 Yfir-klæði, *n.*, 'over-clothing,' outer garment, mantle, I., 52, 17.  
 Yfir-kominn, *p.p.*, come over, gone abroad, generally spread, I., 164, 18.  
 Yfir-lagðr, *p.p.*, added to, II., 134, 15.  
 Yfir-lesa, *v.a.*, to read through, I., 264, 29, 332, 19, 392, 11.  
 Yfir-lit, *n.*, countenance, expression, II., 276, 30.  
 Yfir-settr, *p.p.*, placed over, II., 16, 19.  
 Yfirstöðu-maðr, *m.*, one who stands over the grave during the burial of a dead person, a 'mourner,' I., 558, 14.  
 Yfir-vald, *n.*, management, stewardship, I., 320, 21.  
 Yfir-vættis, *gen. sing. of yfirvætti*, as *adv.*, exceedingly, II., 285, 37.  
 Yfir-vöttis, *id.*  
 Ykkarr (ykkur, ykkart), *dual. poss. pron.*, your, yours, I., 318, 14.  
 Ýling (-ar), *f.*, lamentation, "ululatus," II., 271, 15.  
 K 541.  
 Ýmisliga, *adv.*, variously, II., 110, 18.  
 Ýmisligr, *ad.*, various, I., 72, 7.  
 Ýmiss, *ad.*, various, I., 38, 4, 106, 27.  
 Ýmist, *neut. of ýmiss as adv.*, at whiles, now . . . now, I., 232, 13.  
 Ýms, *ad.*, the contracted form of ýmiss, II., 72, 6.  
 Ynni, *see vinna*.  
 Yppa (t), *v.a.*, to 'up,' to raise, to bring to the surface, to show signs of, I., 506, 22.  
 Yrði, *see verða*.  
 Yrkja (yrki, orti-ortum yrkti, ortr), *v.a.*, to 'work,' but : to utter language, to frame sentences : hence y. á. — a. to address, I., 66, 23. — b. to call upon, to challenge, I., 292, 6.  
 Ýta (tt), *v.a.*, to 'utter,' to proffer, to hold out, to put forth, I., 116, 6, 270, 19.  
 Ytri, yztr, *comp. and sup. ad.*, outer, outward, outermost, I., 72, 2, 98, 8 ; II., 146, 27.  
 Yxi, *see vaxa*.

## P.

- Þá, *temp. adv. and conj.*, then, I., 22, 23, *passim*.  
 Þá, *acc. pl. of sá*.  
 Þaðan, *adv.*, 1. *loc.*, thence, I., 244, 1. — 2. *causal*, thence, therefore, 102, 15 ; for this reason, I., 58, 13.  
 Þagat, *adv.*, thither, I., 84, 6.  
 Þagna (að), *v. inchoat.*, to grow silent, I., 170, 7, 192, 7.



Þagnar, *see* þögn.

Þágu, 3. *pl. imp. ind. of* þyggja, I., 200, 20.

Þakinn, *ad.*, 'thatched,' covered, crowded, II., 90, 11.

Þakka (að), *v.a.*, to thank, to give thanks, I., 192, 7, 372, 11, 462, 18.

Þakkar, *see* þökk.

Þakk-læti, *n.*, gratitude, II., 74, 1, 100, 15.

Þakklætis-gerð, *f.*, thanksgiving, II., 82, 23.

Þakklætis-orð, *n.*, *id.*, I., 478, 3.

Þakk-samliga, *adv.*, thankfully, II., 273, 14.

Þak-lauss, *ad.*, thatchless, roofless, I., 230, 28.

Þak-vana, *ad.*, *id.*, I., 232, 6.

Þangat, *adv.*, thither, I., 40, 20.

Þar, *adv.*, there: þ. at, thereat, thereby, there-beside, I., 16, 9; þ. í mót, to meet that, in return therefore, I., 154, 11; þ. til, local, thither, I., 10, 6, 38, 3; temp., thereunto, until: I., 4, 22; abstr., therein, in that matter, as concerning that, I., 88, 2; þar með, therewithal, to boot, I., 68, 13; thereamongst, among the rest, I., 88, 5; þar um, therein, as concerning that matter, I., 108, 3. — 2. thither: þar koma samt fjórtán ljóðbyskupar, I., 88, 4.

Þarf, *see* þurfa.

Þarfa (að), *v.a.*, prop. to stand in need of, to require, only in the med. in the sense of being in a needy condition, being without, being destitute of: þeir bera bol-öxar . . . ok þar með önnur hernaðartól hörð ok tvíeggjuð, hvort

Þarfa—*cont.*

sem brjóta þyrfti múr eða trévirki, at þeira glæpr þarfist því framar alla tálman, that their crime be the more destitute of all checks, i.e., have all the freer and surer course, I., 534, 5.

Þarfr, (þörf, þarft), *ad.*, useful, I., 74, 8.

Þar-kvoma, *f.*, arrival thither, I., 272, 14.

Þarnast, *med.*, to be without, to want, not to have, to be destitute of: þat hyggjum vér þarnast flest öll dæmi ofsóknar, at einn maðr vyrði svá sem píslarefni allrar sinnar ættar, I., 368, 17; hann hefir svo sagt, at hann þarnaðist alla biðstund, at líkþráin fellr öll niðr af honum, that all delay was wanting till, &c., i.e., that without a moment's delay, &c., II., 216, 10. — 2. to have to be without, to be deprived of, to have to forego, to forfeit: hvart myndit þér kjörit hafa af því, sem ek set framm: hafa þolat með hugarkrafti eðr þarnast hlýðni af öllu Englandi, *cfr.* "et tam regem ipsum quam innumeros cum eo populos a vestra, quod absit! obedientia irrevocabiliter avertatis," I., 384, 28; úhlýðni hlaðin með svá úheyrðum illvilja, að hann skal þarnast bæna miðil kristinna manna, I., 450, 4. — 3. to need, to require: undir leggr ok konungrinn við cardinalem, at hann styði svá erindit, at eigi þarnist þat sína frammkvæmd, I., 68, 1. — 4. to abstain



Þarnast—*cont.*

*from, to forbear*: miðvikudagr er á morgin, ok því hæfir oss at þarnast, *cfr.* “*quarta,*” *inquit,* “*feria est, et oportet nos hodie a talibus abstinere,*” I., 256, 21; etr hann kjöt . . . segir því fylgja meiri siðsemd til dýrðar hátíðinni, á hvern dag sem hana berr, at þarnast öngra lofligra Guðs gjafa, *cfr.* “*eas (sc. carnes) tali die sumere, quam abstinere religiosius judicans,*” I., 512, 12; hann þarnaðist alla fæðu (*cibum non sumpserit*) utan kendi lítið af kjarnamjólk, II., 10, 13.

Þar-*vera, f., sojourn,* I., 372, 14.

Þar-*vist, f., id.,* I., 20, 10, 474, 19.

Þat, *n. demonstr., this, that*: þat til marks, *this being a token thereof,* I., 30, 10; þat sama ferr framm, I., 30, 17; fór þat ok svá, *so matters turned out,* I., 30, 21. — *In the dat., því*: 1. *therefore*: ok því stígr hann af hestinum, I., 32, 16; því léttir hann brutt frá þvísa lífi, I., 34, 17, &c., *very frequent.* — 2. *with comparatives = Lat. eo, Eng. the (instrumentalis of that),* því heldr, sjaldnar, síðr, I., 52, 12, 29, 116, 11, &c., *frequent.* — því at, *because,* I., 2, 8, &c., *very frequent*: með því at, *whereas, whilst,* I., 22, 24, *frequent.*

Þátr (-ar, þættir), *m., prop., a strand, one of the threads of which a string, which is more than one-twined, consists, cfr. lífsþátr,* I., 4, 4. — 2. *part, participation,* I., 68, 6.

Þef-lauss, *ad., unsavoury,* I., 316, 6.

Þegar, *adv., when*: studium heil-agrar bækr var honum harðla kært, þegar eigi stóð fjölskylda fyrir, I., 100, 21; *very rare, er and sem, in various combinations, taking its place in this sense.* — 2. *forthwith, at once*: ok þegar bregðr sá vit, er frammi liggr, ok ríss þegar upp, I., 52, 5, *frequent.* — b. *already, already now, sometimes preceded by nú*: Heinrekr var vitr maðr þegar á ungum aldri, I., 44, 11; þessarri þjónar hann nú þegar með hreinlífi, I., 20, 22; sé hér nú þegar forkunnligan mann, I., 36, 21.

Þegja (þegi, þagða-þögðum, þegða, þagat), *v.n., to be silent,* I., 22, 17, 122, 1, 186, 12.

Þegn (-s, -ar), *m., prop. a thane, but in poetry a general term for 'person,' 'one,' 'people,'* II., 66, 1.

Þeima, *dat. sing. masc. of þessi,* I., 84, 19, 440, 7, 8.

Þekju-ræfr, *n., roof,* II., 60, 16.

Þekkiligr, *ad., graceful, comely, pleasing, goodly,* II., 46, 1, 276, 30.

Þekkr, *ad., acceptable, favourite, well liked, beloved,* I., 16, 27, 74, 9; II., 62, 22.

Þér, *pl. of þú.*

Þerna (-u, -ur), *f., a maid-servant,* I., 14, 26.

Þessi (þessi, þetta, *gen. þessa* (þessar, I., 376, 18, *is a mistake*), þessarrar, þessa; *dat. þessum, þessarri and þessi,* I., 268, 17; II., 50, 10, þessu; *acc. þenna, þessa, þetta. Pl. þessir, þessar, þessi, and þessor* I., 238, 28; II.,



Þessi—*cont.*

259, <sub>28</sub>) ; *gen.* þessarra, and þessa, II., 273, <sub>5</sub> ; *dat.* þessum ; *acc.* þessa, þessar, þessi, *pron. demonstr., this.* *Passim.*

Þessor, *see* þessi.

Þeyta (tt), *v.a., to blow (a wind instrument) :* þeyt rödd þína, *let thy voice resound*, I., 424, <sub>6</sub>.

Þí = því, I., 144, <sub>16</sub>, *see* sá.

Þiggja (þigg, þá-þágum, þægi, þeginn), *v.a.* — 1. *to get by praying for, to obtain*, *Lat. impetrare.* — a. *with dat. of the person and acc. of the thing*, öllum þessum þiggr hann einhverjar hjálpir í ýmissa staði, I., 350, <sub>7</sub> ; báðir þágu frið sínu fólki, II., 4, <sub>23</sub>. — b. *with acc. only :* lyktar svá stefnuna, at sendiboðar þyggja með öllu ekki utan þat, at herra páfinn gefr þeim orlof, &c. I., 286, <sub>17</sub> ; allra manna skilningr er einn í því máli, at þat sé hit hæsta hjartteignablóm heilags manns, ef hann þiggr þá til lífs með sínum verðleik, sem áðr eru dauðir, II., 148, <sub>5</sub> ; fyrir sitt blóð ok bana má hann þegit hafa, at þat sé falslaust, er finnst í sumum bókum af iðran konungsins, II., 182, <sub>9</sub> ; þiggja þeir með sönnum góðvilja herra páfars öll sín eyrendi, I., 92, <sub>28</sub>. — 2. *to agree to, to acquiesce in, to accept, with acc. :* þat þiggr konungrinn, at Gillibert verðr Lunduniensis byskup, I., 44, <sub>9</sub> ; Richeus kemr til garðs ok þiggr veizlu eftir vana, I., 30, <sub>14</sub> ; alla þá náð ok nauðsyn, sem þér vilit af voru

Þiggja—*cont.*

ríki þiggja, skal í yðru valdi vera, I., 290, <sub>2</sub>. — 3. *to receive :* nú vill svá vera í setning laganna, at allra þessarra greina hafi Cantuariensis kirkja þegit privilegia, I., 124, <sub>12</sub> ; þessu samtíða, sem sæll Thómas þiggr birtingina, var ábótinn staðarins innan kirkju, I., 318, <sub>4</sub>.

Þik, *acc. sing. of* þú.

Þikja = þikkja, II., 124, <sub>14</sub>, 142, <sub>25</sub>, 154, <sub>3</sub>.

Þikkja (I., 278, <sub>21</sub>, 286, <sub>5</sub>, 410, <sub>15</sub>, 424, <sub>17</sub>, 438, <sub>22</sub>, <sub>31</sub>, 476, <sub>18</sub>, 490, <sub>18</sub> ; II., 30, <sub>8</sub>, 68, <sub>27</sub>. — *Med.* I., 120, <sub>25</sub>, 178, <sub>16</sub>, 210, <sub>25</sub>, 284, <sub>23</sub>, 320, <sub>3</sub>, 334, <sub>14</sub>, 356, <sub>16</sub>, 384, <sub>26</sub>, 390, <sub>4</sub>, <sub>7</sub>, 410, <sub>10</sub>, 468, <sub>21</sub>, 490, <sub>6</sub>, 524, <sub>22</sub> ; II., 68, <sub>23</sub>), = þykkja, *q. v.*

Þí-líkr, *ad.*, = þvílíkr, II., 272, <sub>9</sub>.

Þing (-s), *n., a meeting, parliament, council*, I., 122, <sub>14</sub>, 146, <sub>8</sub>.

Þing (-s), *n., a thing, cfr. smáþing ; in pl., belongings, effects*, I., 320, <sub>12</sub>.

Þing-bera, *v.a., to bring into court, to make public*, I., 162, <sub>1</sub>.

Þing-hús, *n., council chamber, meeting house*, I., 170, <sub>10</sub>.

Þinn (þín, þitt ; *gen.* þíns, þinnar, þíns ; *dat.* þínum, þinni, þínu ; *acc.* þinn, þína, þitt ; *Pl.* þínir, þínar, þín ; *gen.* þinna ; *dat.* þínum ; *acc.* þína, þínar, þín), *pron. poss., thy, thine*, I., 64, <sub>9</sub>, *passim.*

Þíns, *see* þú.

Þit, *dual. of* þú, II., 247, <sub>20</sub>.

Þjá (ð), *v.a., to inflict pain, to plague*, II., 280, <sub>32</sub>. — 2. *to mortify (the body)*, I., 104, <sub>29</sub>.



- Þjálmí (-a, -ar), *m.* (*etymol. uncertain: film, in the sense of fine thread, spider's web and the like, cfr. þoka, fög, þjöl, file, &c.?*), *a snare, a trap, "laqueus"*: enn hverja þjáлма nær eðr firr Heinrekr konungr eignir fyrir fætr Thómasi erkibyskupi, ferr hann frjáls ok liðugr, I., 254, 16; heldr egndi hann sér ok oss byskupunum þær snörur, ("et sibi et fratribus suis contexit laqueos,") at ef vor vizka hefði eigi skilit þá sömu þjáлма, myndi þessi mál enn til verri lykta leitt hafa, I., 276, 10, *cfr.* II., 252, 26.
- Þján (-ar, -ir), *f.*, *infliction of pain*, II., 139, 11. — 2. *mortification (of the body)*, I., 174, 4.
- Þjóð (-ar, -ir), *f.*, *a people, a nation*, I., 60, 12; II., 16, 20; *people, folk*, II., 292, 32.
- Þjóð-braut, *f.*, *highway*, I., 242, 4.
- Þjófr (-s, -ar), *m.*, *a thief*, II., 140, 3.
- Þjóna (að), *v. a.*, *to serve*, I., 20, 21, 36, 24. — 2. *to wait upon*, I., 98, 32, 452, 26; þ. til, *to minister to, to contribute to, to partake in*, II., 52, 22. — 3. *to serve as a type, to correspond, to apply to*, II., 234, 19. — *with dat. of the person and acc. of the thing, to serve one with, to supply one with*, I., 98, 23.
- Þjónkan (-ar), *f.*, *waiting upon*, I., 108, 13. — 2. *servitude, 'famulatus'*, I., 380, 21. — 3. *servility, obsequiousness*, I., 112, 9. — 4. *paying of respects, doing homage, obeisance*, I., 494, 7.
- Þjónn (-s, -ar), *m.*, *a servant*, I., 322, 15, *passim*.
- Þjónusta (-u), *f.*, *service, condition of a servant*: eigi gengr þat langt, áðr konungr með vitru sinni dæmir þenna Thóman meiri sæmdar makligan, enn vera einfaldrar þjónustu, I., 46, 24. — 2. *divine service*, I., 458, 20. — 3. *officiation*: má vera, at betr sé skipað, at vér sém heima ok sæmum þá sömu hátíð með várri þjónustu, I., 506, 21; ek fell í hugarangr, ef ek skyldi enga þjónustu gjöra mega, hvarki Drottins várs pínu né dýrðligri upprisu, *i.e.*, *might officiate neither on Good Friday nor at Easter*, II., 98, 17. — 4. *the administration of the viaticum, performance of the last rites*, II., 40, 11. — 5. *attentive care of, and able discharge of duties*: sakir vizku, lítillætis ok þjónustu tekst hann með fremstum vinum erkibyskups, *cfr.* "*promerente industria gratisque suffragantibus obsequiis inter primos et præcipuos ejus familiares in brevi admissus est*," I., 36, 4. — 6. *task, undertaking, deed, part*: hér næst eru þeir menn er sér völdu þá bölföðu þjónustu, at bera fólkvopn ok herfóru í vafning eðr rökkum upp á garð erkibyskupsins, II., 54, 13. — 7. *office, appointment, post*: leggur hann nú af um stund erkidjákns þjónustu, enn tekr í staðinn konungliga fylgd ok hirðsiðu, I., 46, 19; kennimanns þjónusta, *pastoral office*, I., 172, 4, *cfr.* 364, 17.
- Þjónusta (að), *v. a.*, *to administer the sacrament*, II., 78, 26.



Þjónustu-gjörð, *f.*, *officiation, ministration at holy rites*, II., 44, 20.

Þjónustu - maðr, *m.*, *servant*, I., 172, 27, 222, 32.

Þjónustu-sveinn, *m.*, *id.*, I., 342, 5.

Þjónustu-tekja, *f.*, *acceptance of office, incumbency of the duties of office*, II., 52, 4.

Þjóta (þýt, þaut-þutum, þyti, þotinn), *v.n.*, *to howl, to whine, to whistle*, I., 434, 11. — 2. þ. upp, *to break out, to swell (of skin eruption)*, I., 98, 4.

Þó, *conj. with subj., although*, I., 26, 14. — 2. *adv., yet*, I., 58, 7, 100, 11.

Þó, 3. *sing. imp. ind. of þvá*, II., 274, 18.

Þóf (-s), *n.*, *prop. fulling (after the common ancient fashion of two men lying on their back, stamping with their feet through either end of an open barrel the cloth to be fulled), hence, slow, unavailing, impotent, mutual opposition*, I., 76, 17.

Þoka (-u), *f.*, *fog*, I., 230, 27.

Þokkast, *v.*, *impers. to find favour, to be acceptable to*: pavanom þokkaðiz enskis þeirra ræða iafnvel sem iarlsins, II., 263, 34.

Þoku-fall, *u.*, *a 'come down' of fog*, II., 44, 5.

Þola (þoli, þoldi-þoldum, þyldi, *supine þolat and þolt*), *v.a.*, *to 'thole,' to suffer, to be afflicted*: þoli heldr einn maðr nokkur vandkvæði, enn öll kristni Guðs leggist undir ógræðiligan harm, I., 196, 20, óttast hann, ef hann þolir þegar líflát, at þat kallist

Þola—*cont.*

meir framit ok þolt fyrir nokkura hans sjálfs eiginlega sök, enn vernd Guðs réttar, I., 228, 10, 11. — 2. *to endure*: segir hann Thóman kirkjunni því nauðsynligri, sem hann þolir þyngra, I., 58, 19; þessi er sök til ófriðar, er herra Alexander þolir nálíga út um xx. ár ok eitt, I., 92, 11; ranglæti þitt ok ráðleysi höfum vér þolat, sem fremst er þreytanda, I., 358, 15; hvárt myndi þér kjörít hafa af því, sem ek set fram: hafa þolat með hugarkrafti, eðr þarnast hlýðni af öllu Englandi, I., 384, 28. — 3. *to bear, to stand*: því þolir eigi konungrinn þvílíka ok svá röksamlíga frammferð, I., 184, 6; ek mátti varla þola klæði af lagt eða yfir, II., 98, 7 nú ef hann mátti ekki þola hálfá stund dags þá snöro, er upp var sett alt undir höku, hvat er þá um hinn at tala? II., 118, 4. — 4. *to tolerate*: allar þær þyngranir . . . skreytir hann ok feugar, at því frammar megi þat með nokkurum hætti vel þolast, I., 300, 7. — 5. *with dat. of the person and acc. of the thing; to bear with one, to treat with unwilling indulgence*: héðan líðr ok þat, er Alexander páfi elskar Heinrek konung, ok þolir honum meira enn dæmi finnist til, I., 92, 14.

Þolin-móðlíga, *adv.*, *patiently*, I., 528, 28.

Þolin-mæði, *f.*, *long-suffering*, I., 2, 17. — 2. *permission*, I., 64, 18. — 3. *patience*, I., 150, 16.



Þolligr, *ad.*, tolerable, endurable, allowable, I., 174, 30, 302, 23.

Þora (þori, þorða-þorðum, þyrði, *supine* þorat), *v.a.*, to dare, to venture, I., 134, 8, 12, 180, 17, 504, 15.

Þorna (að), *v. inchoat.*, to become dry, I., 102, 15. — 2. to 'fall,' to shrivel (of a dead body), I., 554, 14; II., 287, 31.

Þorp (-s), translation of 'ville' in Moreville, a village, a township, a town, I., 52, 25, 246, 7, 514, 13; II., 122, 24, 204, 3.

Þótt = þó at, *conj. with subj.*, although, albeit, notwithstanding: kann þat at þrýsta margs manns lífi, þótt eigi sé hann fæddr í svá glaðri veröld, I., 20, 15; þótt eigi tæki stóra fémuni, I., 24, 1; þótt hann bæri fögr klæði, var hann, &c., I., 38, 13; at því heldr megi hann kennast þótt síðar sæi, I., 52, 12; lögðu Thómasi margir höfðingjar úbjartan hug þótt þeir sýndi sik blíða, notwithstanding that, &c., I., 56, 14; sá byskup er úverðan vígir . . styggir stórliga mjök sjálfan Guð, þótt vígðr betri síðan sitt ráð, I., 112, 7.

Þóttumst (ek), see þykkja, II., 96, 14.

Þráðr (-ar, þræðir), *m.*, a thread, a string, II., 164, 7.

Þrá-gjarn, *ad.*, obstinate, I., 280, 15.

Þrá-lyndi, *n.*, obstinacy, I., 164, 8, 222, 13, — 2. hostile attitude, I., 338, 11.

Þrár (þrá, þrátt), *ad.*, prop. obstinate, occurs only in the neut. in the sense: eagerly, vaknar hon, ok fyser þrátt at vitja þeirar

Þrár—*cont.*

kirkju, sem syner hennar voru greftaðer at, II., 166, 19.

Þraunging, see þrönging.

Þraungsl, see þröngsl.

Þraungva, see þröngva.

Þraut (-ar, -ir), *f.*, trial, I., 2, 16; trouble, 204, 18; II., 70, 21.

Þreif, see þrífa.

Þrenning (-ar), *f.*, Trinity, II., 289, 18.

Þrennr, *ad.*, threefold, 'terni,' I., 42, 20, 104, 12.

Þrettán, *card. num.*, thirteen, I., 98, 15.

Þrettándi, *ord. num.*, thirteenth, I., 240, 10.

Þré-vetr, *ad.*, three years old, II., 162, 4.

Þreyngva, II., 46, 17, 21, see þröngva.

Þreyta (tt), *v.n.*, to struggle, to strive, I., 400, 7; II., 238, 8. — 2. to endure, to suffer, I., 358, 15, 368, 13.

Þreyttr, *ad.*, tired, weary, II., 282, 7.

Þriði, *ord. num.*, third, I., 26, 9, 100, 5, 6; þ. dagr, Tuesday, I., 202, 24.

Þrífa (þríf, þreif-þrifum, þrifi, þrifinn), *v.a.*, to seize: þ. [til, to grasp after, II., 281, 32.

Þrír (þrjár, þrjú, *gen.* þriggja, *dat.* þrim, *acc.* þrjá, þrjár, þrjú), *card. num.*, three, I., 22, 2, 102, 21, 104, 11; II., 10, 11, 24, 10.

Þrjót-lyndr, *ad.*, of a stubborn, obstinate disposition, II., 275, 9.

Þrjózka (u), *f.*, obstinacy, I., 498, 28.



- Þróast, *v. med.*, to grow, to thrive, to increase, I., 252, 27; II., 90, 13, 148, 1.  
 Þrot (-s), *n.*, failing, faltering, loss, I., 36, 18.  
 Þroti (-a), *m.*, swelling, II., 74, 17, 96, 10.  
 Þrotna (að), *inchoat.*, to come to an end, to fail, I., 226, 11, 450, 5.  
 Þrunginn, *p.p. of þröngva (prop. þryngva)*, borne down, oppressed, II., 144, 11.  
 Þrútna (að), *v. inchoat.*, to swell, II., 70, 18, 172, 25.  
 Þrýsta (t), *v.a.*, to 'thrust,' to press, to weigh upon, I., 20, 15. — 2. to force, to compel, I., 296, 21.  
 Þræl-borinn, *ad.*, slave-born, I., 430, 29.  
 Þræl-dómr, *m.*, thraldom, slavery, I., 148, 5.  
 Þrælkan (-ar), *f.*, bondage, I., 552, 26.  
 Þræll (-s, -ar), *m.*, a 'thrall,' a slave, a bondsman, I., 170, 26; II., 94, 9.  
 Þræta (-u, -ur), *f.*, altercation, dispute, quarrel, I., 76, 18, 272, 5, 282, 15, 528; 6; II., 275, 14.  
 Þrætu-maðr, *m.*, a schismatic, I., 90, 26, 122, 11, 130, 15, 344, 21.  
 Þrætu-páfi, *m.*, a schismatic pope, antipope, I., 92, 6.  
 Þröng, *f.*, throng, I., 494, 7.  
 Þrönging (-ar), *f.*, tribulation, affliction, I., 356, 8; II., 258, 20.  
 Þröngleiki (-a), *m.*, narrowness, II., 60, 25.  
 Þröngr, *ad.*, *prop.* narrow; but, tight, II., 236, 5.  
 Þröngslir, *f. pl.*, trouble, tribulation, affliction, I., 92, 22.  
 Þröngva, þraungva, þreyngva (d), *v.a.*, *prop.*, to make narrow. In this sense, but in the *impers.* mood the verb occurs: Heinrekikonungi þíkkir nú at þröngva, II., 30, 8. — 2. to thrust, to push, to urge: at eigi þröngvi þann öreign á reikanar stig, er Guði skyldast at þjóna með sannri staðfestu, I., 110, 27; útalligr fuglafjöldi flykkist at honum alla vega, ok vill þröngva honum at foraði einu, I., 388, 23; vilja nú lærðir menn þröngva hann inn eftir kirkjunni, I., 538, 1. — *Med.* to press one's self on, to push on: nálíga þröngist hverr fyrirannan atkrjúpa undir konungs vald, I., 156, 23; þröngvist fyrer hann einn ok annarr, svo at aldri fær hann inn komizt, II., 126, 25. — 3. to press, to squeeze (to thrash): sníðr nálíga burt af höfðinu alla krúnuna, svá at lítit eina hélt í framanvert, þröngvandi svá hveitikornit brutt af hálminum, I., 544, 16. — 4. to throng, to crowd: gengr hann út af því herbergi sem áðr hafði hann setið, at eigi þröngist hann af fjölmenni, I., 128, 22. — 5. to encompass, to inclose, to invest, to envelop: hér eftir sýndist klerkinum, sem myrkr ok þoka þröngdi jörðina, I., 236, 4. — 6. to press, to urge, to force, to oblige: hann tjár á margan veg . . . at herra erkibyskup vægi til fyrir þröngvandi nauðsyn, I., 164, 16. — 7. to oppress, to overweight, to bear down: þér þröngv-



Þröngva—*cont.*

it mitt líf, I., 78, 9; þótt vanmátt þröngvi mik, skal mik heldr í börum bera, enn ek rjúfi stefnuna, I., 202, 14; vei þeim, er með lögleysu þröngva réttvísa, I., 236, 9; *impers.*: þar fyrir þröngdi mik svá, at ek þóttist líft láta, I., 374, 8.

Þröngving, *f.*, *pressure, force*, I., 462, 4.

Þú, *gen.* þín, þíns, I., 310, 13; *dat.* þér, *acc.* þik; *dual.*, þit þið, *gen.* ykkar, *dat.*, *acc.*, ykkir; *pl.* þér, *gen.* yðar, *dat.*, *acc.*, yðr), *thou. Passim.*

Þukla (að), *v.a.*, *to feel, to touch, to sound, to manipulate, to pass hands over*, II., 136, 19.

Þung-bærr, *ad.*, *heavy, dire*, II., 10, 20.

Þung-færr, *ad.*, *'heavy' (of a road)*, I., 246, 10.

Þungi (-a), *m.*, *weight, burden*: forðizt at auka þyngsl yfir þunga, I., 394, 19. — 2. *heaviness, slumber*, I., 390, 20. — 3. *oppressive feeling*, II., 170, 18. — 4. *dimness, gloom*, II., 44, 5. — 5. *trouble, adversity*, I., 180, 7; II., 38, 10. — 5. *opposition, animosity, antipathy*, I., 58, 7.

Þungliga, *adv.*, *heavily*, I., 410, 8; II., 269, 18.

Þungr, *comp.* þyngri, *sup.* þyngstr, *ad.*, *heavy, in the fig. sense: oppressive, onerous, troublous*, I., 58, 19, 98, 6, 332, 13; þ. rómr, *adverse opinion, unfriendly reception*, I., 480, 24.

Þurfa (þarf, þurfti-þurftum, þyrfti *supine* þurft), *v.a.* 1. *with infinitive, to need, must needs*, I., 42, 3, 64, 16, 80, 18, 92, 25, 400, 10, 402, 26. — 2. *with gen. and acc., to require, to stand in need of*, I., 124, 1, 244, 8, 290, 4, 438, 31; II., 146, 8.

Þurfandi, *pres. p.*, *as ad.*, *needy*, I., 308, 8.

Þurr, *ad.*, *dry*, I., 34, 2. — 2. *dry, without condiments or savoury sauces*: hefir hann þá bindindi, at hafa einga fæðu, utan eftir Grámunka reglu, enn þat er þurt ok þeflaust; *cfr.* "solis pulmentariis aridis et insipidis, juxta quod Cisterciensis ordinis regularis institutio habet, vescebatur," I., 316, 6.

Þús-hundrat, *card. num.*, *one thousand*, I., 82, 12.

Þusti, &c., *see* þysja.

Þúsundrat, = þúshundrat, I., 190, 27.

Þutu, &c., *see* þjóta.

Þvá (þvæ, þó-þógum, þvægi, þvegin), *v.a.*, *to wash*, I., 98, 18; II., 274, 18.

Þvarr, *see* þverra.

Þváltari (-a), *m.*, *a fuller, 'fullo'*, I., 242, 10.

Þváttr (-ar, *dat.* þvætti), *m.*, *washing*, II., 271, 17, *cfr.* fóta-þváttr.

Þverr, *ad.*, *'athwart,' straight across*: ein draka gekk af hægra veg hans ennis í skakk um þvert andlitið, I., 554, 4; fleygir af þveru málinu, *throws the matter straightway over, i.e., prevaricates utterly*, I., 198, 24. — 2. *directly opposed*: ef hann setr sig þveran móti Guðs vilja, I., 150, 26; gefr samþykki ok þó mjök um þver-



Þverr—*cont.*

an hug, I., 134, 19; *cfr.* II., 132, 8;  
þvert (þvers), í mót (móti),  
*straight against*, I., 170, 4, 198, 2,  
270, 26; II., 146, 11.

Þverra (þverr, þvarr-þurum, þyrri,  
þorrinn), *v.n.*, *to dry up, to*  
*waste, to dwindle*, I., 554, 14; II.,  
90, 13, 293, 4.

Þver-úð (-ar), *f.*, *obstinacy, perti-*  
*nacity, stubbornness*, I., 340, 12,  
498, 28.

Því, *see* þat.

Því-líkr, *ad.*, *such-like, such*, I.,  
22, 6, *passim*.

Þvísa, *another form for dat. sing., n.*,  
*of þessi*, I., 34, 17, 50, 19, 94, 2, 230, 27.

Þvæ, þvægi, *see* þvá.

Þýða (dd), *v.a.*, *to interpret*, I.,  
14, 3, 50, 6, &c.—*v.n.*, *to signify*,  
I., 86, 15.

Þýðing (-ar), *f.*, *interpretation*, I.,  
86, 1; II., 24, 27.

Þýðr, *ad.*, *prop. sociable, hence affa-*  
*ble, courteous, gentle*, I., 16, 27.

Þyggja (þygg, þá-þágum, þægi,  
þeginn), *v.a.*, *to accept*, I., 56, 6,  
20. — 2. *to obtain*, 180, 9, 200, 3.

Þykkja (þykkir, þótti-þóttum, þætti,  
supine þótt), *v.n.*, *occurs only in*  
*the impers. mood, to think, to*  
*deem, to consider*, I., 50, 22, 230, 28,  
294, 2, 322, 9, 328, 28, 338, 25,  
454, 1; II., 50, 19. — *Med. to deem,*  
*to hold, to opine*, I., 8, 7, 56, 5,  
102, 6, 144, 7, 178, 10, 234, 4,  
278, 23, 436, 3.

Þykk, *ad.*, *'thick,' dense (fog)*,  
I., 230, 26; *large, deep*: *eigi*  
*grofðu, þyckvar hruckvr hans*  
*enni*, II., 287, 32.

Þykk-settr, *ad.*, *crowded*, I., 8, 9.

Þyldi, *see* þola.

Þynga (að), *v.a.*, *doubtless the*  
*primary form of þvinga, which*  
*does not occur in Thom., to weigh*  
*down, to bear down, to oppress*:  
sé, hversu væna fylgd várr Græð-  
ari veitir oss, út af valdi þeira  
er oss þynguðu, I., 224, 4; segist  
hafa verit þyngaðr, I., 448, 16.

Þyngan (-ar), *f.*, *imposition, onerous,*  
*clogging, condition*: (hann) skrif-  
ar aftr í England, . . . at kon-  
ungrinn áminnist . . . at mýkjast  
alvarliga til herra Thóman, ok  
kalla hann heim fyrir utan alla  
þyngan, I., 386, 20. — 2. *oppres-*  
*sive measures*: kardinalis sparir  
hvárki klerkdóm né klokskap at  
hafa úti báðar hendr . . . svo til  
eftirmælis við konunginn, at allar  
þær þynganir, sem nú voru lesnar  
upp á skaða kirkjunnar, skreytir  
hann, I., 300, 4. — 3. *trials, trou-*  
*bles*, I., 288, 24.

Þyngd (-ar), *f.*, *'burden,' hardship,*  
*penance*, I., 236, 2.

Þyngja (d), *v.a.*, *prop., to make*  
*heavy; hence*:—1. *to impose a*  
*burden upon, to oppress; with dat.*  
*and acc.*: hvat leggr konungrinn  
hér í mót, utan þat sem hann hefir  
nægst, þat er öfund ok ilska, með  
þeiri umleitan, at enn megi hann  
erkibyskupinum í nokkuru þyngja,  
I., 368, 12; . . . fremi miskunnar  
verk ok þyngi eigi kirkjur eðr  
kennimenn, I., 378, 23. — 2. *to add*  
*importance to, to make more se-*  
*rious*: þat herra páfans bréf, sem  
þeir taka út ok bera heim til Eng-



Þyngja—*cont.*

lands, þyngir heldr enn léttir alla þá frétt, er þeir höfðu at flytja konunginum, I., 328, 7. — 3. *to aggravate*: hugleið þat, bróðir, í þínum dómum ok skriftaboðum, at flestar af þessum greinum þyngir bæði stund ok staðr, II., 58, 11. — *Med. to grow heavy, gloomy, anxious*, þyngist nú enn af þessu efni hugr erki-byskups, I., 160, 21. — *Impers., to grow heavy, to become serious*: einkanliga síðan þyngdi með þeim Heinreki konungi, II., 234, 20; *to grow severe, intense, virulent, &c.*, II., 68, 20; *to become overborne, over-powered, by illness*, II., 98, 15.

Þyngri, *comp. of þungr*.

Þyngsl, *n. pl., oppression, trouble*, I., 180, 2, 306, 8.

Þyngslir, *f. pl., penances*, I., 174, 4.

Þynnast, *med., to grow thinner, to dissolve (of fog)*, II., 58, 19.

Þyrfti, *see þurfa*.

Þyrftugr, *ad., standing in need, in want of*, II., 263, 27.

Þyrma (d), *v.a., to spare*, I., 10, 14, 26, 216, 26, 276, 20 (*where Robertson's suggestion, Materials, iv. p. 337, footnote<sub>7</sub>, is borne out by the Icel. Saga*). — 2. *to bear with, to forbear*, I., 196, 15, 340, 8.

Þyrri, *see þverra*.

Þysja (þyss, þusti-þustum, þysti, *supine þust*), *v.n., to rush*, I., 212, 12.

Þyss, *m., rush*, I., 230, 14.

Þýt, þýtr, *see þjóta*.

Þægiliga, *adv., in a manner acceptable, satisfactorily, agreeably, acceptably*, I., 40, 2.

Þægiligr, *ad., acceptable*, 194, 15; *devoted*, II., 108, 13.

Þætti, þættir, *see þátr*.

Þögn (þagnar), *f., silence*, II., 279, 32. — 2. *silent attitude with respect to a thing, non-interference on behalf of*: leyfði (*should be leifði*) hann oss, formönnum, þat dæmi, at kaupa eigi stundligan frið með vanvirðu laganna, eða þögn kirkjunnar réttinda, I., 430, 27.

Þögull, *acc. þöglan (þauglan), ad., silent, mute*, I., 280, 2; II., 253, 27.

Þökk (þakkar, þakkir), *f., thank, thanks*, I., 154, 10, 374, 12, 442, 29; *the phrase*: fyrir hvers manns þökk, *irrespective of thanks, i.e., without respect of person*, I., 458, 28.

Þörf, *see þarfr*.

Þörf (þarfar, þarfir), *f., need, necessity*, I., 504, 25. — 2. *what is required, satisfaction*: enn þetta vinnr honum þörf á önga lund, I., 144, 18; lát þér þörf vinna lánit, svo at þú forðist ránit, I., 362, 25.

## Æ.

Æ, *adv., aye, always, ever*, I., 8, 15, *passim*; æ innan þriggja ára, *every third year*, I., 370, 1; æ síðan, *ever since*, I., 254, 11. — 2. *corresponding to Engl. all, Scotch,*



## Æ—cont.

- a'*: æ því mjákara, *all the more meekly*, I., 36, 16; *similarly* æ því lægri, *all, i.e., ever the lower*, I., 36, 25; æ sem tíðast, *at its quickest*, I., 232, 8.  
 Æðast, *med. of æða, to rage, to go on furiously, to behave madly*, I., 170, 9.  
 Æði, *f., rage, fury*, I., 162, 16, 512, 25, 530, 28, 546, 21. — 2. *manner, ways*, II., 277, 33.  
 Æði-samligr, *ad., furious*, I., 538, 6.  
 Æðri, *comp. ad., higher, nobler*, I., 406, 30, 496, 11, 554, 25.  
 Æfi, *f., age, life-time*, I., 110, 27, 126, 6.  
 Æfinliga, *adv., always, for ever*, I., 6, 12, 406, 8, 476, 26.  
 Æfinligr, *ad., perpetual*, I., 164, 10, 168, 16, 450, 10.  
 Æfsta, *see efstr*, II., 269, 30.  
 Æpa (t), *v.n., to whoop, to hoop, to utter the cry of pursuit*, I., 548, 1.  
 Æra (ð), *v.n., from órar in the sense of fancies, to be seized by a desire, to yearn*, I., 14, 24.  
 Æra (ð), *v.n., from ár, an oar, to row, to pull*, I., 26, 10.  
 Æra (-u), *f., honour*, II., 144, 3.  
 Ærinn, *ad., sufficient, plentiful*, II., 265, 3.  
 Æsa (t), *v.a., to incite*, I., 320, 6. — 2. *to rouse, to agitate (the sea)*, II., 96, 1. — *Med. to become enraged*, I., 226, 13.  
 Æska (-u), *f., (qu. ærska from órar, the wild age,) youth*, II., 214, 1.  
 Æsku-maðr, *m., a young man, a youth*, I., 44, 20.  
 Æsku-tími, *m., time of youth*, I., 18, 17.

- Æskiligr, *ad. (óska), desirable*, I., 78, 18, 174, 13.  
 Æsku-blóm (öskublóm), *bloom of youth*, I., 2, 5; II., 284, 25.  
 Ætla (að), *v.n., to intend*, I., 292, 13; æ. framm (*of a priest*), *to be about to proceed to ordination*, I., 110, 23. — *v.a., with dat., to intend something for some one*, I., 496, 25; æ. sér, *to intend for one's self, to mean to have*, I., 176, 20, 394, 18.  
 Ætlan (-ar), *f., intention*, II., 174, 15. — 2. *guess, conjecture*, II., 271, 10.  
 Ætlun (-ar), *f., thought*, II., 214, 7.  
 Ætt (-ar, -ir), *f., family*, I., 12, 10.  
 Ætt-jörð, *f., native place*, II., 138, 9.  
 Ætt-land, *n., native country*, I., 294, 1.  
 Ætt-menn, *m. pl., descendants*, I., 8, 12; *kinsfolk, family*, I., 402, 4.  
 Æxla, *v.a., to make larger, to cause to increase*, I., 314, 22.  
 Æztr, *sup. ad., highest*, I., 78, 2, 494, 17; II., 14, 8. — 2. *foremost, senior*; sendir meistara Jón heim til Kanciam með því bréfi til bróður Thómam, er þar stóð æztr maðr í kór, *i.e., who was the senior canon*, I., 482, 12. — 3. *ultimate, final*: æzti skilningr, *ultima ratio, gist*, II., 228, 6.

## Ö

- Öðlast, *v. med., to get in one's lot, to obtain*, I., 16, 22, 88, 14; II., 70, 11, 74, 19.



Öðru, öðrum, *see* annarr.

Öðru-víss, *adv.*, *otherwise*, I., 220, 19.

Öflga (að), *v.a.*, *to imbue with strength, occurs only in the Med., to become strengthened, to become valid (of an election)*, I., 92, 3. — 2. *to hold out, to command strength*, I., 388, 27. — 3. *to take effect*, I., 516, 6.

Öfluðu, *see* afla, I., 416, 14.

Öflugr, *ad.*, *full, complete, plenary (powers)*, I., 412, 28. — 2. *valid*, I., 124, 4.

Öfund, avfvund, II., 270, 18, (-ar), *f.*, *envy*, I., 126, 6.

Öfundar-maðr, *envier, ill-wisher*, I., 178, 21.

Öfund-samr, *ad.*, *envious, jealous*, I., 320, 26.

Ökkvast, *v. med.* (*this is also the modern form of the word, which is still in common use in eastern Iceland, as well as its immediate primitive ökkvi, m., a lump, excrescence, &c.*), *to cleave, to gather in lumps*, I., 246, 9.

Öld (aldar, aldir), *f.*, *age, but spec. 'times,' 'tempora,' with reference to the 'common weal' of the land*, I., 358, 29.

Öldrum, *dat. pl. of aldr.*

Öllum, *dat. pl. of allr.*

Ölmusa (-u, -ur), *f.*, *alms*, I., 100, 12.

Ölmusu-gerð, *f.*, *almsgiving, charity*, I., 100, 8.

Ölmusu-gæði, *n. pl.*, *bounteousness*, I., 2, 23.

Ölmusu-maðr, *m.*, *one who receives alms, a pauper*, I., 98, 14; *a destitute person*, I., 348, 19.

Öl-værð (-ar), *f.*, *cheerfulness caused by wine*, I., 250, 16. — 2. *fond friendship*, I., 440, 27.

Ömbun, avmbvn, II., 275, 8, (-ar), *f.*, *recompence, reward, return for*, I., 58, 18, 112, 9, 518, 9, 520, 21; II., 122, 14.

Ömbuna (að), *v.a.*, *to requite*, I., 364, 5, 12, 426, 11; II., 10, 28.

Önd (andar, andir), *f.*, *spirit, soul*, I., 44, 6; II., 90, 22, 265, 19.

Önd-vegi, *n.*, *a throne*, I., 354, 3.

Önd-verðr, *ad.*, *face foremost at the front, fronting*: hann sér brátt, at hér geingr inn öndverðu brjósti svo klæddr maðr, sem hann hafði mætt á veginum, I., 144, 8. — 2. *hence—*  
a. *facing, opposed*: skipar hann sik nú enn at nýju öndverðan með (= mót) allri hans yfirgirnd, I., 162, 15; nú hefir ek lítt skipat mik öndverðan hans vilja, I., 292, 23.  
— b. *the head-most, foremost, frontmost, first, beginning*: í öndverðri sögunni, *in the beginning of the saga*, I., 84, 11, 508, 19; í öndverðum ófriði, *at the outset of a battle*, I., 166, 11.

Öngr, *gen. fem.*, öngrar, II., 14, 12; *dat.* öngum, *passim*; *acc.* öngvan, öngva, I., 494, 10, 498, 12, *ad.*, *none*, = einginn.

Ör (örvar, *dat.* öru, *pl.* örvar), *f.*, *an arrow*, I., 366, 18.

Örðigr, *ad.*, *stout, stubborn, determined*, I., 74, 19, 182, 13.

Ör-eigi (oreiga, öreigar), *m.*, *a destitute person*, I., 500, 11.

Ör-eigu (-ar), *f.*, *poverty, destitution*, I., 110, 27.



- Ör-endi, *n.*, = eyrendi, II., 267, 5.  
 Ör-indr, = örendr, *ad.*, expired, II., 170, 11.  
 Örk (arkar), *f.*, the ark of the covenant, I., 364, 20.  
 Ör-látr, *ad.*, liberal, bounteous, I., 322, 11, 472, 14.  
 Örr, *ad.*, prop. moving, hence, agile, active, prompt; but the word occurs only in the neut. ört, in the phrase ört um þrjá mánaði = freely, fully, quite for three months, I., 474, 5.  
 Ör-ugga, *v.a.*, to make bold, II., 30, 1.  
 Ör-uggr, *ad.*, unfearing, unapprehensive, not suspecting: sneri sia gvðs maðr sinni ferð heim til stols sins orvggr ok ottalavs, II., 273, 30. — 2. fearless, intrepid, bold: hann samlagaði sína röksemd byskupsins valdi, at hann mætti öroggr vega Guðs úvini, I., 354, 12. — 3. unhesitating, unwavering, firm, determined: herra konungrinn hafði vald at frjálsa Thóam, bæði af stétt ok ístöðu, hafði hann ok vilja öruggan, I., 68, 24;

Ökkvast—*cont.*

- voro eigi aðrir skolaklerkar hans kumpanar sva öruggir til hreinlís, II., 285, 5. — 4. safe, secure, sure, reliable: svo er nú gert um alla hluti, sem þeim sýndist örugt í falslausan frið, I., 460, 28; krefr hann þegar sjálfr útgreiðslu á öllu gózinu nú í stað, ella borgan svá örugga, at gózit sé handvist, I., 188, 11. — 5. certain, clear, II., 218, 15. — 6. trusty, strong, enduring: er sá fótr minn miklu öruggari enn sá annarr, er aldri sýktist, II., 100, 18.  
 Ör-vilnan (ör, vili), *f.*, despair, II., 267, 15.  
 Ör-vita, *ad.*, 'witless,' mad, I., 362, 16.  
 Ör-vænta *v.a.*, with *gen.*, to despair of, II., 267, 23.  
 Ör-vænting, *f.*, despair, I., 394, 16.  
 Ör-vætta, *v.a.*, to despair, = ör-vænta, II., 267, 23.  
 Ösku-dagr, *m.*, Ash-wednesday, II., 285, 10.  
 Öx (axar, *dat. acc.* öxi, *pl.* axar), *f.*, an axe, I., 396, 4; *cfr.* bolöx.



## ADDENDA, &c. TO GLOSSARY.

Áfall (-s), *n.*, “*onfall*,” *impetus given by the wind to a shoreward rushing wave*, II., 284, <sub>11</sub>.

Af-brigði, *n. pl.*, *trespass*, II., 263, <sub>13</sub>.

Af-högg, *n.*, “*præcisio*”: *afhæggit giorir ok orvilnan heilsunnar þar er skiott grær iafnan mikit sár undir góðum lækni*, II., 267, <sub>15</sub>. — 2. *that which is cut off*: *hann hafði bundit fótastúfinn vit afhöggit, he had bound, or tied, the stump of the leg to that part of it which he had cut off*, II., 130, <sub>13</sub>.

Af-höggva, *v.a.*, *to cut off*, II., 267, <sub>20</sub>.

Af-lát, *add*: *leaving off, renunciation*; *árnandi öllum líknar, er hans dýrkan frægja með afláti annmarka*, II., 240, <sub>1</sub>.

Af-leiðis, *adv.*, *off the right way, i.e., in a sinister way* (= *til vinstri handar*, I., 178, <sub>2</sub>): *ecki giörði hann þess ne melli er eigi þyddi hans vvinir afleiðis*, II., 263, <sub>22</sub>.

Ámælis-lauss, *ad.*, *blameless*; *n.*, *ámælislaust, as adv., without being blamed or censured*, II., 274, <sub>11</sub>.

Á-nauð, *add*: *struggle, strife*: *því at þetta líf er svá fallit, at alt eftirlætið liggr undir ánauð ok mæðu*, I., 60, <sub>10</sub>.

And-varp, *add*: *pl.*, *and-vörp*, I., 102, <sub>16</sub>.

At-ferði (-s), *n.*, *ways, habits*, I., 100, <sub>15</sub>.

At-vik, *add*: *proposal, suggestion, intimation, endeavour to carry a thing through*: *löng var sú dagþingan með ýmsum atvikum ok mótköstum*, I., 76, <sub>13</sub>.

Auka also occurs as a weak verb (*að*): *þa er avkaz gvðs gíafir i lanino þa avkaz sva skuldin, &c.*, II., 269, <sub>21</sub>.

Bak, *add*: *as adv., behind*: *hann vill hafa svá sem skygn augu bæði bak ok fyrir*, I., 86, <sub>17</sub>.

Bann-setning (-ar), *f.*, *excommunication*, I., 92, <sub>9</sub>, 406, <sub>17</sub>.

Banorðs-sök, *f.*, *guilt of manslaughter or murder*, II., 52, <sub>26</sub>.

Bastarðr (-ar), *m.*, *a bastard*, I., 10, <sub>3</sub>.

Beiðni, *add*: *request*, I., 180, <sub>3</sub>.

Benda, *add*: *to point, to indicate*: *þessir vendir benda fyrir frægð ok dyrð þessa manns, point to, prognosticate*, II., 279, <sub>2</sub>.

Ber-fættr, *read berr-fættr*.

Berja, *add under med.*: *absol.*, *berjast, to toss, to writhe about*, II., 280, <sub>1</sub>.

Bernska (-u), *f.*, *childhood*, I., 428, <sub>3</sub>.

Birta, *v.a.*, *add as a primitive sense*: *to make bright, to give a light tint*



Birta—*cont.*

*to*: dreyrinn birtist fyrir heilann, I., 552, 2.

Bíta, *v.a.*, *add as a primary sense*: *to bite (with the teeth)*: sumir ofverkjum lostnir, svá at þeir bitu af sér fingr, II., 40, 12. — *Further, to cut (of an edged instrument)*: sverð yður eru eigi búnari at bíta, enn ek er, at láta lífit, I., 532, 5.

Boðunar-tíð, *f.*, *feast of the Annunciation*, II., 84, 15.

Borð-búnaðr, *m.*, *table furniture*, II., 270, 32.

Borgar-maðr, *m.*, *a burgess, a citizen*, II., 281, 21.

Bráða-byrgð, *read* bráða-birgð.

Bráð-ráða, *v.a.*, *with dat.*, *hastily to resolve*, II., 273, 16.

Brenna (brenn, brann-brunnum, brynni, brunninn), *v.n.*, *to burn, to be alight*, II., 234, 26, 277, 13.

Bresta, *add* b. í., *to crack against*: blóðrefillinn brestr í marmaranum, I., 544, 23.

Brigða (að), *v.a.*, *with dat.*, *to alter, to change*: því skal þat brigða yðvarri siðsemi? I., 536, 18.

Bringa (-u, -ur), *f.*, *brim (of a candlestick)*: skal leggriinn (the stick) rísa rétt ok óhallr allan veg upp under bringuna, II., 234, 24.

Brjóst, *add*: *façade, flank*: sem skrínit er algjört . . . horfði annat brjóst í austr enn annat í vestr, II., 212, 16.

Brjóta, *add under med.* brjótast um, *to writhe about*, II., 76, 7, 280, 1.

Broddr (-s, -ar), *m.*, *a spike, the spike of a candlestick on which*

Broddr—*cont.*

*the wax candle is poised*, II. 234, 25.

Bróðir, *add*: *gen.* bróðurins, II., 60, 13.

Bróðurligr, *add*: fra bróðurligv hatri, *from hatred of brothers*, II., 270, 17.

Bruni (-a), *m.*, *fervour, ardour*, II., 26, 19.

Brutt-reið (-ar), *f.*, *riding away, departure*, II., 32, 5.

Brutt-vera (u), *f.*, *absence*, I., 296, 8.

Bræði, *anger, doubtless a mistake for bræðr, brothers, i.e. the fraternity of Canterbury*, II., 86, 6.

Brött, brött = brutt, II., 262, 34.

Buðkr, boðer (-s, -ar), *m.*, *a box*, II., 286, 7.

Bulla, *f.*, *a papal bull*, I., 340, 18.

Bænar-orð, *add*: *words of the Prayers*, I., 88, 21.

Dag-stæddr, *ad.*, *fixed to a day, dated*, I., 86, 24.

Dags-werk, *read* dags-verk.

Dauða-maðr, *add*: *one who causes death, slayer, killer*, II., 270, 13.

Dauða-staðr, *m.*, *the place where death is met with*, II., 270, 11.

Dramb-látr, *ad.*, *proud, haughty*, II., 262, 24.

Dreifa *add under med*: *to spread, to expand*: hver skömm eðr skaði, sem ger er dótturinni, dreifist sú svívirðing alt til mæðrinnar, II., 24, 1, *cfr.* 92, 21, 202, 11.

Drepa, *add*: d. niðr höfði, *to droop with the head*, II., 18, 4.

Dreypa (t), *v.a.*, *causal to drjúpa, to let drop*, þegar sem piltrinn



Dreyþa—*cont.*

- bergði þann drykk, er dreyrinn var í dreypt, II., 70, 26; prestur skal fyrst taka vatn hins heilaga Thóme ok dreyþa í munn piltinum, I., 160, 2.
- Dumbr, *ad.*, *dumb*, II., 276, 18.
- Dynr, *add.*: *commotion*, I., 60, 14.
- Dæma, 4. *add.* d. dóm to frame, to pass a sentence, I., 206, 2.
- Efni, *add.*: *material fit for a purpose, hence, that which gives promise of becoming something*: sé hér nú efni dýrlígs manns, I., 64, 28; *cfr.* konungs efni. — *Also*: *pretext*: hann fær sér þvílíkt efni Guðs ótta útibyrgðum, I., 158, 17.
- Eftir-leitan, *add.*: *search, seeking, striving after*: e. Guðs miskunnar, II., 240, 1.
- Eftir-læti, *add.*: *delight, bliss*: alt eftirlætit liggr undir ánauð ok mæðu, I., 60, 10; hann er meirr skvllbvndinn fyrir eptirlæti heims þessa sælunnar, II., 269, 25.
- Eggjan (-ar), *f.*, *egging on*, I., 534, 11.
- Eik (-ar, eikr), *f.*, *an oak*, II., 142, 3.
- Einkanliga, *add.*: *lonely, solitarily, after the manner of a recluse*, I., 312, 3.
- Ein-mana, *ad.*, *solitary, alone*, I., 232, 5.
- Eitr (-s), *n.*, *poison*, I., 416, 5.
- Eitrligr, *ad.*, *poisonous, venomous*, I., 416, 8, 500, 15.
- Englismenn, *m. pl.*, *Englishmen*, II., 212, 7.
- Ertra-soð, *m.*, *a dish of peas*, II., 276, 9.

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- Fagnaðr, *add.*: *good cheer, entertainment, festivity*, I., 494, 23; II., 108, 18.
- Fálkr, *add.*: I., 246, 16.
- Fall — 2. *add.*, I., 552, 26.
- Far — 2. *after*: *'passage on board ship'* *add.*: *'naulum.'*
- Farsæld, *add.*: — 3. *happy issue, desirable solution*: segja þat vænast til farsældar, ef konungurinn vildi sækja páfans fund, I., 326, 7.
- Fastara, *comp. adv.*, *closer, faster*, I., 264, 15; *more eagerly*, I., 348, 23.
- Fá-tækligr, *ad.*, *poorly, poor looking*, II., 176, 7.
- Feðr, *strike out the parenthesis, and add.*, I., 72, 25.
- Fé-hirzla, *add.*: *treasure*, II., 276, 13.
- Ferð, *add.*: — 5. *rush of an advancing crowd*, II., 144, 7.
- Fjall-garðr, *m.*, *a mountain range*, II., 174, 13.
- Fjár-hlutr, *add.*: *possessions, property*, II., 4, 2.
- Fjar-vist, *add.*: *fjarrvist*.
- Flekkast, *refl.*, *read.*: Flekka (að), *v.a.*, *to taint, to stain, to defile*, II., 30, 17. — *Med.*
- Fljótast, *superl. adv.*, *as swiftly as may be*, II., 80, 3.
- Formáli, *add.*: *preface*, II., 2, 2.
- Frami (-a), *m.*, *renown, distinction, prowess*, I., 56, 23.
- Framm-bera, *add.*: *to deliver (a speech), to hold forth*, I., 308, 3.
- Framm-ferð, *add.*, *as a primary sense*: *journey abroad*: gerðir Guðs manns í frammferðum ok flótta leggr hann svá lágt, I., 300, 8.

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- Framm-flytja, *add: to deliver (a speech)*, I., 308, 3.
- Framm-leypi, *f.*, = frammhleypi, I., 276, 6.
- Frá-skilliga, *add: out of the way, lonely, solitarily*, I., 242, 9.
- Frá-tekinn, *add: deprived of*, II., 140, 14.
- Fræða (dd), *v.a., to instruct, to enlighten*, II., 269, 5.
- Full-greindr, *ad., fully set forth*, II., 260, 15.
- Full-kominn, *ad., entire*, I., 228, 26.
- Full-saddr, *ad., thoroughly satisfied*, II., 265, 3.
- Full-tíða, *ad., of ripe age*, I., 252, 27.
- Fyrir, *prep. with dat., add: — f. against: at . . . þessi megi stjórnna, sem erkibyskupinn hefir til skipað, at búa fyrir sinni heimkomu*, I., 480, 19.
- Fyrir, *adv., in front: hann vill hafa svá sem skygn augu bæði bak ok fyrir*, I., 86, 17, *cfr.* 502, 10. — 2. *in front of, ahead: ríðr sæll Thómas þar eftir, sem Frakka konungr ferr fyrir*, I., 434, 23. — 3. *before: (hann) þvær frammfallinn þeira fætr, er fyrir sitja*, I., 98, 19.
- Föllnon, *n?* = fölnan, *fading*, II., 263, 3.
- Föstu-inngangr, *m., caput jejunii*, II., 285, 9.
- Gagn-staðligr, *add: opposed, antagonistic, inimical*, I., 334, 10.
- Garðr, *add: court-yard*, I., 532, 14, 534, 8.
- Gefa, *under various phrases add: gefa sér at um, to evince an interest in*, I., 246, 19.
- Geyma, p. 377, 2nd col. line 6, 3 read 2; line 13, 2 read 3.
- Geysr, *add: inflamed*.
- Gleggr, *ad.*, = glöggr, II., 262, 14.
- Gleypa, *add: to devour*.
- Grannligr, *ad., slight, miniature*, I., 24, 20.
- Greinar-laust, *n. ad. as adv., without any reason assigned, without any qualification*, I., 138, 15.
- Grimmliga, *add: furiously, savagely*, I., 534, 9.
- Grund-valla, *v.a., to found, to establish*, I., 370, 7.
- Guð-hræðsla, *f., fear of God*, I., 112, 11.
- Göltr (galtar, gelti), *m., a hog, a boar*, II., 16, 23.
- Hafa, *under various phrases add: h. lítið um sik, to behave quietly*, I., 522, 7.
- Hágr, *add: behaviour, manner of conversation*, I., 94, 7.
- Hálmr (-s), *m., straw*, I., 544, 17.
- Harð-leikr (-s), *m., cruelty*, I., 318, 27.
- Harð-undinn, *ad., 'hard-twisted, hard-hearted'*, II., 156, 16.
- Harð-ýðgi, *f.*, = harð-ýðgi, *n.*, I., 426, 15.
- Harm-kvæli, *n. pl., torment, pain, dire trouble*, II., 192, 2.
- Hatr-samr, *ad., persistently hating*, I., 376, 11.
- Hátta (að), *v.a., to shape, to regulate*, I., 94, 7.
- Haust (-s), *n., autumn*, II., 158, 3.
- Heilagr, *add: heilug*, I., 210, 10, 434, 19; heilugum, II., 260, 18.



- Heimill, *add*:—2. *free, permitted*: steinþro var þaa avllvm heimil til atsoknar, II., 282, 22.
- Heims-endi, *m., the outermost regions of the world*, II., 278, 24.
- Helgan (-ar), *f., consecration (of a church)*: (hann) segist kominn at fylla sitt fyrirheit í helgan kirkjunnar, II., 132, 18. — 2. *translation (of a saint)*, II., 196, 6.
- Herða, *add h. sik inn at, to press heavily on*, II., 150, 10.
- Her-draga, *v.a., to take prisoner*, II., 54, 8.
- Hirðir *add*: *pastor*, I., 74, 8.
- Hjá-kona, *f., a mistress*, I., 22, 24.
- Hjálp-ræði, *n., availing counsel, aid, help*, II., 128, 4.
- Hlíf (-ar, -ar), *f., protection*, I., 234, 27.
- Hníga, *add*: *to sink down, as one in the act of kneeling down*: hon hnígr til jarðar í ómegin, II., 126, 19.
- Hressast, *add*: *'hilaresci.'*
- Hugan (-ar), *f., opinion*: sannliga er þat mín hugan, at yðr sé til reiðu heilsugjöfin, ef þér sparit ei kostinn, II., 214, 12.
- Hug-áreiting, *f., spite, spitefulness*, I., 334, 14.
- Hugsa, *add*: *to call to mind*, II., 112, 2.
- Hús-bóndi, *add*: *householder*: maðr hét Vilhjálmr, einn góðr húsbóndi í Kantúaria, II., 68, 17.
- Hvata, huota, *i.e. hvota (að), v.a., to point, to thrust*: hvatandi sverðinu ofan í tóman hausinn erkibyskupins, I., 546, 26.
- Hvöld, *add*: *gentleness, moderation*, I., 340, 13.
- Hylja (hyl, huldi, hyldi, hulinn), *v.a., to hide, to conceal*, I., 168, 4; II., 46, 23, 264, 35.
- Hælast, *read*: hæla (d), *v.a., to praise*, I., 22, 14; *med., &c.*
- Iðra (að), *v. impers., to repent*: mjök iðrar mik, I., 440, 6. — *Med. to regret*: má vera, at hann iðrist þess innan síðarri tíma, I., 454, 7.
- Iðuliga: *add*: *constantly*, I., 178, 29, 312, 16.
- Ilma (að), *v.n., to give out a sweet smell or fragrance*: dýrðliga ilmar yðvart land, II., 190, 10; af þessum dýrðarsamligum akri ilmaði svo langt, II., 224, 7.
- Jafnaðr (-ar), *m., comparison*, I., 54, 18.
- Jall = jarl, II., 90, 14.
- Kannzelier, kannziler = kanceler, II., 232, 15, 24.
- Kárína, *for "severe," read forty days*.
- Kenni-dómr, *add pastoral teaching*, I., 110, 24.
- Klæð-lauss, *ad., stripped, naked*, II., 36, 9.
- Klæðnaðr (-ar), *m., clothing, dress, habit*, I., 314, 11. — 2. *fig. garb*, I., 302, 8.
- Koma, *under various phrases, add*: k. upp, *to duck up*, I., 230, 24.
- Konungs-efni, *n., cfr. efni (Addenda, p. 577) heir apparent*, I., 26, 21.
- Konungs-stefna, *f., meeting of kings*, I., 436, 15.
- Konungs-tign, *f., royal majesty*, I., 336, 24.
- Kost-gæfi, *n., industry, assiduity, sedulity*, eða með hversu miklo



Kost-gæfi—*cont.*

- kostgæfi herra Heinrekr konvngs  
bað oss at ver legðim leyfi til  
at er tekit eðra byskupsstol, II.,  
265, 12.
- Kraför, *p.p. of krefja, demanded,  
claimed*, I., 532, 8.
- Krjúpa, *add: to kneel down: hann  
hafði áðr kropit at fótum fátækra  
með tár ok trega*, II., 234, 10.
- Kvein, *add: complaint*, I., 174, 2.
- Kvitta, *add: to acquit, to absolve*,  
I., 76, 26.
- Kyn-ferð, *add: I.*, 220, 11.
- Lágliga, *add: quietly, silently*, I.  
230, 5.
- Lán, *add, as a primary sense: loan*, II., 266, 7.
- Lána (að), *v.a., to lend*, I., 380, 5. —  
2. *to grant, to bestow*, II., 269, 19.
- Lang-vist, *f., long sojourn*, I.,  
534, 16.
- Lát, *add: death, demise*, II.,  
24, 19.
- Láta, *under various phrases add:  
láta vel yfir, to express satisfaction  
with*, I., 72, 10.
- Lausung (-ar), *f., 'looseness,' dis-  
soluteness*, I., 64, 20. — 2. *fickle-  
ness*, I., 292, 29.
- Leggr, 2. *for stand, read stick*.
- Legg-þáttir, *for id. read: = leggr* 2.
- Leit (-ar, -ir), *search*, II., 120, 6.
- Leysa, *under Med. add: to dissolve,  
to break up: þann tíma sem  
fundrinn leysist ok menn búast  
til burtreiðar*, I., 462, 8.
- Líkami, *dele (dead)*.
- Líkamligr, *add: after the flesh*, II.,  
270, 23.
- Lítil-menni, *n., manikin*, I., 22, 19.
- Ljósara, *comp. adv., clearer*, II.,  
42, 5.
- Lotning, *add: regard, consideration*,  
II., 30, 11.
- Lykja, *add: to come to an end with,  
to exhaust: hverjar heilsubætr er  
hann vann fólki sínu nær eingi  
maðr lettri lukt*, I., 138, 19.
- Lymska (-u), *f., wile, guile, deceit*,  
I., 412, 26.
- Lægja, *add under Reflex: l. sik un-  
dan, to give way, to take an  
impression: marmarinn . . . . .  
lægði sik undan at taka með blóð-  
inn*, I., 550, 23.
- Lögr, *add: a 'loch,' II.*, 174, 13.
- Mála-greindir, *f. pl., the setting forth,  
discussion, of matters under dis-  
pute*, II., 32, 2.
- Máli (-a), *m., soldier's pay*, I.,  
166, 10.
- Mánaðr, *add: acc. pl., mánuðr*, II.,  
280, 32.
- Mann-kind, *add: I.*, 70, 10.
- Matr (-ar), *m., 'meat,' food*, I.,  
98, 24, 228, 6.
- Megn (-s), *n., another form for, and  
probably the ground-form of most  
of the cited examples under, me-  
gin*, I., 88, 4.
- Meingerðar-maðr, *m., one who  
wreaks harm, hurt, who provokes*,  
II., 36, 6.
- Meinligr, *add: superl. meinlegstr*,  
I., 302, 26.
- Meistari, *add: master, steward*, I.,  
360, 24.
- Minkanar-grein, *f., clause, state-  
ment, involving disparagement*,  
I., 394, 2.



- Mis-þykt, *f.*, for *id. read* = mis-sætti.
- Mjúkara, *adv.*, more meekly, more gently, I., 36, 16.
- Móður-hús, *add*: original foundation, 'domus (ecclesia) matrix,' I., 370, 11.
- Mót, *add*: *fig. towards*, meira til áleitni enn styrkingar mót ástinni, er eigi leitar sinn ávinning, I., 398, 16. — *Temp. against, towards*: annan tíma móti lýsing eru innleiddir aðrir þrettán fátaekir, I., 98, 31.
- Mót-gerð (-ar, -ir), *f.*, provocation, I., 328, 28.
- Mynd, *add*: fashion, manner: kjörí hon hann sálf . . . á nokkura líka mynd ok lesit er af hinum helga Davíð, I., 18, 18.
- Myrkr, *ad.*, *prop. dark, dim, but obscure, dissimulating, crafty*, I., 326, 22.
- Ná, *v.a.*, *add, as a primary sense: to reach (with the hand)*: (hann) þrífir til sveinsins, ok fyrri en hann feingi til hans nað þaa sa hann, &c., II., 281, 33.
- Ná-lægr, *add*: near at heart, I., 308, 18.
- Nám, *add*: I., 18, 29.
- Náinn, *ad.*, close (of relationship), II., 260, 2.
- Naut (-s), *n.*, a neat (a cow), II., 122, 16.
- Nema, *v.a.*, *add under 2: to learn, certiolem fieri*: nv megv þer af þeira frasaugn nema hversv mikill harmr . . . orðin er, II., 274, 7.
- Nón-tími, *m.*, the hour of nones, three o'clock p.m., I., 106, 3.
- Nótt, *add*: under the phrase: um nóttina: during the night, I., 230, 6; also: á nótt, on (at) or during the night, I., 230, 9.
- Ný-kvænt, *ad.*, newly married, II., 148, 12.
- Ný-vígðr, *ad.*, newly consecrated, I., 136, 13.
- Næra (ð), *v.a.*, to nourish, I., 316, 12.
- Nöðsyn (noðsyn), = nauð-syn, II., 262, 26, 264, 3 265, 15.
- Ó-blíða, *f.*, unkindness, disfavour, I., 158, 16.
- Óðr (óð, ótt), *ad.*, *prop. mad, cfr. Germ, wut, hence: hasty, rash, quick, in the phrase*: er ei ótt at greina, it is (a matter) not soon told, II., 206, 4.
- Ófriðar-maðr, *m.*, worrier, persecutor (bully), II., 46, 26.
- Oft-samligr, *ad.*, frequently repeated, I., 388, 15.
- Of-verkir, *add*: II., 40, 11.
- Ógnandi, for *m. threatener, read: pres. p., threatening*.
- Ó-lyfjun (ó, lyf), *f.*, abomination, I., 404, 18.
- Orð-fleyta (tt), *v.a.*, to give currency to a rumour, I., 292, 29.
- Orð-færi, *n.*, manner of speech, mode of expression, II., 6, 14.
- Ó-umbreðiligr, *ad.*, = óumræðiligr, II., 264, 20.
- Páfa-tala, *f.*, series of popes, I., 26, 3.
- Písl, *add*: pain, torment.
- Píslar-pálmi, *read* píslarpálmr.
- Pistill (-s), *m.*, 'the epistle,' I., 482, 17.



- Prest-bróðir, *m.*, *lay brother*, ('*frater conversus* ')? I., 244, 18.
- Prestr, *add: dat. prestnum*, II., 261, 2.
- Próf, *add: trial, experiment, test*, II., 116, 19.
- Rang-turna (að), *v.a.*, *to turn the wrong way, to pervert, to misconstrue*, I., 176, 27.
- Rás, *add: galop*, II., 116, 14.
- Rasa, *add: to be in a state of confusion*, I., 208, 32.
- Raun, *add: gen. raunar, as an adv., in reality*, I., 58, 9.
- Reikna, *add: to calculate, to speculate*, I., 528, 1.
- Reka, *add: Impers. to drift: ef í þann sjó rekr*, II., 96, 3.
- Rétt-virðing, *f.*, *fair estimate, fairness*, I., 400, 22.
- Riða, *v.a.*, *read ríða*.
- Riða (-u), *f.*, *for* II., 72, 7, *read*, II., 281, 15.
- Riddaraligr, *read riddarligr*.
- Sá, *pron. dem., after sú add (svó? II., 206, 5)*.
- Sam-blástr, *m.*, *conspiracy*, I., 252, 22.
- Sam-haldinn, *add: complete*, I., 4, 3.
- Sam-ráði = samráðr, II., 274, 17.
- Sann-heilagur, = sannheilagur, I., 136, 12.
- Sannleiki (-a), *m.*, = sannleikr, I., 334, 11.
- Sáttar-bréf, *n.*, *letter testifying of reconciliation*, I., 530, 4.
- Sax, *pl. söx, the bows of a vessel*, I., 26, 10.
- Segja, *add: s. upp, to throw up (an engagement), to refuse*, I., 334, 24.
- Sénn (sén, sét), *p.p. of sjá, as ad., seen*, I., 342, 8; II., 48, 9.
- Setja, *under Phrases add: s. at (impers.), to grow wan (of a corpse)*, II., 288, 2.
- Setningr (-s), *m.*, *regulated habits*, I., 106, 2.
- Sið-semi, *f.*, *religious worship*, I., 536, 18.
- Sinn, *pron. poss., under 2. add: I., 516, 21*.
- Sjá, *pron. dem., add: I., 450, 15*.
- Sjaldan, *adv., seldom*, II., 269, 28.
- Sjólfan, *acc. sing of sjálfr, q.v.*, I., 368, 20.
- Skam-hendr, *ad.*, *short-handed, short-armed, i.e. powerless*, II., 267, 25.
- Skelmis-drep, *n.*, *remove the notes of interrogation, and aad: á stóli skelmisdrepsins, "in cathedra pestilentiae."*
- Skipa, *add: — 5. to organise, to propagate; s. kristni*, I., 40, 7. — *Also, under prepos. uses: s. undir borð (impers.), to seat (persons) at table*, I., 248, 19.
- Skjóta, *add: s. málum til, to appeal*, II., 265, 31, 267, 1.
- Skrifari (-a), *m.*, *a writer, notary*, II., 280, 31.
- Skyldugr, *ad., due*, I., 332, 24; *owing, indebted*, I., 334, 6.
- Skyn, *for (-s) read (-jar)*.
- Skynsemdar-orð, *n. pl., well reasoned argument*, I., 414, 14.



- Slíta, *add*: fund slítr (*impers.*), *a meeting breaks up, dissolves*, I., 168, 22.
- Sljór, *ad., prop. blunt, hence: lax; remiss*, I., 430, 16.
- Smá, *v.a., add*: I., 144, 7.
- Snara, *under Med. add*: s. undan, *to 'get out of it,'* I., 142, 19.
- Snjór (snjófar, *acc. snjó*), *m., snow*, I., 540, 24.
- Snúa, *under Med. add*: snúast að, *to turn in favour of, to countenance*, I., 90, 29.
- Sólar-fall? II., 278, 25.
- Spilla, *add*: s. um, *to undo what has been well done*, II., 180, 21.
- Spyrja, *add*: sp. til, *to have news of*, I., 518, 11.
- Staðr, *add*: als staðar, *everywhere*, I., 118, 28.
- Steytr, *add*: — 2. *strife, enmity*, I., 480, 7.
- Stig, *add*: *as a primary sense: step, pace*, II., 282, 1.
- Stíga, *add*: s. á fót, *to step on the foot*, II., 283, 9.
- Stór-mál, *n. pl., weighty matters*, II., 267, 1.
- Styrkingar-stoð, *f., pillar of support*, II., 275, 29.
- Styrkr, *add*: marka styrkt, *to see, to perceive, clearly*, I., 504, 26.
- Sub-djárn, *m., subdeacon*, I., 332, 17.
- Sundr-lyndi, *n., discord*, I., 140, 8.
- Sund-tjörn, *f., 'swimming tarn,' bathing pool*, II., 282, 25.
- Sút-fenginn, *add* (-feinginn).
- Sút-fullr, *for id. read: sorrowing*.
- Svefn, *add*: II., 146, 25.
- Sýkjast, *after, to become, add 'diseased.'*
- Sýn, *add*. — 5. *a look, a glance*: hún sér upp augum ok renner til sýnar, I., 156, 2.
- Synja (að), *v.a., to refuse*, II., 269, 32.
- Sýniligr, *for but, insert*: II., 126, 27. — 2.
- Sækja, *add*: *to persecute*, þeir sóttu sælan Thóman erkibyskup, svá sem til útleððar, fyrir svikara nafn ok fépínur, I., 234, 22. — *to prosecute, to sue, to arraign*: biskupa þá höfum vér eigi bannsett, heldr páfinn sjálfr, ok ef þér vilit þat kæra, sækit hann þar um, I., 526, 19.
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- Tíðast, *superl. adv., at the quickest, as quickly as possible*, I., 250, 7; II., 76, 14.
- Tillögu-maðr, *m., counsellor*, I., 470, 12.
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- Undir-lögr? II., 140, 18.
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- Upp-runi (-a, -ar), *m.*, *sprouting up, beginning*, II., 62, 1.
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- Valda, *after olli add* (volli, I., 448, 26.)
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I N D E X.

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Vol. IV., Part 2.—1526-1528.

Vol. IV., Part 3.—1529-1530.

Vol. III. (in Two Parts)—1519-1523.

Vol. V.—1531-1532.

Vol. VI.—1533.

Vol. IV.—Introduction.

Vol. VII.—1534.

These volumes contain summaries of all State Papers and Correspondence relating to the reign of Henry VIII., in the Public Record Office, of those formerly in the State Paper Office, in the British Museum, the Libraries of Oxford and Cambridge, and other Public Libraries; and of all letters that have appeared in print in the works of Burnet, Strype, and others. Whatever authentic original material exists in England relative to the religious, political, parliamentary, or social history of the country during the reign of Henry VIII., whether despatches of ambassadors, or proceedings of the army, navy, treasury, or ordnance, or records of Parliament, appointments of officers, grants from the Crown, &c., will be found calendared in these volumes.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF EDWARD VI., preserved in Her Majesty's Public Record Office. 1547-1553. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, &c. 1861.



CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF MARY, preserved in Her Majesty's Public Record Office. 1553-1558. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law, &c. 1861.

The two preceding volumes exhibit the negotiations of the English ambassadors with the courts of the Emperor Charles V. of Germany, of Henry II. of France, and of Philip II. of Spain. The affairs of several of the minor continental states also find various incidental illustrations of much interest. The Papers descriptive of the circumstances which attended the loss of Calais merit a special notice; while the progress of the wars in the north of France, into which England was dragged by her union with Spain, is narrated at some length. These volumes treat only of the relations of England with foreign powers.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office, &c. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, (Vols. I.-VII.), and ALLAN JAMES CROSBY, Esq., M.A., Barrister-at-Law, (Vols. VIII.-XI.) 1863-1880.

|                      |                       |
|----------------------|-----------------------|
| Vol. I.—1558-1559.   | Vol. VII.—1564-1565.  |
| Vol. II.—1559-1560.  | Vol. VIII.—1566-1568. |
| Vol. III.—1560-1561. | Vol. IX.—1569-1571.   |
| Vol. IV.—1561-1562.  | Vol. X.—1572-1574.    |
| Vol. V.—1562.        | Vol. XI.—1575-1577.   |
| Vol. VI.—1563.       |                       |

These volumes contain a Calendar of the Foreign Correspondence during the early portion of the reign of Elizabeth. They illustrate not only the external but also the domestic affairs of Foreign Countries during that period.

CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by* JOSEPH REDINGTON, Esq. 1868-1883.

|                      |                     |
|----------------------|---------------------|
| Vol. I.—1557-1696.   | Vol. IV.—1708-1714. |
| Vol. II.—1697-1702.  | Vol. V.—1714-1719.  |
| Vol. III.—1702-1707. |                     |

The above Papers connected with the affairs of the Treasury comprise petitions, reports, and other documents relating to services rendered to the State grants of money and pensions, appointments to offices, remissions of fines and duties, &c. They illustrate civil and military events, finance, the administration in Ireland and the Colonies, &c., and afford information nowhere else recorded.

CALENDAR OF THE CAREW PAPERS, preserved in the Lambeth Library. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London; and WILLIAM BULLEN, Esq. 1867-1873.

|                      |                                       |
|----------------------|---------------------------------------|
| Vol. I.—1515-1574.   | Vol. V.—Book of Howth; Miscellaneous. |
| Vol. II.—1575-1588.  |                                       |
| Vol. III.—1589-1600. | Vol. VI.—1603-1624.                   |
| Vol. IV.—1601-1603.  |                                       |

The Carew Papers relating to Ireland, in the Lambeth Library, are unique and of great importance to all students of Irish history.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* G. A. BERGENROTH. 1862-1868.

|                                    |
|------------------------------------|
| Vol. I.—Hen. VII.—1485-1509.       |
| Vol. II.—Hen. VIII.—1509-1525.     |
| Supplement to Vol. I. and Vol. II. |

Mr. Bergenroth was engaged in compiling a Calendar of the Papers relating to England preserved in the archives of Simancas in Spain, and the corresponding portion removed from Simancas to Paris. Mr. Bergenroth also visited Madrid, and examined the Papers there, bearing on the reign of Henry VIII. The first volume contains the Spanish Papers of the reign of Henry VII.; the second volume, those of the first portion of the reign of Henry VIII. The Supplement contains new information relating to the private life of Queen Katharine of England; and to the projected marriage of Henry VII. with Queen Juana, widow of King Philip of Castile, and mother of the Emperor Charles V.



CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* DON PASCUAL DE GAYANGOS. 1873-1883.

Vol. III., Part 1.—Hen. VIII.—1525-1526.

Vol. III., Part 2.—Hen. VIII.—1527-1529.

Vol. IV., Part 1.—Hen. VIII.—1529-1530.

Vol. IV., Part 2.—Hen. VIII.—1531-1533.

Vol. IV., Part 2.—*continued*.—Hen. VIII.—1531-1533.

Upon the death of Mr. Bergenroth, Don Pascual de Gayangos was appointed to continue the Calendar of the Spanish State Papers. He has pursued a similar plan to that of his predecessor, but has been able to add much valuable matter from Brussels and Vienna, with which Mr. Bergenroth was unacquainted.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. 1864-1882.

Vol. I.—1202-1509.

Vol. II.—1509-1519.

Vol. III.—1520-1526.

Vol. IV.—1527-1533.

Vol. V.—1534-1554.

Vol. VI., Part I.—1555-1556.

Vol. VI., Part II.—1556-1557.

Mr. Rawdon Brown's researches have brought to light a number of valuable documents relating to various periods of English history; his contributions to historical literature are of the most interesting and important character.

SYLLABUS, IN ENGLISH, OF RYMER'S FÆDERA. *By* Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. Vol. I.—Will. I.—Edw. III.; 1066-1377. Vol. II.—Ric. II.—Chas. II.; 1377-1654. 1869-1873.

The "Fædera," or "Rymer's Fædera," is a collection of miscellaneous documents illustrative of the History of Great Britain and Ireland, from the Norman Conquest to the reign of Charles II. Several editions of the "Fædera" have been published, and the present Syllabus was undertaken to make the contents of this great National Work more generally known.

REPORT OF THE DEPUTY KEEPER OF THE PUBLIC RECORDS AND THE REV. J. S. BREWER TO THE MASTER OF THE ROLLS, upon the Carte and Carew Papers in the Bodleian and Lambeth Libraries. 1864. *Price* 2s. 6d.

REPORT OF THE DEPUTY KEEPER OF THE PUBLIC RECORDS TO THE MASTER OF THE ROLLS, upon the Documents in the Archives and Public Libraries of Venice. 1866. *Price* 2s. 6d.



*In the Press.*

SYLLABUS, IN ENGLISH, OF RYMER'S FÆDERA. *By* Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. Vol. III.—Appendix and Index.

CALENDAR OF STATE PAPERS relating to IRELAND, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office. *Edited by* HANS CLAUDE HAMILTON, Esq., F.S.A. Vol. IV.—1588-1590.

CALENDAR OF STATE PAPERS AND MANUSCRIPTS, relating to ENGLISH AFFAIRS, preserved in the Archives of Venice, &c. *Edited by* RAWDON BROWN, Esq. Vol. VI., Part III.—1557-1558.

CALENDAR OF DOCUMENTS relating to IRELAND, preserved in Her Majesty's Public Record Office, London. *Edited by* HENRY SAVAGE SWEETMAN, Esq., B.A., Trinity College, Dublin, Barrister-at-Law (Ireland). Vol. V.—1302-1307.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, DURING THE COMMONWEALTH, preserved in Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. Vol. X.—1656, &c.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in Her Majesty's Public Record Office. *Edited by* WILLIAM DOUGLAS HAMILTON, Esq., F.S.A. Vol. XVIII.—1641-1643.

CALENDAR OF LETTERS, DESPATCHES, AND STATE PAPERS, relating to the Negotiations between England and Spain, preserved in the Archives at Simancas, and elsewhere. *Edited by* DON PASCUAL DE GAYANGOS. Vol. V.—1534, &c.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOEL SAINSBURY, Esq. Vol. VI.—East Indies, 1625-1630.

*In Progress.*

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in Her Majesty's Public Record Office, and elsewhere. *Edited by* W. NOEL SAINSBURY, Esq. Vol. VII.—America and West Indies, 1669, &c.

CALENDAR OF HOME OFFICE PAPERS OF THE REIGN OF GEORGE III., preserved in Her Majesty's Public Record Office. *Edited by* RICHARD ARTHUR ROBERTS, Esq., Barrister-at-Law. Vol. IV.—1773, &c.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF ELIZABETH, preserved in Her Majesty's Public Record Office. Vol. XII.—1577.

CALENDAR OF LETTERS AND PAPERS, FOREIGN AND DOMESTIC, OF THE REIGN OF HENRY VIII., preserved in Her Majesty's Public Record Office, the British Museum, &c. *Edited by* JAMES GAIRDNER, Esq. Vol. VIII.—1535, &c.

CALENDAR OF TREASURY PAPERS, preserved in Her Majesty's Public Record Office. *Edited by* JOSEPH REDINGTON, Esq. Vol. VI.—1720, &c.



## THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

[ROYAL 8vo. half-bound. *Price* 10s. each Volume or Part.]

On 25 July 1822, the House of Commons presented an address to the Crown, stating that the editions of the works of our ancient historians were inconvenient and defective; that many of their writings still remained in manuscript, and, in some cases, in a single copy only. They added, "that an uniform and convenient edition of the whole, published under His Majesty's royal sanction, would be an undertaking honourable to His Majesty's reign, and conducive to the advancement of historical and constitutional knowledge; that the House therefore humbly besought His Majesty, that He would be graciously pleased to give such directions as His Majesty, in His wisdom, might think fit, for the publication of a complete edition of the ancient historians of this realm, and assured His Majesty that whatever expense might be necessary for this purpose would be made good."

The Master of the Rolls, being very desirous that effect should be given to the resolution of the House of Commons, submitted to Her Majesty's Treasury in 1857 a plan for the publication of the ancient chronicles and memorials of the United Kingdom, and it was adopted accordingly. In selecting these works, it was considered right, in the first instance, to give preference to those of which the manuscripts were unique, or the materials of which would help to fill up blanks in English history for which no satisfactory and authentic information hitherto existed in any accessible form. One great object the Master of the Rolls had in view was to form a *corpus historicum* within reasonable limits, and which should be as complete as possible. In a subject of so vast a range, it was important that the historical student should be able to select such volumes as conformed with his own peculiar tastes and studies, and not be put to the expense of purchasing the whole collection; an inconvenience inseparable from any other plan than that which has been in this instance adopted.

Of the Chronicles and Memorials, the following volumes have been published. They embrace the period from the earliest time of British history down to the end of the reign of Henry VII.

1. THE CHRONICLE OF ENGLAND, by JOHN CAPGRAVE. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.

Capgrave was prior of Lynn, in Norfolk, and provincial of the order of the Friars Hermits of England shortly before the year 1464. His Chronicle extends from the creation of the world to the year 1417. As a record of the language spoken in Norfolk (being written in English), it is of considerable value.

2. CHRONICON MONASTERII DE ABINGDON. Vols. I. and II. *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1858.

This Chronicle traces the history of the great Benedictine monastery of Abingdon in Berkshire, from its foundation by King Ina of Wessex, to the reign of Richard I., shortly after which period the present narrative was drawn up by an inmate of the establishment. The author had access to the title-deeds of the house; and incorporates into his history various charters of the Saxon kings, of great importance as illustrating not only the history of the locality but that of the kingdom. The work is printed for the first time.



3. LIVES OF EDWARD THE CONFESSOR. I.—*La Estoire de Seint Aedward le Rei*. II.—*Vita Beati Edvardi Regis et Confessoris*. III.—*Vita Æduuardi Regis qui apud Westmonasterium requiescit*. Edited by HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.

The first is a poem in Norman French, containing 4,686 lines, addressed to Alianor, Queen of Henry III., probably written in 1245, on the restoration of the church of Westminster. Nothing is known of the author. The second is an anonymous poem, containing 536 lines, written between 1440 and 1450, by command of Henry VI., to whom it is dedicated. It does not throw any new light on the reign of Edward the Confessor, but is valuable as a specimen of the Latin poetry of the time. The third, also by an anonymous author, was apparently written for Queen Edith, between 1066 and 1074, during the pressure of the suffering brought on the Saxons by the Norman conquest. It notices many facts not found in other writers, and some which differ considerably from the usual accounts.

4. MONUMENTA FRANCISCANA. Vol. I.—*Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. Adæ de Marisco Epistolæ. Registrum Fratrum Minorum Londoniæ*. Edited by J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vol. II.—*De Adventu Minorum*; re-edited, with additions. *Chronicle of the Grey Friars. The ancient English version of the Rule of St. Francis. Abbreviatio Statutorum, 1451, &c.* Edited by RICHARD HOWLETT, Esq., of the Middle Temple, Barrister-at-Law. 1858, 1882.

The first volume contains original materials for the history of the settlement of the order of Saint Francis in England, the letters of Adam de Marisco, and other papers connected with the foundation and diffusion of this great body. It was the aim of the editor to collect whatever historical information could be found in this country, towards illustrating a period of the national history for which only scanty materials exist. None of these have been before printed. The second volume contains materials found, since the first volume was published, among the MSS. of Sir Charles Isham, and in various libraries.

5. FASCICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO. Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. Edited by the Rev. W. W. SHIRLEY, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.

This work derives its principal value from being the only contemporaneous account of the rise of the Lollards. When written the disputes of the school, men had been extended to the field of theology, and they appear both in the writings of Wycliff and in those of his adversaries. Wycliff's little bundles of tares are not less metaphysical than theological, and the conflict between Nominalists and Realists rages side by side with the conflict between the different interpreters of Scripture. The work gives a good idea of the controversies at the end of the 14th and the beginning of the 15th centuries.

6. THE BUIK OF THE CRONICLIS OF SCOTLAND; or, A Metrical Version of the History of Hector Boece; by WILLIAM STEWART. Vols. I., II., and III. Edited by W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law. 1858.

This is a metrical translation of a Latin Prose Chronicle, written in the first half of the 16th century. The narrative begins with the earliest legends and ends with the death of James I. of Scotland, and the "evil ending of the traitors that slew him." Strict accuracy of statement is not to be looked for; but the stories of the colonization of Spain, Ireland, and Scotland are interesting if not true; and the chronicle reflects the manners, sentiments, and character of the age in which it was composed. The peculiarities of the Scottish dialect are well illustrated in this version, and the student of language will find ample materials for comparison with the English dialects of the same period, and with modern lowland Scotch.



7. *JOHANNIS CAPGRAVE LIBER DE ILLUSTRIBUS HENRICIS.* Edited by the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1858.

This work is dedicated to Henry VI. of England, who appears to have been, in the author's estimation, the greatest of all the Henries. It is divided into three parts, each having a separate dedication. The first part relates only to the history of the Empire, from the election of Henry I., the Fowler, to the end of the reign of the Emperor Henry VI. The second part is devoted to English history, from the accession of Henry I. in 1100, to 1446, which was the twenty-fourth year of the reign of Henry VI. The third part contains the lives of illustrious men who have borne the name of Henry in various parts of the world. Capgrave was born in 1393, in the reign of Richard II., and lived during the Wars of the Roses, for which period his work is of some value.

8. *HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS*, by THOMAS OF ELMHAM, formerly Monk and Treasurer of that Foundation. Edited by CHARLES HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

This history extends from the arrival of St. Augustine in Kent until 1191. Prefixed is a chronology as far as 1418, which shows in outline what was to have been the character of the work when completed. The only copy known is in the possession of Trinity Hall, Cambridge. The author was connected with Norfolk, and most probably with Elmham, whence he derived his name.

9. *EULOGIUM (HISTORIARUM SIVE TEMPORIS): Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monacho quodam Malmesbiriensi exaratum.* Vols. I., II., and III. Edited by F. S. HAYDON, Esq., B.A. 1858-1863.

This is a Latin Chronicle extending from the Creation to the latter part of the reign of Edward III., and written by a monk of the Abbey of Malmesbury, in Wiltshire, about the year 1367. A continuation, carrying the history of England down to the year 1413, was added in the former half of the fifteenth century by an author whose name is not known. The original Chronicle is divided into five books, and contains a history of the world generally, but more especially of England to the year 1366. The continuation extends the history down to the coronation of Henry V. The Eulogium itself is chiefly valuable as containing a history, by a contemporary, of the period between 1356 and 1366. The notices of events appear to have been written very soon after their occurrence. Among other interesting matter, the Chronicle contains a diary of the Poitiers campaign, evidently furnished by some person who accompanied the army of the Black Prince. The continuation of the Chronicle is also the work of a contemporary, and gives a very interesting account of the reigns of Richard II. and Henry IV. It is believed to be the earliest authority for the statement that the latter monarch died in the Jerusalem Chamber at Westminster.

10. *MEMORIALS OF HENRY THE SEVENTH: Bernardi Andreæ Tholosatis Vita Regis Henrici Septimi; necnon alia quædam ad eundem Regem spectantia.* Edited by JAMES GAIRDNER, Esq. 1858.

The contents of this volume are—(1) a life of Henry VII., by his poet laureate and historiographer, Bernard André, of Toulouse, with some compositions in verse, of which he is supposed to have been the author; (2) the journals of Roger Machado during certain embassies on which he was sent by Henry VII. to Spain and Brittany, the first of which had reference to the marriage of the King's son, Arthur, with Catharine of Arragon; (3) two curious reports by envoys sent to Spain in the year 1505 touching the succession to the Crown of Castile, and a project of marriage between Henry VII. and the Queen of Naples; and (4) an account of Philip of Castile's reception in England in 1506. Other documents of interest in connexion with the period are given in an appendix.

11. *MEMORIALS OF HENRY THE FIFTH. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V.* Edited by CHARLES A. COLE, Esq. 1858.

This volume contains three treatises which more or less illustrate the history of the reign of Henry V., viz.: A Life by Robert Redman; a Metrical Chronicle by Thomas Elmham, prior of Lenton, a contemporary author; Versus Rhythmici,



written apparently by a monk of Westminster Abbey, who was also a contemporary of Henry V. These works are printed for the first time.

12. MUNIMENTA GILDHALLÆ LONDONIENSIS; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. *Edited by* HENRY THOMAS RILEY, Esq., M.A., Barrister-at-Law. 1859-1862.

The manuscript of the *Liber Albus*, compiled by John Carpenter, Common Clerk of the City of London in the year 1419, a large folio volume, is preserved in the Record Room of the City of London. It gives an account of the laws, regulations, and institutions of that City in the 12th, 13th, 14th, and early part of the 15th centuries. The *Liber Custumarum* was compiled probably by various hands in the early part of the 14th century during the reign of Edward II. The manuscript, a folio volume, is also preserved in the Record Room of the City of London, though some portion in its original state, borrowed from the City in the reign of Queen Elizabeth and never returned, forms part of the Cottonian MS. Claudius D. II. in the British Museum. It also gives an account of the laws, regulations, and institutions of the City of London in the 12th, 13th, and early part of the 14th centuries.

13. CHRONICA JOHANNIS DE OXENEDES. *Edited by* Sir HENRY ELLIS, K.H. 1859.

Although this Chronicle tells of the arrival of Hengist and Horsa in England in 449, yet it substantially begins with the reign of King Alfred, and comes down to 1292, where it ends abruptly. The history is particularly valuable for notices of events in the eastern portions of the kingdom, not to be elsewhere obtained. Some curious facts are mentioned relative to the floods in that part of England, which are confirmed in the Friesland Chronicle of Anthony Heinrich, pastor of the Island of Mohr.

14. A COLLECTION OF POLITICAL POEMS AND SONGS RELATING TO ENGLISH HISTORY, FROM THE ACCESSION OF EDWARD III. TO THE REIGN OF HENRY VIII. Vols. I. and II. *Edited by* THOMAS WRIGHT, Esq., M.A. 1859-1861.

These Poems are perhaps the most interesting of all the historical writings of the period, though they cannot be relied on for accuracy of statement. They are various in character; some are upon religious subjects, some may be called satires, and some give no more than a court scandal; but as a whole they present a very fair picture of society, and of the relations of the different classes to one another. The period comprised is in itself interesting, and brings us, through the decline of the feudal system, to the beginning of our modern history. The songs in old English are of considerable value to the philologist.

15. The "OPUS TERTIUM," "OPUS MINUS," &c., of ROGER BACON. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. 1859.

This is the celebrated treatise—never before printed—so frequently referred to by the great philosopher in his works. It contains the fullest details we possess of the life and labours of Roger Bacon: also a fragment by the same author, supposed to be unique, the "*Compendium Studii Theologiæ*."

16. BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA; 449-1298: necnon ejusdem Liber de Archiepiscopis et Episcopis Angliæ. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1859.

The author, a monk of Norwich, has here given us a Chronicle of England from the arrival of the Saxons in 449 to the year 1298, in or about which year it appears that he died. The latter portion of this history (the whole of the reign of Edward I. more especially) is of great value, as the writer was contemporary with the events which he records. An Appendix contains several illustrative documents connected with the previous narrative.

17. BRUT Y TYWYSOGION; or, The Chronicle of the Princes of Wales. *Edited by* the Rev. JOHN WILLIAMS AB ITHEL, M.A. 1860.

This work, also known as "The Chronicle of the Princes of Wales," has been attributed to Caradoc of Llancarvan, who flourished about the middle of



the twelfth century. It is written in the ancient Welsh language, begins with the abdication and death of Caedwala at Rome, in the year 681, and continues the history down to the subjugation of Wales by Edward I., about the year 1282.

18. A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV. 1399-1404. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford. 1860.

This volume, like all the others in the series containing a miscellaneous selection of letters, is valuable on account of the light it throws upon biographical history, and the familiar view it presents of characters, manners, and events. The period requires much elucidation; to which it will materially contribute.

19. THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY. By REGINALD PECOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by* CHURCHILL BABINGTON, B.D., Fellow of St. John's College, Cambridge. 1860.

The "Repressor" may be considered the earliest piece of good theological disquisition of which our English prose literature can boast. The author was born about the end of the fourteenth century, consecrated Bishop of St. Asaph in the year 1444, and translated to the see of Chichester in 1450. While Bishop of St. Asaph, he zealously defended his brother prelates from the attacks of those who censured the bishops for their neglect of duty. He maintained that it was no part of a bishop's functions to appear in the pulpit, and that his time might be more profitably spent, and his dignity better maintained, in the performance of works of a higher character. Among those who thought differently were the Lollards, and against their general doctrines the "Repressor" is directed. Pecock took up a position midway between that of the Roman Church and that of the modern Anglican Church; but his work is interesting chiefly because it gives a full account of the views of the Lollards and of the arguments by which they were supported, and because it assists us to ascertain the state of feeling which ultimately led to the Reformation. Apart from religious matters, the light thrown upon contemporaneous history is very small, but the "Repressor" has great value for the philologist, as it tells us what were the characteristics of the language in use among the cultivated Englishmen of the fifteenth century. Pecock, though an opponent of the Lollards, showed a certain spirit of toleration, for which he received, towards the end of his life, the usual mediæval reward—persecution.

20. ANNALES CAMBRIÆ. *Edited by* the Rev. JOHN WILLIAMS AB ITHEL, M.A. 1860.

These annals, which are in Latin, commence in 447, and come down to 1288. The earlier portion appears to be taken from an Irish Chronicle, used by Tigernach, and by the compiler of the Annals of Ulster. During its first century it contains scarcely anything relating to Britain, the earliest direct concurrence with English history is relative to the mission of Augustine. Its notices throughout, though brief, are valuable. The annals were probably written at St. Davids, by Blegewryd, Archdeacon of Llandaff, the most learned man in his day in all Cymru.

21. THE WORKS OF GIRALDUS CAMBRENSIS. Vols. I., II., III., and IV. *Edited by* J. S. BREWER, M.A., Professor of English Literature, King's College, London. Vols. V., VI., and VII. *Edited by* the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1861-1877.

These volumes contain the historical works of Gerald du Barry, who lived in the reigns of Henry II., Richard I., and John, and attempted to re-establish the independence of Wales by restoring the see of St. Davids to its ancient primacy. His works are of a very miscellaneous nature, both in prose and verse, and are remarkable chiefly for the racy and original anecdotes which they contain relating to contemporaries. He is the only Welsh writer of any importance who has contributed so much to the mediæval literature of this country, or assumed, in consequence of his nationality, so free and independent a tone. His frequent travels in Italy, in France, in Ireland, and in Wales, gave him opportunities for observation which did not generally fall to the lot of mediæval writers in the twelfth and thirteenth centuries, and of these observations Giraldus has made due use. Only extracts from these treatises have been printed before, and almost all of them are taken from unique manuscripts.



The *Topographia Hibernica* (in Vol. V.) is the result of Giraldus' two visits to Ireland. The first in 1183, the second in 1185-6, when he accompanied Prince John into that country. Curious as this treatise is, Mr. Dimock is of opinion that it ought not to be accepted as sober truthful history, for Giraldus himself states that truth was not his main object, and that he compiled the work for the purpose of sounding the praises of Henry the Second. Elsewhere, however, he declares that he had stated nothing in the *Topographia* of the truth of which he was not well assured, either by his own eyesight or by the testimony, with all diligence elicited, of the most trustworthy and authentic men in the country; that though he did not put just the same full faith in their reports as in what he had himself seen, yet, as they only related what they had themselves seen, he could not but believe such credible witnesses. A very interesting portion of this treatise is devoted to the animals of Ireland. It shows that he was a very accurate and acute observer, and his descriptions are given in a way that a scientific naturalist of the present day could hardly improve upon. The *Expugnatio Hibernica* was written about 1188 and may be regarded rather as a great epic than a sober relation of acts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic truthful history. Vol. VI. contains the *Itinerarium Kambriæ et Descriptio Kambriæ*: and Vol. VII., the lives of S. Remigius and S. Hugh.

22. LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND. Vol. I., and Vol. II. (in Two Parts). *Edited by* the Rev. JOSEPH STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard. 1861-1864.

These letters and papers are derived chiefly from originals or contemporary copies extant in the Bibliothèque Impériale, and the Dépôt des Archives, in Paris. They illustrate the policy adopted by John Duke of Bedford and his successors during their government of Normandy, and other provinces of France acquired by Henry V. Here may be traced, step by step, the gradual declension of the English power, until we are prepared for its final overthrow.

23. THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES. Vol. I., Original Texts. Vol. II., Translation. *Edited and translated by* BENJAMIN THORPE, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.

This Chronicle, extending from the earliest history of Britain to 1154, is justly the boast of England; no other nation can produce any history, written in its own vernacular, at all approaching it, in antiquity, truthfulness, or extent, the historical books of the Bible alone excepted. There are at present six independent manuscripts of the Saxon Chronicle, ending in different years, and written in different parts of the country. In this edition, the text of each manuscript is printed in columns on the same page, so that the student may see at a glance the various changes which occur in orthography, whether arising from locality or age.

24. LETTERS AND PAPERS ILLUSTRATIVE OF THE REIGNS OF RICHARD III. AND HENRY VII. Vols. I. and II. *Edited by* JAMES GAIRDNER, Esq. 1861-1863.

The Papers are derived from MSS. in the Public Record Office, the British Museum, and other repositories. The period to which they refer is unusually destitute of chronicles and other sources of historical information, so that the light obtained from them is of special importance. The principal contents of the volumes are some diplomatic Papers of Richard III.; correspondence between Henry VII. and Ferdinand and Isabella of Spain; documents relating to Edmund de la Pole, Earl of Suffolk; and a portion of the correspondence of James IV. of Scotland.

25. LETTERS OF BISHOP GROSSETESTE, illustrative of the Social Condition of his Time. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.

The Letters of Robert Grosseteste (131 in number) are here collected from various sources, and a large portion of them is printed for the first time. They range in



date from about 1210 to 1253, and relate to various matters connected not only with the political history of England during the reign of Henry III., but with its ecclesiastical condition. They refer especially to the diocese of Lincoln, of which Grosseteste was bishop.

26. DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND. Vol. I. (in Two Parts); Anterior to the Norman Invasion. Vol. II.; 1066-1200. Vol. III.; 1200-1327. *By* Sir THOMAS DUFFUS HARDY, D.C.L., Deputy Keeper of the Public Records. 1862-1871.

The object of this work is to publish notices of all known sources of British history, both printed and unprinted, in one continued sequence. The materials, when historical (as distinguished from biographical), are arranged under the year in which the latest event is recorded in the chronicle or history, and not under the period in which its author, real or supposed, flourished. Biographies are enumerated under the year in which the person commemorated died, and not under the year in which the life was written. This arrangement has two advantages; the materials for any given period may be seen at a glance; and if the reader knows the time when an author wrote, and the number of years that had elapsed between the date of the events and the time the writer flourished, he will generally be enabled to form a fair estimate of the comparative value of the narrative itself. A brief analysis of each work has been added when deserving it, in which the original portions are distinguished from those which are mere compilations. When possible, the sources are indicated from which compilations have been derived. A biographical sketch of the author of each piece has been added, and a brief notice of such British authors as have written on historical subjects.

27. ROYAL AND OTHER HISTORICAL LETTERS ILLUSTRATIVE OF THE REIGN OF HENRY III. Vol. I., 1216-1235. Vol. II., 1236-1272. *Selected and edited by* the Rev. W. W. SHIRLEY, D.D., Regius Professor in Ecclesiastical History, and Canon of Christ Church, Oxford. 1862-1866.

The letters contained in these volumes are derived chiefly from the ancient correspondence formerly in the Tower of London, and now in the Public Record Office. They illustrate the political history of England during the growth of its liberties, and throw considerable light upon the personal history of Simon de Montfort. The affairs of France form the subject of many of them, especially in regard to the province of Gascony. The entire collection consists of nearly 700 documents, the greater portion of which is printed for the first time.

28. CHRONICA MONASTERII S. ALBANI.—1. THOMÆ WALSINGHAM HISTORIA ANGLICANA; Vol. I., 1272-1381: Vol. II., 1381-1422. 2. WILLELMI RISHANGER CHRONICA ET ANNALES, 1259-1307. 3. JOHANNIS DE TROKELowe ET HENRICI DE BLANEFORDE CHRONICA ET ANNALES, 1259-1296; 1307-1324; 1392-1406. 4. GESTA ABBATUM MONASTERII S. ALBANI, A THOMA WALSINGHAM, REGNANTE RICARDO SECUNDO, EJUSDEM ECCLESIE PRÆCENTORE, COMPILATA; Vol. I., 793-1290: Vol. II., 1290-1349: Vol. III., 1349-1411. 5. JOHANNIS AMUNDESHAM, MONACHI MONASTERII S. ALBANI, UT VIDETUR, ANNALES; Vols. I. and II. 6. REGISTRA QUORUNDAM ABBATUM MONASTERII S. ALBANI, QUI SÆCULO XV<sup>mo</sup> FLORUERE; Vol. I., REGISTRUM ABBATIS JOHANNIS WHETHAMSTEDE, ABBATIS MONASTERII SANCTI ALBANI, ITERUM SUSCEPTÆ; ROBERTO BLAKENEY, CAPELLANO, QUONDAM ADSRIPTUM: Vol. II., REGISTRA JOHANNIS WHETHAMSTEDE, WILLELMI ALBON, ET WILLELMI WALINGFORDE, ABBATUM MONASTERII SANCTI ALBANI, CUM APPENDICE, CONTINENTE QUASDAM EPISTOLAS, A JOHANNE WHETHAMSTEDE CONSCRIPTAS. 7. YPODIGMA NEUSTRIÆ A THOMA, WALSINGHAM, QUONDAM MONACHO MONASTERII S. ALBANI, CONSCRIPTUM. *Edited by* HENRY THOMAS RILEY, Esq., M.A., Cambridge and Oxford; and of the Inner Temple, Barrister-at-Law. 1863-1876.

In the 1st two volumes is a History of England, from the death of Henry III. to the death of Henry V., by Thomas Walsingham, Precentor of St. Albans, from MS. VII. in the Arundel Collection in the College of Arms, London, a manuscript of the fifteenth century, collated with MS. 13 E. IX. in the King's Library in the British Museum, and MS. VII. in the Parker Collection of Manuscripts at Corpus Christi College, Cambridge.



In the 3rd volume is a Chronicle of English History, attributed to William Rishanger, who lived in the reign of Edward I., from the Cotton. MS. Faustina B. IX. in the British Museum, collated with MS. 14 C. VII. (fols. 219-231) in the King's Library, British Museum, and the Cotton MS. Claudius E. III., fols. 306-331: an account of transactions attending the award of the kingdom of Scotland to John Balliol, 1291-1292, from MS. Cotton. Claudius D. VI., also attributed to William Rishanger, but on no sufficient ground: a short Chronicle of English History, 1292 to 1300, by an unknown hand, from MS. Cotton. Claudius D. VI.: a short Chronicle Willelmi Rishanger Gesta Edwardi Primi, Regis Angliæ, from MS. 14 C. I. in the Royal Library, and MS. Cotton. Claudius D. VI., with Annales Regum Angliæ, probably by the same hand: and fragments of three Chronicles of English History, 1285 to 1307.

In the 4th volume is a Chronicle of English History, 1259 to 1296, from MS. Cotton. Claudius D. VI.: Annals of Edward II., 1307 to 1323, by John de Trokelowe, a monk of St. Albans, and a continuation of Trokelowe's Annals, 1323, 1324, by Henry de Blaneforde, both from MS. Cotton. Claudius D. VI.: a full Chronicle of English History, 1392 to 1406, from MS. VII. in the Library of Corpus Christi College, Cambridge; and an account of the Benefactors of St. Albans, written in the early part of the 15th century from MS. VI. in the same Library.

The 5th, 6th, and 7th volumes contain a history of the Abbots of St. Albans, 793 to 1411, mainly compiled by Thomas Walsingham, from MS. Cotton. Claudius E. IV., in the British Museum: with a Continuation, from the closing pages of Parker MS. VII., in the Library of Corpus Christi College, Cambridge.

The 8th and 9th volumes, in continuation of the Annals, contain a Chronicle, probably by John Amundesham, a monk of St. Albans.

The 10th and 11th volumes relate especially to the acts and proceedings of Abbots Whethamstede, Albon, and Wallingford, and may be considered as a memorial of the chief historical and domestic events during those periods.

The 12th volume contains a compendious History of England to the reign of Henry V., and of Normandy in early times, also by Thomas Walsingham, and dedicated to Henry V. The compiler has often substituted other authorities in place of those consulted in the preparation of his larger work.

29. CHRONICON ABBATIE EVESHAMENSIS, AUCTORIBUS DOMINICO PRIORE EVESHAMIE ET THOMA DE MARLEBERGE ABBATE, A FUNDATIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM 1418. *Edited by* the Rev. W. D. MACRAY, Bodleian Library, Oxford. 1863.

The Chronicle of Evesham illustrates the history of that important monastery from its foundation by Egwin, about 690, to the year 1418. Its chief feature is an autobiography, which makes us acquainted with the inner daily life of a great abbey, such as but rarely has been recorded. Interspersed are many notices of general, personal, and local history which will be read with much interest. This work exists in a single MS., and is for the first time printed.

30. RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. Vol. I., 447-871. Vol. II., 872-1066. *Edited by* JOHN E. B. MAYOR, M.A., Fellow of St. John's College, Cambridge. 1863-1869.

The compiler, Richard of Cirencester, was a monk of Westminster, 1355-1400. In 1391 he obtained a licence to make a pilgrimage to Rome. His history, in four books, extends from 447 to 1066. He announces his intention of continuing it, but there is no evidence that he completed any more. This chronicle gives many charters in favour of Westminster Abbey, and a very full account of the lives and miracles of the saints, especially of Edward the Confessor, whose reign occupies the fourth book. A treatise on the Coronation, by William of Sudbury, a monk of Westminster, fills book iii. c. 3. It was on this author that C. J. Bertram fathered his forgery, *De Situ Britannia*, in 1747.

31. YEAR BOOKS OF THE REIGN OF EDWARD THE FIRST. Years 20-21, 21-22, 30-31, 32-33, and 33-35. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle Temple, Barrister-at-Law. YEAR BOOKS, 11-12 Edward III. *Edited and translated by* ALFRED JOHN HORWOOD, Esq., of the Middle



Temple, Barrister-at-Law; *continued by* LUKE OWEN PIKE, Esq., M.A., of Lincoln's Inn, Barrister-at-Law. 1863-1883.

The volumes known as the "Year Books" contain reports in Norman-French of cases argued and decided in the Courts of Common Law. They may be considered to a great extent as the "lex non scripta" of England, and been held in the highest veneration by the ancient sages of the law, and received by them as the repositories of the first recorded judgments and dicta of the great legal luminaries of past ages. They are also worthy of attention on account of the historical information and the notices of public and private persons which they contain, as well as the light which they throw on ancient manners and customs.

32. NARRATIVES OF THE EXPULSION OF THE ENGLISH FROM NORMANDY 1449-1450. —Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normendie, par Berry, Hérault du Roy: Conférences between the Ambassadors of France and England. *Edited, from MSS. in the Imperial Library at Paris, by the Rev. JOSEPH STEVENSON, M.A., of University College, Durham.* 1863.

This volume contains the narrative of an eye-witness who details with considerable power and minuteness the circumstances which attended the final expulsion of the English from Normandy in 1450. Commencing with the infringement of the truce by the capture of Fougères, and ending with the battle of Formigny and the embarkation of the Duke of Somerset. The period embraced is less than two years.

33. HISTORIA ET CARTULARIUM MONASTERII S. PETRI GLOUCESTRÆ. Vols. I., II., and III. *Edited by* W. H. HART, Esq., F.S.A., Membre correspondant de la Société des Antiquaires de Normandie. 1863-1867.

This work consists of two parts, the History and the Cartulary of the Monastery of St. Peter, Gloucester. The history furnishes an account of the monastery from its foundation, in the year 681, to the early part of the reign of Richard II., together with a calendar of donations and benefactions. It treats principally of the affairs of the monastery, but occasionally matters of general history are introduced. Its authorship has generally been assigned to Walter Froucester, the twentieth abbot, but without any foundation.

34. ALEXANDRI NECKAM DE NATURIS RERUM LIBRI DUO; with NECKAM'S POEM, DE LAUDIBUS DIVINÆ SAPIENTIÆ. *Edited by* THOMAS WRIGHT, Esq., M.A. 1863.

Neckam was a man who devoted himself to science, such as it was in the twelfth century. In the "De Naturis Rerum" are to be found what may be called the rudiments of many sciences mixed up with much error and ignorance. Neckam was not thought infallible, even by his contemporaries, for Roger Bacon remarks of him, "this Alexander in many things wrote what was true and useful; but he neither can nor ought by just title to be reckoned among authorities." Neckam, however, had sufficient independence of thought to differ from some of the schoolmen who in his time considered themselves the only judges of literature. He had his own views in morals, and in giving us a glimpse of them, as well as of his other opinions, he throws much light upon the manners, customs, and general tone of thought prevalent in the twelfth century. The poem entitled "De Laudibus Divinæ Sapientiæ" appears to be a metrical paraphrase or abridgment of the "De Naturis Rerum." It is written in the elegiac metre, and though there are many lines which violate classical rules, it is, as a whole, above the ordinary standard of mediæval Latin.

35. LEECHDOMS, WORTCUNNING, AND STARCRAFT OF EARLY ENGLAND; being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I., II., and III. *Collected and edited by the Rev. T. OSWALD COCKAYNE, M.A., of St. John's College, Cambridge.* 1864-1866.

This work illustrates not only the history of science, but the history of superstition. In addition to the information bearing directly upon the medical skill and medical faith of the times, there are many passages which incidentally throw light upon the general mode of life and ordinary diet. The volumes are interesting



not only in their scientific, but also in their social aspect. The manuscripts from which they have been printed are valuable to the Anglo-Saxon scholar for the illustrations they afford of Anglo-Saxon orthography.

36. *ANNALES MONASTICI*. Vol. I.:—*Annales de Margan*, 1066–1232; *Annales de Theokesberia*, 1066–1263; *Annales de Burton*, 1004–1263. Vol. II.:—*Annales Monasterii de Wintonia*, 519–1277; *Annales Monasterii de Waverleia*, 1–1291. Vol. III.:—*Annales Prioratus de Dunstaplia*, 1–1297. *Annales Monasterii de Bermundeseia*, 1042–1432. Vol. IV.:—*Annales Monasterii de Oseneia*, 1016–1347; *Chronicon vulgo dictum Chronicon Thomæ Wykes*, 1066–1289; *Annales Prioratus de Wigornia*, 1–1377. Vol. V.:—Index and Glossary. *Edited by* HENRY RICHARDS LUARD, M.A., Fellow and Assistant Tutor of Trinity College, and Registry of the University, Cambridge. 1864–1869.

The present collection of Monastic Annals embraces all the more important chronicles compiled in religious houses in England during the thirteenth century. These distinct works are ten in number. The extreme period which they embrace ranges from the year 1 to 1432, although they refer more especially to the reigns of John, Henry III., and Edward I. Some of these narratives have already appeared in print, but others are printed for the first time.

37. *MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS*. From MSS. in the Bodleian Library, Oxford, and the Imperial Library, Paris. *Edited by* the Rev. JAMES F. DIMOCK, M.A., Rector of Barnburgh, Yorkshire. 1864.

This work contains a number of very curious and interesting incidents, and being the work of a contemporary, is very valuable, not only as a truthful biography of a celebrated ecclesiastic, but as the work of a man, who, from personal knowledge, gives notices of passing events, as well as of individuals who were then taking active part in public affairs. The author, in all probability, was Adam Abbot of Evesham. He was domestic chaplain and private confessor of Bishop Hugh, and in these capacities was admitted to the closest intimacy. Bishop Hugh was Prior of Witham for 11 years before he became Bishop of Lincoln. His consecration took place on the 21st September 1186; he died on the 16th of November 1200; and was canonized in 1220.

38. *CHRONICLES AND MEMORIALS OF THE REIGN OF RICHARD THE FIRST*. Vol. I.:—*ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI*. Vol. II.:—*EPISTOLÆ CANTUARIENSES*; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* WILLIAM STUBBS, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864–1865.

The authorship of the Chronicle in Vol. I., hitherto ascribed to Geoffrey Vinesauf, is now more correctly ascribed to Richard, Canon of the Holy Trinity of London. The narrative extends from 1187 to 1199; but its chief interest consists in the minute and authentic narrative which it furnishes of the exploits of Richard I., from his departure from England in December 1189 to his death in 1199. The author states in his prologue that he was an eye-witness of much that he records; and various incidental circumstances which occur in the course of the narrative confirm this assertion.

The letters in Vol. II., written between 1187 and 1199, are of value as furnishing authentic materials for the history of the ecclesiastical condition of England during the reign of Richard I. They had their origin in a dispute which arose from the attempts of Baldwin and Hubert, archbishops of Canterbury, to found a college of secular canons, a project which gave great umbrage to the monks of Canterbury, who saw in it a design to supplant them in their function of metropolitan chapter. These letters are printed, for the first time, from a MS. belonging to the archiepiscopal library at Lambeth.

39. *RECUEIL DES CRONIKES ET ANCHIENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE*, par JEHAN DE WAURIN. Vol. I. Albina to 688. Vol. II., 1399–1422. Vol. III., 1422–1431. *Edited by* WILLIAM HARDY, Esq., F.S.A. 1864–1879.

40. *A COLLECTION OF THE CHRONICLES AND ANCIENT HISTORIES OF GREAT BRITAIN, NOW CALLED ENGLAND*, by JOHN DE WAURIN. Albina to 688. (Translation



of the preceding Vol. I.) *Edited and translated by* WILLIAM HARDY, Esq., F.S.A. 1864.

This curious chronicle extends from the fabulous period of history down to the return of Edward IV. to England in the year 1471 after the second deposition of Henry VI. The manuscript from which the text of the work is taken is preserved in the Imperial Library at Paris, and is believed to be the only complete and nearly contemporary copy in existence. The work, as originally bound, was comprised in six volumes, since rebound in morocco in 12 volumes, folio maximo, vellum, and is illustrated with exquisite miniatures, vignettes, and initial letters. It was written towards the end of the fifteenth century, having been expressly executed for Louis de Bruges, Seigneur de la Gruthuyse and Earl of Winchester, from whose cabinet it passed into the library of Louis XII. at Blois.

41. POLYCHRONICON RANULPHI HIGDEN, with Trevisa's Translation. Vols. I. and II. *Edited by* CHURCHILL BABINGTON, B.D., Senior Fellow of St. John's College, Cambridge. Vols. III., IV., V., VI., VII., and VIII. *Edited by* the Rev. JOSEPH RAWSON LUMBY, D.D., Norrisian Professor of Divinity, Vicar of St. Edward's, Fellow of St. Catharine's College, and late Fellow of Magdalene College, Cambridge. 1865-1883.

This is one of the many mediæval chronicles which assume the character of a history of the world. It begins with the creation, and is brought down to the author's own time, the reign of Edward III. Prefixed to the historical portion, is a chapter devoted to geography, in which is given a description of every known land. To say that the Polychronicon was written in the fourteenth century is to say that it is not free from inaccuracies. It has, however, a value apart from its intrinsic merits. It enables us to form a very fair estimate of the knowledge of history and geography which well-informed readers of the fourteenth and fifteenth centuries possessed, for it was then the standard work on general history.

The two English translations, which are printed with the original Latin, afford interesting illustrations of the gradual change of our language, for one was made in the fourteenth century, the other in the fifteenth. The differences between Trevisa's version and that of the unknown writer are often considerable.

42. LE LIVRE DE REIS DE BRITTANIE E LE LIVRE DE REIS DE ENGLETERE. *Edited by* JOHN GLOVER, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.

These two treatises, though they cannot rank as independent narratives, are nevertheless valuable as careful abstracts of previous historians, especially "Le Livre de Reis de Engleterre." Some various readings are given which are interesting to the philologist as instances of semi-Saxonized French. It is supposed that Peter of Ickham was the author, but no conclusion on that point has been arrived at.

43. CHRONICA MONASTERII DE MELSA AB ANNO 1150 USQUE AD ANNUM 1406. Vols. I., II., and III. *Edited by* EDWARD AUGUSTUS BOND, Esq., Assistant Keeper of the Manuscripts, and Egerton Librarian, British Museum. 1866-1868.

The Abbey of Meaux was a Cistercian house, and the work of its abbot is both curious and valuable. It is a faithful and often minute record of the establishment of a religious community, of its progress in forming an ample revenue, of its struggles to maintain its acquisitions, and of its relations to the governing institutions of the country. In addition to the private affairs of the monastery, some light is thrown upon the public events of the time, which are however kept distinct, and appear at the end of the history of each abbot's administration. The text has been printed from what is said to be the autograph of the original compiler, Thomas de Burton, the nineteenth abbot.

44. MATTHÆI PARISIENSIS HISTORIA ANGLORUM, SIVE, UT VULGO DICITUR, HISTORIA MINOR. Vols. I., II., and III. 1067-1253. *Edited by* Sir FREDERIC MADDEN, K.H., Keeper of the Department of Manuscripts, British Museum. 1866-1869.

The exact date at which this work was written is, according to the chronicler, 1250. The history is of considerable value as an illustration of the period during which the author lived, and contains a good summary of the events which followed



the Conquest. This minor chronicle is, however, based on another work (also written by Matthew Paris) giving fuller details, which has been called the "Historia Major." The chronicle here published, nevertheless, gives some information not to be found in the greater history.

45. *LIBER MONASTERII DE HYDA: A CHRONICLE AND CHARTULARY OF HYDE ABBEY, WINCHESTER, 455-1023. Edited, from a Manuscript in the Library of the Earl of Macclesfield, by EDWARD EDWARDS, Esq. 1866.*

The "Book of Hyde" is a compilation from much earlier sources which are usually indicated with considerable care and precision. In many cases, however, the Hyde chronicler appears to correct, to qualify, or to amplify—either from tradition or from sources of information not now discoverable—the statements, which, in substance, he adopts. He also mentions, and frequently quotes from writers whose works are either entirely lost or at present known only by fragments.

There is to be found, in the "Book of Hyde," much information relating to the reign of King Alfred which is not known to exist elsewhere. The volume contains some curious specimens of Anglo-Saxon and Mediæval English.

46. *CHRONICON SCOTORUM: A CHRONICLE OF IRISH AFFAIRS, from the EARLIEST TIMES to 1135; with a SUPPLEMENT, containing the Events from 1141 to 1150. Edited, with a Translation, by WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A. 1866.*

There is, in this volume, a legendary account of the peopling of Ireland and of the adventures which befell the various heroes who are said to have been connected with Irish history. The details are, however, very meagre both for this period and for the time when history becomes more authentic. The plan adopted in the chronicle gives the appearance of an accuracy to which the earlier portions of the work cannot have any claim. The succession of events is marked, year by year, from A.M. 1599 to A.D. 1150. The principal events narrated in the later portion of the work are, the invasions of foreigners, and the wars of the Irish among themselves. The text has been printed from a MS. preserved in the library of Trinity College, Dublin, written partly in Latin, partly in Irish.

47. *THE CHRONICLE OF PIERRE DE LANGTOFT, IN FRENCH VERSE, FROM THE EARLIEST PERIOD TO THE DEATH OF EDWARD I. Vols. I. and II. Edited by THOMAS WRIGHT, Esq., M.A. 1866-1868.*

It is probable that Pierre de Langtoft was a canon of Bridlington, in Yorkshire, and that he lived in the reign of Edward I., and during a portion of the reign of Edward II. This chronicle is divided into three parts; in the first is an abridgment of Geoffrey of Monmouth's "Historia Britonum," in the second, a history of the Anglo-Saxon and Norman kings, down to the death of Henry III., and in the third a history of the reign of Edward I. The principal object of the work was apparently to show the justice of Edward's Scottish wars. The language is singularly corrupt, and a curious specimen of the French of Yorkshire.

48. *THE WAR OF THE GAEDHIL WITH THE GAILL, OR, THE INVASIONS OF IRELAND BY THE DANES AND OTHER NORSEMEN. Edited, with a Translation, by JAMES HENTHORN TODD, D.D., Senior Fellow of Trinity College, and Regius Professor of Hebrew in the University, Dublin. 1867.*

The work in its present form, in the editor's opinion, is a comparatively modern version of an undoubtedly ancient original. That it was compiled from contemporary materials has been proved by curious incidental evidence. It is stated in the account given of the battle of Clontarf that the full tide in Dublin Bay on the day of the battle (23 April 1014) coincided with sunrise; and that the returning tide in the evening aided considerably in the defeat of the Danes. The fact has been verified by astronomical calculations, and the inference is that the author of the chronicle, if not himself an eye-witness, must have derived his information from those who were eye-witnesses. The contents of the work are sufficiently described in its title. The story is told after the manner of the Scandinavian Sagas, with poems and fragments of poems introduced into the prose narrative.

49. *GESTA REGIS HENRICI SECUNDI BENEDICTI ABBATIS. THE CHRONICLE OF THE REIGNS OF HENRY II. AND RICHARD I., 1169-1192, known under the name BENEDICT OF PETERBOROUGH. Vols. I. and II. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian. 1867.*



This chronicle of the reigns of Henry II. and Richard I., known commonly under the name of Benedict of Peterborough, is one of the best existing specimens of a class of historical compositions of the first importance to the student.

50. *MUNIMENTA ACADEMICA, OR, DOCUMENTS ILLUSTRATIVE OF ACADEMICAL LIFE AND STUDIES AT OXFORD* (in Two Parts). *Edited by* the Rev. HENRY ANSTEY, M.A., Vicar of St. Wendron, Cornwall, and lately Vice-Principal of St. Mary Hall, Oxford. 1868.

This work will supply materials for a History of Academical Life and Studies in the University of Oxford during the 13th, 14th, and 15th centuries.

51. *CHRONICA MAGISTRI ROGERI DE HOVEDENE*. Vols. I., II., III., and IV. *Edited by* WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford. 1868-1871.

This work has long been justly celebrated, but not thoroughly understood until Mr. Stubbs' edition. The earlier portion, extending from 732 to 1148, appears to be a copy of a compilation made in Northumbria about 1161, to which Hoveden added little. From 1148 to 1169—a very valuable portion of this work—the matter is derived from another source, to which Hoveden appears to have supplied little, and not always judiciously. From 1170 to 1192 is the portion which corresponds with the Chronicle known under the name of Benedict of Peterborough (*see* No. 49); but it is not a copy, being sometimes an abridgment, at others a paraphrase; occasionally the two works entirely agree; showing that both writers had access to the same materials, but dealt with them differently. From 1192 to 1201 may be said to be wholly Hoveden's work: it is extremely valuable, and an authority of the first importance.

52. *WILLELMI MALMESBIRIENSIS MONACHI DE GESTIS PONTIFICUM ANGLORUM LIBRI QUINQUE*. *Edited, from William of Malmesbury's Autograph MS., by* N. E. S. A. HAMILTON, Esq., of the Department of Manuscripts, British Museum. 1870.

William of Malmesbury's "*Gesta Pontificum*" is the principal foundation of English Ecclesiastical Biography, down to the year 1122. The manuscript which has been followed in this Edition is supposed by Mr. Hamilton to be the author's autograph, containing his latest additions and amendments.

53. *HISTORIC AND MUNICIPAL DOCUMENTS OF IRELAND, FROM THE ARCHIVES OF THE CITY OF DUBLIN, &c. 1172-1320*. *Edited by* JOHN T. GILBERT, Esq., F.S.A., Secretary of the Public Record Office of Ireland. 1870.

A collection of original documents, elucidating mainly the history and condition of the municipal, middle, and trading classes under or in relation with the rule of England in Ireland,—a subject hitherto in almost total obscurity. Extending over the first hundred and fifty years of the Anglo-Norman settlement, the series includes charters, municipal laws and regulations, rolls of names of citizens and members of merchant-guilds, lists of commodities with their rates, correspondence, illustrations of relations between ecclesiastics and laity; together with many documents exhibiting the state of Ireland during the presence there of the Scots under Robert and Edward Bruce.

54. *THE ANNALS OF LOCH CÉ. A CHRONICLE OF IRISH AFFAIRS, FROM 1014 to 1590*. Vols. I. and II. *Edited, with a Translation, by* WILLIAM MAUNSELL HENNESSY, Esq., M.R.I.A. 1871.

The original of this chronicle has passed under various names. The title of "*Annals of Loch Cé*" was given to it by Professor O'Curry, on the ground that it was transcribed for Brian Mac Dermot, an Irish chieftain, who resided on the island in Loch Cé, in the county of Roscommon. It adds much to the materials for the civil and ecclesiastical history of Ireland; and contains many curious references to English and foreign affairs, not noticed in any other chronicle.

55. *MONUMENTA JURIDICA. THE BLACK BOOK OF THE ADMIRALTY, WITH APPENDICES*. Vols. I., II., III., and IV. *Edited by* SIR TRAVERS TWISS Q.C., D.C.L. 1871-1876.

This book contains the ancient ordinances and laws relating to the navy, and was probably compiled for the use of the Lord High Admiral of England. Selden calls it the "*jewel of the Admiralty Records*." Prynne ascribes to the Black-Book the same authority in the Admiralty as the Black and Red Books have in the Court of Exchequer, and most English writers on maritime law recognize its importance.



56. MEMORIALS OF THE REIGN OF HENRY VI.:—OFFICIAL CORRESPONDENCE OF THOMAS BEKYNTON, SECRETARY TO HENRY VI., AND BISHOP OF BATH AND WELLS. *Edited, from a MS. in the Archiepiscopal Library at Lambeth, with an Appendix of Illustrative Documents, by the Rev. GEORGE WILLIAMS, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge.* Vols. I. and II. 1872.

These curious volumes are of a miscellaneous character, and were probably compiled under the immediate direction of Bekynton before he had attained to the Episcopate. They contain many of the Bishop's own letters, and several written by him in the King's name; also letters to himself while Royal Secretary, and others addressed to the King. This work elucidates some points in the history of the nation during the first half of the fifteenth century.

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This work contains the "Chronica Majora" of Matthew Paris, one of the most valuable and frequently consulted of the ancient English Chronicles. It is published from its commencement, for the first time. The editions by Archbishop Parker, and William Wats, severally begin at the Norman Conquest.

58. MEMORIALE FRATRIS WALTERI DE COVENTRIA.—THE HISTORICAL COLLECTIONS OF WALTER OF COVENTRY. Vols. I. and II. *Edited, from the MS. in the Library of Corpus Christi College, Cambridge, by WILLIAM STUBBS, M.A., Regius Professor of Modern History, and Fellow of Oriel College, Oxford.* 1872-1873.

This work, now printed in full for the first time, has long been a *desideratum* by Historical Scholars. The first portion, however, is not of much importance, being only a compilation from earlier writers. The part relating to the first quarter of the thirteenth century is the most valuable and interesting.

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The Poems contained in these volumes have long been known and appreciated as the best satires of the age in which their authors flourished, and were deservedly popular during the 13th and 14th centuries.

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The Historical Works of Gervase of Canterbury are of great importance, as regards the questions of Church and State, during the period in which he wrote. This work was printed by Twysden, in the "*Historiæ Anglicanæ Scriptores X.*," more than two centuries ago. The present edition has received critical examination and illustration.

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Henry of Huntingdon's work was first printed by Sir Henry Savile, in 1596, in his "*Scriptores post Bedam*," and reprinted at Frankfort in 1601. Both editions are very rare and inaccurate. The first five books of the History were published in 1848 in the "*Monumenta Historica Britannica*," which is out of print. The present volume contains the whole of the manuscript of Huntingdon's History in eight books, collated with a manuscript lately discovered at Paris.

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\* For some reason left unexplained, many parts were left unsurveyed; Northumberland, Cumberland, Westmoreland, and Durham, are not described in the survey; nor does Lancashire appear under its proper name; but Furness, and the northern part of Lancashire, as well as the south of Westmoreland, with a part of Cumberland, are included within the West Riding of Yorkshire. That part of Lancashire which lies between the Ribble and Mersey, and which at the time of the survey comprehended 688 manors, is joined to Cheshire. Part of Rutland is described in the counties of Northampton and Lincoln.



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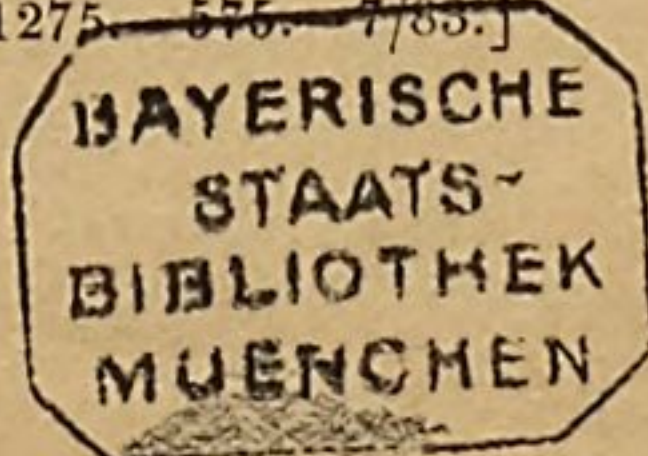
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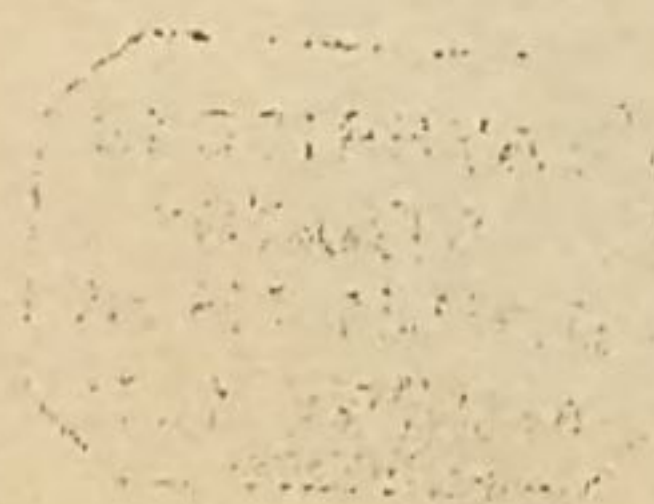
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